













A New General  
Biographical  
Dictionary  
1810

  
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# BIOGRAPHICAL DICTIONARY

1810

**A N S**

ANSON, (Pierre Hubert, 1744—1810,) a French writer, and a valuable financier. After having practised some time as an advocate, he was taken into the office of the comptroller-general of finance, and occupied, successively, several posts connected with that department. He wrote some historical memoirs; and translated Lady M. W. Montague's *Letters*, and *Anacreon*; besides being the author of several short poems and songs. (Biog. Univ.)

ANSPACH and BAREITH (the Margrave Christian Frederick Charles Alexander of, born 1736), husband of Caroline, queen of George IV. In 1769 he united to his pre-possessions of Anspach, those of Bareith, on the death of his cousin Frederick. In 1790, alarmed at the prospects of war in Germany, he was likely to interfere with the French movement and pleasure, he resigned the said crown for him, he resigned the said crown for an annual compensation of 100,000 rix-dollars, his sovereignty—whatever it may be, would have fallen to the crown of Prussia at his death. He died in England in 1806. (Biog. Univ. Suppl.)

ANSPACH, (Elizabeth, margravine of, 1750—1828.) This lady, known as a writer, was the youngest daughter of Augustus, fourth earl of Berkeley, and was first married to Mr. William Craven, who afterwards succeeded to the title of earl of Craven. After having been married many years, a separation took place, and Lady Craven visited Italy, Austria, Poland, Russia, Turkey, and Greece. She lived for some years at Anspach, where she became the principal lady of the court, established a theatre, and wrote several dramatic pieces for the stage. On the death of the margravine she visited Spain and Portugal, in company with the margrave of Anspach; and on the subsequent decease of Lord Craven,

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she was married to his serene highness. On that prince selling his territorial rights to the king of Prussia, he and the margravine came to reside in England, until the death of the former in 1806; after which event the margravine went again abroad, and died at Naples. The following works are from her pen:—*A Journey through Crimea to England, 4to, 1789; the Princess of Georgia; the Twins of Smyrna; Nourjahad; and Memoirs of the Margravine of Anspach, formerly Lady Craven, published in 1825.* She also composed several pieces of music, principally for the theatrical pieces she had written. It has been judiciously observed, that "the margravine of Anspach claims attention rather from circumstances than talent. She was a light and vivacious woman, of a school which is rapidly going by, and which it is of the least possible consequence to renovate."

ANSPRAND, king of the Lombards, guardian of Lieubert, son of Canibert, in 689, after defeating the army of Ariosto, son of the usurper Ragimbert, he became king, and reigned for three months. His son Liutprand, who succeeded him, was one of the greatest of the Lombard kings. (Biog. Univ.)

ANSTEY, (Christopher,) the son of the Rev. Christopher Anstey, was born 1724. He was of King's college, Cambridge, and made himself remarkable there by his resistance to an attempt, on the part of the university, to infringe upon the peculiar privileges of that college in taking in students. He was a fellow, and continued a student at college till his mother's death, in 1747, which put him in possession of some family estates; and he resigned his fellowship to become a country gentleman. He often assisted his friends with writing small pieces of poetry, and in 1766 published a *Guide to Bath Guide*, which evinced his great talent, and his peculiar expression; t

powers of lively and satirical humour. Few poems have ever been so popular; and Dodsley, the bookseller, who purchased the copyright, acknowledged that the profits of the sale were greater than he had ever made by any other book during the same period, and generously returned it to its author in 1777. He died in 1805, in his eighty-first year. He wrote several other pieces, which were collected and published in 1808.

ANSTIS, (John,) a learned heraldic writer, and garter king-at-arms. He was born in 1669, at St. Neot's, in Cornwall, and was educated at Oxford and at the Middle Temple. As a gentleman of good fortune, he became known in his county, (Cornwall,) and sat in parliament in the reigns of Anne and George I. for St. Germans and Launceston. Anne gave him a reversionary patent for the place of garter; but on its becoming vacant, he was in prison, under suspicion of being a Jacobite. He claimed the office, and having cleared himself from the charge brought against him, succeeded in obtaining it against the nomination of the Earl Marshal, and in 1718 was created garter. He died in 1745. He was a most able and indefatigable officer at arms; and published a Letter concerning the Honour of Earl Marshal, 1706; the Form of the Installation of the Garter, 1720; the Register of the Most Noble Order of the Garter, 1724; Observations introductory to an Historical Essay on the Knighthood of the Bath, 1725; besides other laborious works in MS. on Topography, Antiquities, Genealogies, &c. which were dispersed on the death of his eldest son, John Anstis, LL.D., who succeeded him as garter, by virtue of a grant passed in 1727. The son died in 1754.

ANSTRUTHER, (Sir John,) a distinguished member of the English parliament; born 1753, died 1811. He was appointed chief justice of Bengal in 1798. At first a partisan of Fox, after the breaking out of the French revolution he joined the opposite party, and was created a baronet shortly before his departure for India.

ANTAGORAS, (Rhoia) was a writer of Greek epigrams, of which only two have been preserved. He was contemporary with Antipater, Plutarch, and Symon. iv. 4; and would not suffer any hands but his favourite dish of ears too, from Ælian,

V. H. xiv. 26, that he was in the habit of abusing the philosopher Arceas, who treated him as he deserved, by leading him to the most frequented places, in order that the greatest number of persons might become acquainted with the intemperance of his language and conduct. The Greek biographer of Aratus has attributed to Antagoras a poem under the name of his, which, according to Hemsterhuis, Timach. p. 59, belongs rather to Anaxagoras. Schneide-

lect. p. 3, agrees with the biographer, while Schefferus, on Antimachus, p. 27, ed. Giles, leaves the question as he found it—in uncertainty; although he confesses that the story told by Cicero, in Brut. 51, that Antimachus, whilst in the Thebais at Athens, was deserted by all his auditors but Plato, is very similar to the one related by Stobæus of Antagoras, who was left in like manner by a circle of Boeotians, assembled to hear an epic on the national theme of the Thebais. In one respect, however, the stories are not tally; for while Antimachus gloated himself with having auditors whose single judgment could be opposed to the rest, Antagoras exhibited the philosopher in abusing the Athenians, who he said were rightly called that name, for they had the ears of an ox; a pun that turns in Greek upon the similarity of βοιωται and βοιωτα.

ANTALCIDAS, a famous man in history, who was jealous of the peace which Antagoras employed him to negotiate with the Persians, and by the Greeks yielded their footing in Asia. This treaty, concluded B.C. 387 (Ol. 98, 2) was, from him, termed the peace of Antalcidas. On his return, Antalcidas was made ephorus. The flattering marks of distinction which had been shown to Antalcidas by King Artaxerxes, encouraged the Lacedæmonians to send him on a second mission, the object of which was a loan of money. But the Spartans had lost their influence in Greece; Artaxerxes treated their envoy with coldness, and denied their request. Antalcidas returned to Lacedæmon, became the derision of his enemies, and in the fear, as it is said, of being pursued by the Ephori, starved himself to death.

ANTANDER, the brother of Agathocles, tyrant of Syracuse, and commander of the troops which he sent to the aid of the Crotoniates. After his



father's death, he is said to have written his history.

ANTAR, or ANTARAH, a celebrated Arabian warrior and poet, who flourished about the end of the sixth century of our era, contemporary with Nushirwan, king of Persia. He was son of Sheddad, of the tribe of Abs, a race eminent among the descendants of Adnan, the generations from whom to Antares is given. A tale prefixed by Sir Wm. Jones to his version of the *Muallakat*;—but as his mother was an Ethiopian, and his birth consequently illegitimate, his father long refused to allow him to assume the rank of a free-born Arab. But the astonishing deeds of valour performed by Antar, joined to the reinforcements of the other chiefs of the tribe, at length overcame his scruples, and Antar received a place among the warriors of Abs, and soon after, the chief of his clan in Ibla, the object of his early affections. The whole life of Antar as narrated in the romance compiled by Asmaï (*vide* ASMAÏ), and bearing the title of *Antarîyah*, appears a continual procession of martial achievements. Not only hostile Arabs, but Greeks, Persians, and Ethiopians, feel the almost superhuman force of his invincible arm: his sword *Dhumi*, and his horse *Abjer*, share in the romance the celebrity of their owner: and the title of *Abu'l-Faouris* (*the Father of Horsemen*) conferred on him by common consent, is the testimony of his valour. He is also the author of some of his compositions, the same as of the *Kaaba*, as one of the seven *Muallakat*, or *suspended poems*; and by Sir Wm. Jones's translation of this poem, the name of Antar first became known in Europe: but his exploits have since been rendered more familiar by the publication, in 1820, of an English version of the first part of the romance bearing his name, by Mr. Terrick Hamilton. He is said to have fallen in battle, by the hand of a pardoned enemy, shortly after the birth of Mohammed; and of his descendants, no details appear to have been preserved.

ANTELAMI, or ANZELMI, (*Benedetto*), a sculptor who flourished at Parma in the latter part of the twelfth century. Lanzi says that he executed "a basso-relievo, representing the Crucifixion of our Lord, in the cathedral, which, though the production of a rude age, had nothing in sculpture equal to it, that I have been able to meet with, until the period of

Giovanni Pisano." He worked in 1178 and 1196. (Lanzi, *Stor. Pitt.* iv. 52.)

ANTELMÍ, (Joseph,) a French ecclesiastic and antiquary, born in 1648, at Frejus, of which place he was a canon. In 1684, he was appointed grand-vicar and official to J. B. de Verthamon, the bishop of Pamiers, and succeeded in restoring peace to that diocese, which had been much disturbed by the *régaie*, by which the king claimed the temporalities and ecclesiastical patronage of a see, during a vacancy. Antelmi's principal works are—*A Treatise de Periculis Canoniorum*; a *History of the Church of Frejus, 1680*; *De veris Operibus, &c.*; a *Disquisition on the genuine works of Leo the Great and Prosper Aquitanus, in 1689*; *Nova de Symbolo Athanasii Disquisitio, 1693*; and some others. He died at Frejus in 1697, leaving the character of a man of acuteness, learning, and integrity; but credulous, and too fond of dealing in conjecture. (*Biog. Univ.*)

ANTELMÍ, (Nicolas,) canon and vicar-general of the church of Frejus, in the earlier part of the seventeenth century, and the friend of Peiresc. He wrote some *Adversaria*, mentioned by Joseph Antelmi.

ANTELMÍ, (Pierre,) nephew of Nicolas, was born at Frejus, and studied at Paris theology and jurisprudence, taking his doctor's degree in both faculties. He continued for some time a sort of rivalry in the collection of a cabinet of antiquities, which had been commenced by his uncle, against Peiresc; and on his death, succeeded him in his canonry. He died in 1668. (*Biog. Univ.*)

ANTELMY, (Pierre Thomas,) a French mathematician, born in 1730, died in 1783. He was a professor at the *Ecole Militaire*, where he made some astronomical observations, inserted in the *Memoirs of the Academy*. He also translated Agensî's work from the Italian, and Lessing's *Fables and Klopstock's Messiah* from the German. (*Biog. Univ.*)

ANTENOR, or AGENOR, a sculptor who lived at Athens in the seventy-sixth Olympiad. He is celebrated for executing the statues of Harmodius and Aristogiton, designed to replace those in bronze which had been taken away by Xerxes. Alexander the Great restored the original statues to the Athenians. *Plin.* (lib. xxxiv. c. 8) attributes the work to him; which is evidently a mistake; that Xerxes captured the only animal that

and Praxiteles did not flourish till eighty years later. This sculptor is mentioned by Pausanias. Winkelmann calls him Agenor.

**ANTEROS**, (St.) a Greek, was chosen bishop of Rome in 235, during the persecution of Maximinus, and died in 236.

**ANTESIGNAN**, (Pierre), a grammarian in the sixteenth century, born at Rabasteins in Languedoc, published a Greek grammar, which was often reprinted, and a work on Universal Grammar, an extensive but badly arranged production. He also edited Terence, with notes and other assistances for the student, at Lyons in 1556.

**ANTHAKI**, (born in Antioch,) the surname of a christian bishop of Said, who wrote in defence of the doctrines of Christianity against the Mohammedan theologians. An answer was written by one of them, named Takieddin Ahmed Bin Abdalhalim Bin Taimiah, who entitled his work, The True Answer to him who pretends to justify the Religion of the Messiah. The two works appear to have been written at the end of the seventh or beginning of the eighth century.

**ANTHEAS OF LINDUS**, was, according to his own confession, (says Athenæus, x. p. 445,) a relation of Cleobulus, one of the wise men of Greece. His whole life was given rather to pleasure than philosophy, as a votary of Bacchus, in whose honour he seems to have composed some comedies. He was likewise the inventor of a kind of poetry, where compound words abounded, such as we find in the Dithyrambics of Pratinas, and in the last scene of the Ecclesiastusæ of Aristophanes.

**ANTHELME**, called also Nauthelme, and sometimes Ancelin, descended from the lords of Chignin, in Savoy, after having been provost of the cathedral of Geneva, and sacristan of that of Belley, was in 1139 made prior of the great Carthusian convent of Portes. In 1161, or 1163, he was consecrated bishop of Belley by Pope Alexander III., whose cause he had sustained against the partisans of the anti-pope Octavian. He died on the 26th June, 1178. (*Hist. Lit. de France*, xiv. 613.) He is known as the author of some epistles printed by Du Cange, Mabillon, and Martene. His zealous defence of the privileges of the church was so acceptable to the court that after his death he was

grandson of Philip,

prefect of the East, was in 405 consul and prefect under Arcadius. On the death of Arcadius, Anthemius managed the affairs of the empire during the minority of Theodosius II. with great ability and integrity. In 414, he retired from his dignities, and passed the rest of his life in obscurity. (Biog. Univ. Gibbon.)

**ANTHEMIUS**, (the Heror of the West,) was grandson of the p. 3, line. In 467, when Italy was subdued under the tyranny of 27, der, Anthemius was received as emperor, giving to Ricimer his daughter in marriage. Ricimer, however, quarrelled with his father-in-law, and appealing in arms against him, advanced against Rome, which he sacked, and put Anthemius to death in 472. (Gibbon.)

**ANTHEMIUS**, of Tralles, in Lydia, a celebrated mathematician and architect, who flourished about A. C. 532. Procopius de Edific. ii. 3, says he designed the temple of S. Sophia, at Constantinople; but as he lived only to lay the foundation, it was completed by Isidorus of Miletus. A fragment of his work, *περί Παραδοξων Μηχανηματων*, was first published by Du Puy, in the Mémoires de l'Académie des Sciences for 1777, accompanied with a French translation and notes. It describes the method of constructing hexagonical burning mirrors, and shows, as Buffon had asserted, and partially proved, experiments detailed in the Mémoires for 1747, that the Persian Archimedes burning the Roman fleet at Syracuse, was not altogether unfounded. Agathias, too, mentions the account of his frightening the rhetorician Zeno by means of an artificial earthquake, produced by the explosion of a steam boiler, or a composition similar to gunpowder.

**ANTHERMUS**, a Chian sculptor, son of Micciades, and grandson to Malas. He and his brother Bupalus, according to Pliny, lib. xxxvi. ch. 5, made a statue of the poet Hipponax, who was remarkable for his ugliness, which caused universal laughter, on account of the deformity of its countenance. The poet was so incensed, and wrote with so much bitterness against the statuaries, that they are said to have hanged themselves.

**ANTHEUNIS**, (James,) a theologian of Middleburg, lived at the end of the fifteenth century. He was vicar-general at Brussels, in the diocese of Cambray, in the episcopacy of Henry de Bergher. He is author of a work entitled Elegans

Libellus, ac nunc primum impressus de præcellentia Potestatis Imperatoriae, &c. 1502. (Suppl. Biog. Univ.)

ANTHIPPUS. Of this comic writer nothing is known, except a long fragment quoted by Athenæus, ix. p. 404.

ANTHOINE, (Nicolas,) a fanatic, who was burnt at Geneva in 1632. Educated in the faith of the Roman Catholic church, he afterwards embraced Calvinism, and afterwards professing Judaism. However, some time he concealed his apostasy, and officiated as a Protestant minister at Divonne, in Jura, until suspicion was aroused by his constant neglect of the New Testament. The fear of being denounced drove him completely mad; and in this state he fled away, and arrived at Geneva, where, for not understanding the representations of his friends, he was sentenced to death. (Suppl. Biog. Univ.) See life of PAUL FERRI.

ANTHOINE, (Antoine Ignace, baron de St. Joseph,) an eminent merchant of Marseilles, was born in 1749. For some time he was at the head of a commercial house in Constantinople; and during the years 1781-2-3, was engaged in arranging the terms of commercial intercourse between France and Russia, in which his views were readily taken up and appreciated by the courts of Versailles and St. Petersburg. He founded an establishment at Cherson, and contributed mainly to the present facilities enjoyed by France in her commercial relations with the countries of the Black Sea. In 1781 he was rewarded by Louis XVI. with letters of nobility. He filled some offices connected with public trade under the directory; and after the eighteen Brumaire, was admitted into the legion of honour. He was mayor of Marseilles from 1805 to 1813, and effected great improvements in that town. He died in 1826. *An Essai Historique sur le Commerce et la Navigation de la Mer Noire*, reprinted in 1820, is by him. (Suppl. Biog. Univ.)

ANTHONY, (St.) one of the most celebrated personages of the Eastern and Romish calendars; was born at Heraclea, in Upper Egypt, in A. D. 251. His parents were noble and rich; and while young he was left, with his sister, possessed of their whole property. According to his biographer, he had shown little inclination to letters; but he had been early imbued with the piety which characterised his parents, and his zeal increased with his age; so that when still little more than a youth, on hearing the exhortation of Christ to the young man to

sell his property and distribute it to the poor, read in the church, he returned home and imitated it literally, reserving only a small portion of his riches for the support of his sister. Monks were at this time few and scattered. But in a solitary spot in the neighbourhood of Heraclea, an old man led the life of an anchorite, and Anthony resolved to imitate him. He accordingly sought a convenient place in the neighbourhood of his native town, where he adopted an austere course of discipline, and devoted his time to prayer and the study of the Scripture. After residing at this place some time, he left it to seek a still more lonely asylum among the dead in the catacombs. At the age of thirty-five, he quitted the tombs, and retired still further into the desert, where he took up his residence among the ruins of a deserted castle on a mountain. Here he remained during twenty years; and the fame of his sanctity drew around him crowds of devotees, whom he collected together into monasteries. When the persecution under Maximinus raged in Egypt, Anthony quitted the desert to encourage the martyrs by his presence and exhortations. When he returned, he left his former abode, which had become populous, to seek solitude, and advancing still further into the desert, settled on another mountain; but wherever he went, he was followed by crowds of people, until the whole desert was covered with monasteries; and at the death of the saint, the number of monks who had adopted his rule of life, are said to have amounted to eight thousand. During his life St. Anthony directed all these foundations, and visited them frequently, either in person or by his letters. In 355, he was persuaded a second time to quit the desert, and repair to Alexandria, by the prayers of St. Athanasius, in order to clear himself from the imputation which the Arians had cast upon him of being of their creed. He lived to the great age of one hundred and five years, and died A. D. 356, on his return from this visit. His festival is celebrated on the 17th of January.

St. Anthony is regarded as the patriarch of the monks. He is known particularly for the numerous contests which he is said to have sustained against the evil one, many of them more fantastical than terrible, and all too trivial to be related; but they have frequently furnished matter to the imagination of painters; that body was transferred to a more animal state

place to Alexandria in 561, and from thence to Constantinople about a century later. At the end of the tenth century it was again removed, and was deposited in a Benedictine priory near Vienne, in France.

The life of St. Anthony was written by his friend Athanasius, and was translated into Latin by Evagrius. Both the original and the translation are given in the Benedictine edition of Athanasius, tom. i. p. 793. The Latin of Evagrius, with a collection of collateral documents, and accounts of the different translations of the body of the saint, will be found in the *Acta Sanct.* of the Bollandists, Mens. Jan. vol. ii. p. 121, &c. Many of St. Anthony's letters, addressed to the different monasteries of the Thebaid, and written in Coptic, are preserved. Some were translated into Greek and Latin, and a few have been printed in the *Bibliotheca Patrum*. Seven only of those printed by Abraham Echellensis in 1641, are said to be genuine. Two of the originals, in the language of the Thebaid, were inserted by Mingarelli in his *Ægyptiorum Codicum Reliquiæ*, in 1785.

ANTHONY, (Derick,) whom Walpole, in the *Anecdotes of Painting*, ed. 1782, vol. i. p. 205, calls Anthony Deric, was the chief graver of the mint and seals to King Edward the Sixth, and the queens Mary and Elizabeth. His father, William Anthony, was a native of Cologne, and may also have had an office in the Mint, as this his son was born at St. Catherine's, by the Tower. His appointment, by letters patent, to his office, is noticed by Walpole. See for the other particulars here given, *Harl. Mss.* *Trist.* f. 17, b.

ANTHONY, (Dr. Francis,) a famous empiric and chemist, born 1550, was the son of an eminent goldsmith in London. He took the degree of M.A. in the university of Cambridge, and afterwards applied himself with great industry to the theory and practice of chemistry. He went to London, and in 1598 published his first treatise on a medicine drawn from gold. Not having obtained a license to practise medicine from the College of Physicians, he was summoned by them, and fined, and on refusing to pay his fine, was committed to prison, from which, however, he was discharged in 1602. Nevertheless he continued his practice with great reputation; but was attacked by his other antagonists, whom he was obliging a defence of Aurum Potabile, in 1610.

This excited new adversaries, and the controversy about Aurum Potabile grew very warm; increasing the hostility of the faculty towards the doctor, and at the same time, his practice. His character, in private life seems to have been irreproachable. Unaffected piety, untainted probity, great modesty, and boundless charity, drew him many friends, and enabled him to suppress the animosity of the regular members of the medical profession. He died in 1610 (*Biog. Brit.*)

ANTHONY, (Johann,) son of a preceding, continued his father's practice, and made a handsome living by the sale of the Aurum Potabile. He was author of *Lucas Redivivus*, or the Gospel Physician, (printed in 1656.) He died in 1655.

ANTHONY, (Johann,) *GRAPHUS*. See *DIONYSIUS*.

ANTIBOIS, (Charles Louis,) a French lawyer, and member of the Gironde party, was deputy to the national convention for the department of the Var. He was executed in 1793. (*Biog. Univ.*)

ANTIC. See *BOSC*.

ANTICLIDES, of ATHENS, was the author of the *Nostoi*, a prose work, founded upon an older poetical one, but with this difference, that while the last-mentioned related to the events which befel the Grecian chiefs on their return from Troy, the work of Anticlides had reference to the fortunes of other leaders of other expeditions: among which those of the general triarh Arad under Alexander held a rather small place. The work must have been an anonymous one, for the sixteenth book is quoted by Athenæus, p. xi. p. 466. It compiled likewise an archæological glossary for the purpose of explaining words connected with particular customs, and half forgotten traditions. To this author, and not to Anticles, Plutarch probably alludes in ii. p. 1136.

ANTICO, (Lorenzo,) in Latin, Antiquus. An Italian grammarian of the beginning of the seventeenth century, who taught grammar at Padua. His works are, *Æloquentiæ compendiarii libri tres*. Venice, 1594. *De Institutione Grammaticæ Commentarii tres*. Padua, 1601. (*Biog. Univ.*)

ANTIPAMAS, of HERACLEA, is known only from a reference in Fulgentius, who says that he wrote a history of Alexander, and some treatises on morals.

ANIDOTUS, a Greek painter, pupil of Eurymachos, lived in the 104th Olympiad, 64 years B.C. He was more

remarkable for the laborious finishing of his pictures, than for invention. His colouring was cold, and his outline hard and dry. Among the few pictures of his which have been noticed, were a Warrior ready for Combat; a Wrestler; and a Man playing on the Flute. He is most celebrated for having been the master of Nicias of Athens. (H. A. A. mentioned in Pliny, lib. xxxv. p. 21. (Bryan's Dict. Biog. Univ. 1858. Diderot's Clas. Dict.)

ANTIDOTOS, a comic writer, of whose works only three fragments have been preserved by Athenæus.

ANTIGENES, one of Alexander's generals. He was put to death by Antigonus, about 315 B. C. (Curt. v. c. 14.)

ANTIGENES. One of whose name is found amongst the historians of Alexander, mentioned by Ptolemy; and another is the grammarian quoted in Apollon. Lex. Homer, where, however, Villoison has edited *Αρχηγενής*, because he says in Prolegom. p. 20, that the latter name is found in Eustathius.

ANTIGENIDAS, a musician of Thebes, the pupil of Philoxenus, and the master of Ismenias, whom he taught to despise the applause of the populace, as we learn from Cicero, Brut. 11. Either he or another Theban musician of the same name was the master of Alcibiades.

ANTIGNAC, (Antoine,) a French song writer of some reputation, born 1772, died 1823. He left—Chansons et Poésies Diverses, Paris, 1809. L'Epicurien Français, ou le Poète du Caveau Moderne. (Biog. Univ. 1858.)

ANTIGONUS (Gonatas,) son of Demetrius, was king of Macedonia. In 272 B. C. he was expelled from his kingdom by Ptolemy; but on his death, Antigonus regained it, and died, after reigning thirty-four years, B. C. 243, leaving his son Demetrius to succeed him.

ANTIGONUS, (named Döson,) because he promised to and never gave, was son of Demetrius, the son of Demetrius Poliorcetes. He was king of Macedonia B. C. 231, and died B. C. 221, leaving the throne to his son, who was afterwards at war with the Romans.

ANTIGONUS, son of Aristobulus, king of Judæa, was taken prisoner by Pompey, B. C. 61. He was afterwards put to death by order of Marcus Antony, B. C. 35, when Herod was placed on the throne. (Joseph. 14.)

ANTIGONUS, (Sochæus,) a philosopher, born at Socho, lived 300 B. C. He was the founder of the sect of the Socraticæ. (Brucker.)

ANTIGONUS, one of Alexander's most celebrated generals. In the division of the provinces, after the king's death, he received Pamphylia, Lycia, and Phrygia; but he afterwards increased his power, and during his life was master of all Asia Minor, as far as Syria. After the naval battle near the island of Cyprus, in which Demetrius, his son, defeated Ptolemy's fleet, Antigonus assumed the title of king. His power was now so great that Ptolemy, Seleucus, Cassander, and Lysimachus, united to destroy him, and he died of wounds received in battle 301 B. C. in his eightieth year.

ANTIGONUS, (commonly called Carystius, to distinguish him from others of the same name,) was born at Carystus in Eubœa, and is supposed to have flourished during the reign of Ptolemy Philadelphus, about B. C. 250. Ol. 132, 3. (See H. Dodwell, Dissert. de Ætate Periphi Hannonis, § 21. Vossius, de Histor. Græc. lib. i. cap. 12.) Nothing is known of his life, except that he wrote—1. *Ἱστοριῶν Παράδοξων Συναγωγή*, Historiarum Mirabilium Collectio. 2. *Bioi*; or, Lives of the Philosophers, often quoted by Athenæus and Diogenes Laertius. 3. *Περὶ Ζῴων*, De Animalibus, (Hesych. in *Ἰλίοι*.) 4. *Περὶ Δεξέων*, De Dictione. (Athenæus, Deipnos. lib. iii. p. 88; lib. vii. pp. 297, 303.) 5. An Epic Poem, called *Αντιπαρπος*, of which two lines are quoted by Athenæus, Deipnos. lib. iii. p. 82. Of these, the first only is still extant, and consists of one hundred and eighty-nine chapters, of which a great part is taken from the work, *De Mirabilibus Auscultationibus*, attributed to Aristotle, and also from that by Callimachus (of which only a few fragments remain) entitled, *Θαυμασίων τῶν εἰς ἅπασαν τὴν γῆν κατὰ τόπους οὐτῶν Συναγωγή*, Miraculorum quæ sunt in singulis totius Orbis Terrarum Locis Collectio. As might be expected from the title, the work contains a great many fables and absurdities, together with much that is curious and worth reading. He tells us that bees are generated by the putrid carcase of an ox, wasps by a horse, scorpions by a crocodile (cap. 23), and snakes by the spinal marrow of a man (cap. 96); that horses have a bony heart (cap. 75); that all animals, except man, when bitten by a mad dog, become mad themselves (cap. 102); that the chameleon assumed the colour of the ground, tree, leaving &c. (cap. 103); that it happens to be warm in winter; that the crocodile is the only animal that

moves its upper jaw (cap. 50); that eunuchs never become bald (cap. 117); that fire is extinguished by a salamander (cap. 91); that the lioness brings forth only once during her life; and that the young vipers eat their way through the uterus of the mother (cap. 25). The work was first published, Basil, 8vo, 1568, together with Antoninus Liberalis, Phlegon Trallianus, Apollonii Hist. Mirab., and M. Antoninus de Vita sua, Gr. and Lat., edited by Xylander. The last and best edition is that by Breckmann, Lips. 1791, 4to, Gr. and Lat., with very copious and learned notes, some additions to which were published in Marbod. Lib. Lapidum, 8vo, Gott. 1799.

Of the other writers who bore the same name Fabricius has given the list following. 1. The Cumæan, a writer on agriculture, mentioned by Varro, Pliny, and Columella.—2. The painter, and a writer on painting.—3. The carver and statuary.—4. The mathematician, known by the Scholiast on the Tetrabylon of Ptolemy.—5. The historian of Italy, to whom Dionysius and Festus allude.—6. The physician, whose recipe for a head-ache, and an ointment for the eye, have been preserved by Galen and Marcellus the empiric; and he is perhaps the individual mentioned in the preface to the lexicon of Erotian, and by the Scholiast on Nicander.

ANTILLON, (Isidore,) a Spanish patriot, who, previous to the invasion by the French in 1808, was professor of astronomy, geography, and history, at the Royal College for the young nobility at Madrid. He was active in the cause of his country during the whole period of the peninsular wars, and was co-editor of various journals, the object of which was to sustain the spirit of the Spanish people. After the restoration of Ferdinand to his throne, the liberal principles advocated by Antillon made him obnoxious to the government, and he was on the point of being brought to trial, when he died, in 1820. He was the author of various maps, and treatises on geography and science, as well as politics. (Suppl. Biog. Univ.)

ANTIMACHUS, the son of Hyparchus, was born about Ol. 83, at Colophon, or Clarus, although the latter is supposed to be its origin to the confusion of *Clarus* and *Clarius*, in Cicero, Brut. 51. He was one of the authors that ennobled his country, but whose history was written by a countryman Nicander, as we learn from the Schol. on Theriac, 3.

He was the pupil of Paryasis, the author of the epic poem on Hercules, and of Stesimbrotus. From the elegy of Hermesianax, preserved in Athenæus, it appears that he fell in love with Lyde, and wrote an elegy on her early death. Of his interminable epic, the Thebais, which probably served as a model for the *Dionysiaca*, of Nonnus, twenty-four books were taken up in describing the events which took place previous to the arrival of the seven chiefs at Thebes; at least if any assistance can be derived from Porphyry's commentary on Horace, A. P. 146. He wrote likewise an Encomium on Lysander, according to Plutarch, i. p. 443, which, however, he destroyed because the prize of a gold crown was awarded to his competitor, Nicostratus of Heraclea. To the same Antimachus have been attributed by some, though denied by Wolf and others, an edition of Homer, and a few of his various readings have been preserved to this day, in the Venetian Scholia, published by Villoison. The fragments of the Thebais and Lyde were first collected by Schellenberg, a pupil of Wolf, whose work has been reprinted by Giles, Lond. 1838, together with the Notes of Bishop Blount, which appeared in the Classical Journal, and a few additional fragments recently discovered by Bekker and Cramer in various MS. grammatical treatises. The whole number amount to only one hundred and thirty, but they afford sufficient evidence to verify the judgment of Quintilian, who placed Antimachus only in the second class of epic. The

2. Antimachus of Teos, one of the poets who, says Plutarch (ed. by Xyl. i. p. 49), was thought impious, because he witnessed the eclipse of the sun, which took place in Ol. 6, 3. One of his verses was imitated according to Cleand. Alex. Strom. vi. p. 622, by Augustinus, an obscure comic writer of Athens, who was to this effect—"Presente in cozen hearts and hands."

ANTIMACHUS (Marco Antonio,) one of the most celebrated Greek professors of Italy during the sixteenth century, was born at Modona, about 1478. He resided in Greece for five years, until he could write and speak the language as easily as Latin or Italian. In 1532 he became professor at Ferrara, where he died in 1552. He translated Gemistus Plethon, and part of Dionysius of Halicarnassus. Bæle, 1640. Several epigrams by him, in Greek and Latin, are in a collection of letters addressed to Vettori, and pub-

lished by Bandini, at Pavia, in 1758. (Tiraboschi.)

ANTIN, (d'.) See GONDRIK.

ANTINE, (d'.) See D'ANTINE.

• ANTINORI, (Ludovico Antonio,) a learned Italian antiquary, born about 1720 at Aquila, in the Abruzzi; was archbishop of Lanciano. Several memoirs by him were published by Muratori in his *Thesaurus*. He had collected extensive materials for the history of the Abruzzi, but was prevented from publishing any of them by his death in 1780. Four volumes, however, of a work intended to extend to fifteen, appeared at Naples in 1781-2-3-4, under the title—*Raccolta di Memorie storiche delle tre Provincie degli Abruzzi*. (Biog. Univ. Suppl.)

ANTIOCHUS, son of Phintas, king of the Messenians, who died b. c. 744, and was succeeded by his son Euphaes.

ANTIOCHUS, the name of various Syrian kings, whose history is connected with that of Greece and Rome:—

*Antiochus I.* (surnamed Soter,) was son of Seleucus I. He fell in love with Stratonice, his step-mother, who was resigned to him by his father. In 275 b. c. he conquered the Gauls, who were ravaging Asia, in a great battle; and in b. c. 262, was killed near Ephesus. (Val. Max. Polyb. Appian.)

*Antiochus II.* surnamed Theos by the Milesians, for ridding them of their tyrant Timarchus, was son and successor to Antiochus I. He married Berenice, daughter of Ptolemy, and was poisoned by the former wife, whom he married in 246. (Appian.)

*Antiochus,* surnamed Hierax, son of Antiochus II. and Laodice; was made king of Cilicia by Ptolemy Euergetes, in opposition to Seleucus Callinices his brother. War was carried on for a long time between the brothers, and ended in the entire defeat of Antiochus. He died b. c. 227.

*Antiochus III.* (surnamed the Great,) was brother to Seleucus Ceraunus, on whose death he was proclaimed king of Syria by the army. He was defeated by Ptolemy Philopater, at the battle of Raphia. He had afterward a long series of successes, made war against Persia, took Cardis, and restored the kingdom of Syria to its ancient splendour of dominion. On the death of Ptolemy, Antiochus united with Philip, king of Macedon, to deprive his infant son Ptolemy Epiphanes of his kingdom; but the Romans, to whom he had been confided by his father, prevented

the execution of this design. Annibal arrived at the court of Antiochus, and advised him to attack the Romans in Italy; he, however, carried the war into Greece; but finally was obliged to make peace, on the terms of surrendering the whole of Asia on one side of the Taurus, and paying a large yearly tribute. He was killed, b. c. 187, in an attempt to plunder the temple of Belas, in Lusiana. (Strab. 16. Liv. 34. Appian.)

*Antiochus IV.*, son of Antiochus the Great, was brought up at Rome as a hostage. He was surnamed Epiphanes, and afterwards, for his extravagances, Epimanes. He reigned eleven years, and practised such cruelties in Judæa as caused the revolt of the Maccabees. He died in a fit of madness, b. c. 164, in returning from an attempt to plunder the temple of Elymais, in Media, which contained vast treasures. The Persians ascribed his death to this impious act—the Jews, to his profanation of the temple at Jerusalem. (Polyb. Justin. xxxiv. c. 3.)

*Antiochus V.* (surnamed Eupator,) son of Antiochus IV.; became king in b. c. 164, and was killed three years afterwards, at the age of twelve, by his uncle Demetrius. (Justin. xxiv. Joseph. xii.)

*Antiochus VI.* (surnamed Dionysius,) son of Alexander Balas; was placed on the throne by Tryphon, in place of Demetrius Philadelphus, about b. c. 144, and after a reign of two years, was put to death by him.

*Antiochus VII.* (surnamed Euergetes, or Sidetes,) son of Demetrius Soter, was proclaimed king b. c. 140, and expelled the usurper Tryphon. He reduced the Jews to subjection, and afterwards made war against Phraates, king of Parthia, in which he was defeated. He was killed in the temple of Elymais, b. c. 127.

*Antiochus VIII.* (surnamed Grypus,) son of Demetrius Nicanor and Cleopatra. His brother Seleucus was destroyed by her, and he would have shared the same fate, had he not discovered his mother's design, and compelled her to drink the poison prepared for himself. He was assassinated b. c. 97.

*Antiochus IX.* (surnamed Cyzecenus,) was son of Antiochus Sidetes and Cleopatra. His brother Grypus disputed the kingdom with him, and they divided it between them—the one taking Syria and the other Coelo-Syria. Nevertheless civil war continued to rage, until he was defeated in a great battle by Seleucus VI. on which he killed himself, b. c. 95. ••



*Antiochus X.* (called Eusebes,) son of the preceding, continued the war against Seleucus VI. He married Selene, the widow of Antiochus Grypus, and is supposed to have died about a. c. 75.

*Antiochus XI.* (surnamed Epiphanes and Philadelphus,) claimed the kingdom with Philip, on the death of their brother Seleucus VI. They were defeated by Antiochus X., and he died a. c. 93.

*Antiochus XII.* succeeded to Demetrius III. He was killed in war with the Arabs, about a. c. 85.

*Antiochus XIII.* (Asiaticus,) son of Antiochus X. and Selene, was sent to Rome, by her, to claim the kingdom of Egypt, and in returning he was plundered by Verres in Sicily. He was restored to the throne of Syria by Lucullus, but deprived of his sovereignty by Pompey, a. c. 64, when Syria became a Roman province.

ANTIOCHUS, king of Commagene, in Asia, was an ally of Tigranes, against the Romans. He concluded peace with Lucullus, a. c. 69, but was afterwards engaged in war, and defeated by Pompey; and again by Ventidius, one of Mark Antony's generals.

ANTIOCHUS II., son of the preceding, was put to death at Rome by order of Augustus, a. c. 29.

ANTIOCHUS.—1. Of Syracuse, was the son of Xenophanes, and an historian of Sicily and Italy, anterior to the time of Timæus. His narrative was brought down to *Ol.* 87, and extended through nine books. The last is quoted by Clemens Alex. *Protrept.* p. 22.—2. Of Ascalon, was a philosopher, who seems to have partially mixed up the dogmas of the Academy with those of the Porch. He attended Lucullus in his expedition against Tigrdates, and wrote an account of it, quoted by Plutarch, i. p. 178, *Xyl.* Attracted by the grace and fluency of his style, Cicero was not only led to the study of philosophy, but at his suggestion, after the death of Sylla, took part in public affairs, as we learn from Plutarch, i. p. 442. His philosophical work, *Περὶ τῶν Κακοῦν*, is mentioned by Sextus Empiric. *Pyrrhon.* i. p. 33.—3. Of Alexandria, wrote a work on the poets who were ridiculed by the writers of the new comedy at Athens. To the same individual, Fabricius, *Bibl. Gr.* attributes the work on the Mythological Stories connected with different nations, mentioned in Photius, *Bibliotheca* cod. D.—4. Of Cilicia, a sophist, whose *Antiochus*, probably a kind of

miscellany, is quoted by Phrynichus, and to which J. Pollux and the Schol. on Hermogenes are supposed to allude. Philostratus, in *Vit. Soph.* speaks in terms of praise of his declamations and reflections.—There is also an unknown Antiochus, the author of three epigrams in the Greek Anthology.

ANTIOCHUS, a sculptor, son of Illas, who is said to have made the famous statue of Pallas, preserved in the Ludovisi gardens at Rome.

ANTIOCHUS (St.) was a Brit. of an equestrian family in Mauritania; and after some years spent in the acquisition of both sacred and profane learning, he finally gave his attention to the study of medicine, not with a view to enrich himself, but merely that he might be useful to mankind. He passed some time in Asia Minor, exercising his profession gratuitously, and converting his patients to Christianity. During the persecution under the emperor Adrian, A. D. 118, he was seized in the island of Sardinia, and it is reported by tradition, that after being tortured and miraculously delivered, he was at last taken up into heaven. The Romish church celebrates his memory on the 13th of December. (*Martyrologium Romanum.* Bzovius, *Nomenclator Sanctorum Professione Medicorum.*)

ANTIOCHUS, a saint and martyr, by profession a physician, was born at Sebaste in Armenia, and was put to death during the persecution upon the emperor Diocletian, A. D. 303. After being tortured, by command of the præfect Adrianus, and thrown upon a wild beast, that are said to have been issued from his wounds, he was last beheaded. The executioner, that milk instead of blood from the neck, and that Cyriac, a miracle, struck with admiration, immediately professed himself a Christian, and suffered martyrdom with him. The 15th of July is the day on which his memory is celebrated. (*Martyrologium Romanum.*)

ANTIOCHUS, an old physician, mentioned by Galen, as an example of the good effect nearly the age of a hundred, to diet, & enjoyed good health, and even He lived upwards of eighty years old was always visit his patients on foot. He when he have been a contemporary of able to give a detailed account of appearance and mode of living, *De Sanit. Galen.* lib. v. cap. 4. Perhaps he is



the same person as the Antiochus quoted by Aëtius, Tetrab. i. serm. iii. cap. 114; and by Paulus Aegineta, lib. vii. cap. 8.

**ANTIOCHUS**, a monk of Seba, in Palestine, lived early in the seventh century. He wrote one hundred and ninety homilies, under the collective title of *Pandectæ Divinæ Scripturæ*, and a poem on the loss of the real *Sanctus*, at the taking of Jerusalem by the Persians, which is inserted in the Supplement to the *Bibliotheca Patrum*. (Biog. Univ.)

**ANTIPATER**, son of Pessandra, contested the crown of Macedon with his brother Alexander, on the death of Philip his elder brother, about *a.c.* 290.

**ANTIPATER**, or **ANTIPAS**, was governor of Idumea, under Alexander Jannes, and Alexandra his widow. He rendered Julius Cæsar considerable assistance in the Alexandrine war, and was appointed by him procurator of Judæa. He died of poison, *a.c.* 49. He was the father of Herod.

**ANTIPATER**. Of the other different persons who bore this name, the following alone merit the least notice.

1. The son of Iolaus. He was born at Paliura, a city of Macedonia; and after being the pupil of Aristotle, became first the friend, and then prime minister, to Philip, the father of Alexander the Great, by whom such was the opinion formed of his talents, that when the monarch rose one day later than usual, he said, "he had slept only because he knew Antipater was awake." After the death of Philip, he was appointed by Alexander to rule in conjunction with Olympias, a rule in which his best plans were frustrated, and led by the ambition or perverseness of the widowed queen, Antipater on his death-bed is said to have cautioned of states against permitting a woman to be the least part in public affairs. During the absence of Alexander, he performed the part of viceroy in a manner so much honourable to himself and the empire, by defeating the Peloponnesian forces under Agis, on the same day that Alexander routed the army of Darius—an event that led the latter to say, that the battle which took place in Arcadia was what he compared with the one on the banks of the Granicus, a contest of mice, as we learn from Plutarch.

Upon the death of Alexander, Antipater was compelled to oppose the united powers of Greece, bent on recovering the liberty they had lost in the time of Philip. Defeated in the neighbourhood of

he was obliged to shut himself up in that town, and would have been taken there, had not Leonatus come to his assistance from Asia; where, after forcing the enemy to raise the siege, he appeared again in the field, and with the aid of Craterus, defeated the Greeks at Cranon; from whence he marched to Athens, and compelled the Athenians to adopt a less popular form of government; and he would probably have destroyed the place, as Philip did Thebes, had he not been restrained by a regard for the native land of Phocion. On his return to Macedonia, he continued to be occupied in the affairs of his country to such an advanced age, that the orator Demades, when writing to Antigonus, requested the latter to appear as a god in Greece, which, as Plutarch, in Phocion, ss. 30, observes, was hanging by an old and rotten thread. He died about *a.c.* 317. Justin (xii. 14) assigns various reasons for supposing that Antipater was implicated in the murder of Alexander, by sending to his sons Philip and Iolas, the cup-bearers of the prince, a poison called Styx-water, and obtained from Nonacris in Arcadia, and the knowledge of which Pliny (H. N. xxx. 16) would lead us to believe was obtained from Aristotle; and was said to be of so corrosive a nature, as to eat through every substance, but the hoof of a horse, ass or mule, according to Justin, Ælian, and Arrian respectively. He appears to have left a collection of letters in two books, Eudocia says twenty, relating to Alexander the Great; from which, says Fabricius, both Pliny and Plutarch, in all probability, derived their information. He was the only one of the successors of Alexander who refused to call the hero of Macedon a god. He wrote likewise the history of the campaigns of Perdiccas, to whom he was occasionally opposed.

2. A philosopher of Tarsus, who, (says Plutarch, in Marius, ss. 46) when he was reckoning up at the close of life the good things that had happened to him, did not forget his having sailed to Athens in safety. Being asked to dispute with Carneades, he refused to do so; but said he would talk with a reed (pen), and hence he was called *καλαμοβοας*, "reed-brawler." He was the pupil of Diogenes of Babylon, and the master of Panætius, and is placed by Seneca and Arrian amongst the Stoics. Of his works, little more than the titles have been preserved, with the exception of a treatise on Marriage, quoted by Justin, (Tit. 67 and 70.)

3. *L. Cælius*, born about B.C. 128, wrote a history of Rome, which, says Cicero (*Epist. Attic.* xiii. 8), M. Brutus abridged. Only a few fragments of a work, that the emperor Adrian, as stated by Spartianus, in his life, preferred to Sallust, as he did Ennius to Virgil, and Cato to Cæsar, have been preserved and printed at the end of Havercamp's *Salustius*, and more recently by Krause, in *Vitæ et Fragmenta Veterum Hist. Romanorum*. Berlin. 1833. According to Livy, (xxvii. 27.) Antipater's history was tripartite; for one portion detailed what was the common rumour; another what his son had witnessed, probably in the second Punic war; and the third, what his researches in other quarters enabled him to state.

4. A philosopher of Cyrene, who although blind, could still make his calamity the subject of a joke, as we learn from Cicero, *Tusc.* v. 37.

5. An epigrammatist of Sidon, who is said by Cicero (*de Orator.* iii. 50, and *de Fato*, 3) to have been able to compose in all kinds of verse extemporaneously. It is related of him that he was attacked with a kind of fever on the day of his birth, which recurred at each successive anniversary, and by which he was carried off on his birth-day.

6. A Stoic philosopher of Tyre, to whom, says Plutarch, (in *Cato*, Min. p. 761,) the elder Cato attached himself, and whose moral and political principles became the rule of his own.

7. Another Stoic of Tyre, who was contemporary with Cicero, and died a little before the son of the Roman orator visited Athens. He is thought to have written the treatise on the *Philosophy of Moral Duties*, to which Cicero alludes, *de Offic.* ii. 24, and it probably formed a part of the work, *On the World*, of which the seventh book is quoted by Diogen. Laert. vii. 139.

8. The epigrammatist of Thessalonica. He flourished in the time of Augustus Cæsar, and was one of the celebrated pantomime dancers of the day. He seems to have followed Piso, the proconsul of Macedonia, to Rome, where he wrote many epigrams to and on his patron. One of his pieces is more than usually curious, as it describes the first application of a water-wheel to a flour-mill.

9. Antipater, the father of Nicolaus Damascus, the historian, was celebrated (says Strabo) no less for his wealth than virtues. At his death, he strictly enjoined his son Nicolaus not to forget to

procure the incense-cup he had vowed to Jupiter.

10. The rhetorician and pupil of Adrian, mentioned by Eudocia (in *Violet.* p. 57), and perhaps the same as the grammarian quoted by Diogenes Laertius and the Scholiast on Aristophanes.

11. The sophist of Hierapolis, and the secretary of the emperor Severus, whose history he wrote, and composed some Olynthiac and Panathenæan speeches, probably in imitation of Lysicles and Isocrates: at least to some writers, we must attribute the spurious orations attributed to the great Athenian speaker.

12. The historian of the life of Aureolus Tyrannus, from whom he appears to have flattered so extravagantly as to be considered by Tiberius Pollio (in *Claudius*, ss. 5) the disgrace of historians.

13. An historian of Rhodes, known only by a quotation of Stephan. Byzant.

ANTIPATER, a physician at Rome in the second century, belonging to the Methodic sect, (*Galen*, tom. xiv. p. 684, ed. Kühn.) He is several times mentioned by Galen, and his medical formulæ frequently quoted, (tom. xiii. pp. 136, 931, 983, &c.); and a very interesting account of his death (which Galen had prognosticated from the inequality and irregularity of his pulse) is given, *De Locis Affectis*, lib. iv. cap. 11; (tom. viii. p. 293, &c.)

ANTIPHANES, the comic writer, flourished a little antecedent to the time of Alexander the Great; who was not much pleased with the then favourite of the Athenian people. He carried off several prizes in the dramatic contests; and he has written 28 plays, and to his share of little is known. Some say he was a son of Demophanes, which which is the more probable, as he is said to have been a child, and as he was descended from slaves. He was equally unmaster of his place of his birth, whether certain Rhodians, according to Dionysius, his uncertainty would, however, in all the work of Dorotheus of Ascalon had Antiphanes, which is mentioned by Strabo, (xiv. p. 662, F.) come down to us. Amongst the more modern critics, to us, a pupil of Valckenaer, has

written a good deal upon Antiphanes in *Observat. Philolog. Lugd. Bat.* 1771; and more recently, Fynes Clinton has printed some of the fragments in the *Philological Museum*, No. iii. p. 35.

2. Suidas makes mention of a second Antiphanes, a comic writer, who was junior to Panætius, and a third of Carystus in Eubœa, who was said to be contemporary with Thespis.

3. Antiphanes of Berge in Thrace wrote a *very little* worthy of credit, that according to Strabo (i. p. 81), the very word, to Bergaize, became the nickname for a retailer of incredible stories, like that of the fictitious Munchausen; who copied an anecdote mentioned in Plutarch, (ii. p. 78. Xy.) where Antiphanes is reported to have said that in a certain city the cold was so intense, as to freeze the very words in the moment of utterance, and which were only heard in the summer, when the frost had disappeared. Plutarch indeed attributes the story to the dramatist, but it seems more in character with the Bergean.

4. A writer of epigrams, a few of which are preserved in the *Anthologia Græca*. He was born at Megalopolis.

ANTIPHANES, an ingenious statuary of Argos, mentioned by Pausanias, whose statues of Erasus, Aphidas, and Elatus, were still seen and admired in the temple of Delphi, in the age of the Antonines.

ANTIPHANES, a physician of Delos, whose age is unknown, who is mentioned by Clemens Alexandrinus as having said that "the only cause of diseases to man was the want of his food." (2 *Pædagogicæ* of 123. 40.) He is mentioned by Galen, (de *Composit. Medicæ* secundum Locum, lib. i. cap. 5;) and Cælius Aurelianus quotes him in *De Morb. Chron. lib. iv. cap. 8*) a work of his called *Panoptes*.

ANTIPHILUS, a painter, the contemporary and rival of Apelles; was born in Egypt, and was pupil of Ctesidemus. He is distinguished by great facility of style; one of his most beautiful works represented a man employed in blowing a fire, from which the whole house seemed to be illuminated. A satyr dressed in the skin of a lion, was also admired. Pliny *lib. xxxv. ch. 10*, mentions many of this artist's works, and enumerates those he had seen. Antiphilus was the designer of a figure which he called *Gryllus*, a name that continued afterwards to be applied to that species of creature. When at the court of Ptolemy, to which he was attached, his jealousy was excited by the arrival of Apelles, whom he ac-

cused of having been implicated in the conspiracy of Theodotus, governor of Phœnicia, affirming that he had seen him at dinner with Theodotus, and that by the advice of Apelles, the city of Tyre had revolted, and Pelusium had been taken. The accusation was totally groundless, Apelles never having been at Tyre, and having no acquaintance with Theodotus. Ptolemy, however, in his resentment, without examining into the affair, concluded him guilty, and would have punished him with death, had not an accomplice of the conspirators declared his innocence, and proved that the accusation originated in the jealousy and malevolence of Antiphilus. Stung with confusion at having listened to so infamous a slander, Ptolemy restored Apelles to his favour, presented him with a hundred talents, to compensate the injury he had sustained, and Antiphilus was in his turn bound in chains, and condemned to slavery for life. Pausanias mentions a statuary of the same name, of whom he saw many works at Olympia, in the place called *the Treasury*. (Bryan's *Dict. Lemprière's Clas. Dict. Biog. Univ.*)

ANTIPIO, the son of Sophilus, a schoolmaster, was born Ol. 75, at Athens, in the borough of Rhamnus, and is reckoned amongst the ten orators, to which that city gave birth. Unwilling, however, to appear often as a public speaker, he chose rather to write speeches for those engaged in law-suits; and according to Philostratus, used to boast that "there was no sorrow so severe that his painless speeches could not root out from the mind." But though Antipho seldom appeared in public, yet when he did so, in the opinion of his pupil Thucydides, viii. he excelled all his contemporaries in the conception and expression of his thoughts; and as a moral character, was inferior to none. He was the first, says Quintilian, iii. 1, to compose a written speech, and amongst the first to publish a treatise on rhetoric, which consisted of at least three books, as may be inferred from Ammonius and Pseudo-Apsines; and contained in all probability specimens of the manner in which a speech ought to commence; at least the *Proems* of Antipho are twice quoted by Suidas. According to the author, probably Cæcilius, whom Photius and Pseudo-Plutarch followed, Antipho was a very successful general, and served the office of *strategus* so nobly as to fit out at his own expence sixty (in

Greek *ἐξήκοντα*), triremes. But the story carries its own refutation on the face of it. He might indeed have equipped six or seven (*ἕξ ἢ καὶ ἑπτά*), vessels, and even this is not very likely, if it be true that he was ridiculed by Plato the dramatist for his love of money. Towards the close of his life, he was connected with Peisander and others in new modelling the form of government in favour of the Four Hundred; and as he was thus opposed to the democratic party, it was only natural for him to be accused of treason when he returned from an unsuccessful embassy to Sparta; and though his defence was an able one, yet it did not save him from being found guilty, when his goods were forfeited, his body denied burial, and his house razed to the ground, and a pole stuck up on the spot, with the inscription, "This was the ground of the traitor Antipho." The oration to which Thucydides alludes was extant in the time of Harpocration; and it was that perhaps which gave rise to his being called the Nestor of the bar. Respecting his style, however, there seems to be an equal disagreement amongst the critics of ancient and modern times. Dionysius says that his language was austere and antiquated, and by no means agreeable; while Cæcilius, on the other hand, speaks of him as possessing all the requisites of a finished orator. So too amongst the moderns, Jænius sets down all the extant orations as spurious; while Reiske considers only the first and last as connected with real events, and rejects the rest as merely sophistical exercises. Ruhnken, however, shows that the 4th, 5th, and 10th, are quoted as genuine by Harpocration; nor is the least hint thrown out respecting the spuriousness of the others; although it is true that in the time of Cæcilius, twenty-five of those attributed to Antipho were rejected as forgeries.

2. Contemporary with the orator, or rather a little posterior to him, was Antipho, the dream and miracle expounder, who wrote various treatises, of which little more than the titles have been preserved. According to Origen, against Celsus, iv. p. 176, he denied in his work upon Truth the existence of a Providence, and thus anticipated the doctrines of Epicurus; while from his conversation with Socrates, as detailed in Xenophon's *Memorab.* i. 6, it appears that he was a *σοφιστής*, or, as Suidas calls him, a word-coining, or a word-spelling well suited to the individual, who was in the habit of

selling his words at the best market, and who considered happiness to centre in all that ministered to luxurious and expensive habits. Such was the similarity of his style with that of the orator, that Hermogenes confessed himself at a loss to decide between their respective productions.

3. The tragedian, who is said to have been beaten to death by Dionysius, tyrant of Syracuse; for when asked, according to Plutarch, ii. p. 68, A. *Antipho* p. 1051. C. what kind of paper was the best, he answered, that of which the Athenians made the statues of Harmodius and Aristogiton. Of his plays, the titles of only two have been preserved, the *Andromache* and *Melæger*; for the *Plexippus* was not a play, but only one of the characters in the *Melæger*, as shown by Ruhnken.

4. The mathematician and natural philosopher, whose attempt to square the circle is mentioned by Aristotle in *Soph. Elench.* i. 10, and *Physic. Auscult.* i. 2.

5. A collector of anecdotes, quoted by Diogen. Laert. viii. 3.

6. A writer on husbandry, known only from Athenæus.

ANTIQUARIO, (Jacopo,) of Perugia, was a learned Italian, who lived at the end of the fifteenth, and beginning of the sixteenth centuries. He was secretary to Cardinal Savelli, legate at Bologna; and afterwards to Giovanni Galeazzo and Ludovico Sforza, duke of Milan. He published the first, and perhaps only entire edition of the works of Campanus in 1495. As to his history, not much known, but his *Oratio*, a Latin treatise, an *Oratio*, Milan, 1509; and his *Epistole* of Latin letters, printed at Perugia in 1519. He died at Milan in 1519, October 11, 1702.

ANTIQUUS, (John,) history, was born —1750,) a painter, learned the art of at Groningen, from Gerard Vander painting on glass practised for some years; Veen, which he became a scholar of John but afterwards a respectable painter Abel Wassenaars. At twenty-three of history, he went by sea with his brothers of art, a landscape painter, to Gether Lins the voyage, John made a portrait of the captain, which was esteemed traitorous, that he would not receive so much from the two artists for their any resource; and after six months' work they went to Florence. The

grand duke of Tuscany employed him for six years, and granted him a pension. Upon his being admitted a member of the Florentine Academy, he painted for his admission-picture a large composition, representing the Fall of the Giants. He also made a copy of the Martyrdom of St. Stephen, after Cigoli, which he sold for one hundred ducats. During his six years' residence at Florence, he made four journeys to Rome; during one of which he made a most distinguished reception from Pope Benedict XIII. The artists were held in such high esteem, that when they visited Naples, Solimene, then head of the Academy of that town, offered them his own house. On his return to Rome, John Antiquus painted several pictures, when he heard the grand duke was dangerously sick. He returned immediately to Florence, but his munificent patron had died. After staying at the principal cities of Italy, and travelling to Venice, for the celebrated general Schullembourg, he returned to his own country. His long residence in Italy had excited in his countrymen a high opinion of his abilities; he was received by the prince of Orange with most flattering marks of attention; and had his residence fixed, and a pension granted to him by that prince. He was employed in the palace of Loo, where he painted a large picture of Mars disarmed by the Graces, and several other considerable works. He was a correct designér, a good colourist, and had a freedom of touch. His study of Italian art gave him a taste discernible in all his works. Antisthenes was characteristic of his style of painting of his school. (Bayn's Dict. Pilking's Dict. Biog. Univ.)

**ANTISTHENES** was the first of the Cynic philosophers, was born at Athens about Ol. 89, of a Thracian or Phrygian mother, for authors differ; but so little was the disgrace attached to such a circumstance, that when he had conducted himself bravely at Tanagra, he asserted that no man, whose parents were both Athenians, would have acted the same part; while he ridiculed the boast of that people who said they were sprung from the soil, by saying "they are muscles." He was originally a pupil of Gorgias, whose style he adopted in his dialogues; but he afterwards attached himself to Socrates, and recommended his pupils to follow his example. Like his new master, he was no friend to Plato, whose finical and factitious habits ill accorded with the simple fare and dress

of the philosopher, who worshipped nature alone, and taught Diogenes, as confessed by the latter in the words of the Euripidean Telephus, quoted by Plutarch, Sympos. ii. p. 632, Xyl.

"To put on rags, and seem to be  
The form of abject poverty."

Such was the harshness of his manners and strictures, that he drove away nearly all his followers, and hence he was called, ironically, by Socrates, "the procurer," as stated by Plutarch, ii. p. 632, a passage that enables us to understand why the same term was applied to Socrates by Antisthenes, as detailed by Xenophon, in Sympos. ss. 8, who has preserved, in Memorab. ii. 15, a conversation between the two; while the Antisthenes, mentioned in iii. 14, can hardly be the philosopher, for he is represented by Nicomachides as never having served in the army, and skilled only in scraping money together; unless it be said that, at that period, Antisthenes had scarcely been weaned from the practice and precept of his first master Gorgias. Of his various works, which filled ten volumes, the few fragments that have come down to us have been collected by Orelli, in his *Opuscula Græc. Veter. Sententiosa et Moralia*. Lips. 1821. According to Cicero, in Nat. Deor. i. 13, Antisthenes, in his work on Physics, overthrew the idea of the existence and power of the gods, by asserting that the gods of the people were many, but that of nature only one. Phrynichus the grammarian, quoted by Photius, cod. 158, praises the purity of the style of Antisthenes, and considers as genuine his speech put into the mouth of Ulysses. But if the one alluded to is that which is found in the collections of the Greek Orators, the opinion is of little value; for the speech in question is evidently taken from a play of Euripides, as appears by the circumstance of finding nearly a dozen Iambic verses in their original poetic dress, while it conveys sentiments similar to those expressed in the Herc. Fur. 189—196. Nor is a greater dependence to be placed upon the judgment of Timor, who not only found fault with the pumber of the works of Antisthenes, but with their matter, which he said was a mass of trifling; for the Sillographer was in the habit of abusing all the philosophers equally. He is said to have lectured in the gymnasium attached to the temple of Hercules, called Cynosarges; for that was the place where inquiries were carried on respecting the parentage of persons supposed to be ille-

gitimate; amongst whom, it would seem, Antisthenes was numbered, from his mother being a foreigner. He died, after a lingering disorder, at the age of seventy, but not before he saw the death of Socrates, avenged by the punishment inflicted upon the accusers of his master. He appears to have been rather more attached to life than became a philosopher; for when, in his last illness, he required the aid of a friend to put him out of pain, Diogenes handed him a dagger, which Antisthenes, however, declined to use, observing that he wanted to be released, not from life, but pain.

Of the other individuals of this name, the one whose works are most to be regretted, is one who wrote upon the Pyramids, as we learn from Pliny, H.N. xxxvi. 12.

ANTISTIUS, (Labeo,) who had been prætor, and even proconsul of the province of Narbonne, is said to have amused himself with painting small pictures, which, instead of exciting public admiration, only brought on him the ridicule of his contemporaries. He died at an advanced age, in the reign of Vespasian. (Bryan's Dict.)

ANTISTIUS, a friend and physician of Julius Cæsar, who was taken prisoner with him, by the pirates, at the island of Pharmacusa, (Sueton. in Vitâ Cæsaris, cap. 4; Plutarch, *ibid.*) and after his assassination, examined his wounds, of which, in his opinion, one only was mortal, viz. that in the breast. (Sueton. cap. 82.)

ANTJE, AERTJEN, or AART VAN LEYDEN, a painter of history, called also Aert Claesson, (1498—1564,) was born at Leyden, and was pupil of Cornelius Engelbrecht. He fell into the water and was drowned. His portrait is found in the new edition of C. Van Mander, engraved by L'Admiral. There are, by him, the Priests of Baal, engraved in folio by Mulder, with the name of the painter—Aentje Van Leiden, which print is inserted in the Bible of Gerard Hoet; the four Evangelists, in one plate, engraved by B. Dolendo; and, the Shipwreck of St. Paul, a large work engraved by the same. (Heineken, Dict. des Artistes.)

ANTOINE, (called le Grand Bâtard,) born 1421, died 1504, was a natural son of Philip the Good, duke of Burgundy. After distinguished military services in Africa, and against the Liégeois and the Flemings, he was taken prisoner at the battle of Morbier, in 1476. Louis XI. ransomed him from René, duke of Lor-

raine; and loaded him with honours. Antoine of Burgundy afterwards served the French crown, under him and Charles VIII., with zeal and fidelity. (Biog Univ.)

ANTOINE DE BOURBON, (king of Navarre,) father of Henry IV. and son of Charles de Bourbon, duke of Vendôme, was born in 1518. In 1540 he married Jeanne d'Albret, heiress of Navarre, and obtained with her the principality of Bearn and the crown of king. He was a weak and irresolute prince, and wavered all his life between the two religions and parties which then divided France. Suspicion of the constable Montmorency prevented him from asserting his right to the guardianship of Francis II., first prince of the blood on the death of Henry II.; and he saw the government entrusted to the Guises and the prince de Condé, his brother preferred to himself for the command of the Huguenot forces. During the minority of Charles IX. he yielded the regency to Catherine de Medicis, and was contented with the empty title of lieutenant-general of the kingdom. Reconciled to the Guises, and entirely detached from the protestant party, he now formed, with the duke of Guise and the constable Montmorency, the union which was called by the Huguenots the triumvirate, and took the command of the royal army. He died in 1562, from the effects of a wound received at the siege of Rouen—detested by the protestants, whom he had deserted, and little regretted by the catholics. A negotiation at one time pending for a marriage with the daughter of the Queen of Scotland, he died.

ANTOINE, (Paul,) a French Jesuit, born 1679, at Biel, learned of the university of 1743; was rector of the university of Pont-à-Mousson. His works are: *Pont-à-Mousson. Universa. Nomenclologia Moralis* 1818. *Theologia* 1731. Avignon, dogmatica. *Pont-à-Mousson, 1725. Lectures Chrétien* Pont-à-Mousson, 1725. *Lectures* Nancy, 1736. *Meditation* Nancy, 1736. *Démonstration de la Religion* Nancy, 1736. They were published at first anonymously. They have been frequently reprinted, and have always retained their reputation.

ANTOINE DE BOURBON, (Pierre Joseph,) a civil engineer, born 1730, died 1814. He wrote: *Sur la navigation de Bourgogne*, 1774; *Remarques sur les canaux*, 1782; and several other works on subjects of local utility, connected with his profession. His brother Antoine was also a civil engineer. (Biog Univ.)

**ANTOINE**, (Sebastian,) an engraver, a native of Nancy in Lorraine, where he engraved a portrait of R. P. Augustin Calmet, in a large oval, in 1729. The *Enterprise of Prometheus*, one of the ceilings of Versailles, painted by Mignard, was also engraved by him; and the crown of precious stones, with which Louis XV. was crowned, Oct. 25, 1722. He worked chiefly with the graver in a thin feeble style, without effect; he was also very deficient in the other requisites of the art. (Strutt's Dict. of Eng. Heincken, Dict. des Artistes.)

**ANTOINE**, (Jacques Denis,) born at Paris, Aug. 6, 1733, was an artist who did much for the reformation of architectural taste in the French capital. One of his first works which attracted notice was the small tetrastyle portico in the court of the Hospital de la Charité, which, although now not at all remarkable, was at the time of its erection a striking novelty, being the earliest application of the ancient Grecian Doric, a style that has found few imitators in France. He was also one of the architects employed in repairing and altering the Palais de Justice, after the fire in 1776; but his great work is the Hôtel des Monnaies, or Mint, a vast pile of building with two fronts—one towards the quay and Pont-Neuf, the other towards the Rue Guénégaud,—each upwards of 370 feet in extent; and notwithstanding faults of detail, and a certain littleness of taste in some respects, it is unquestionably an imposing unbroken monument of the taste of the time, it has a purity of simplicity of character, having more the appearance of a palatial residence than of what we indicate the actual purpose of the edifice. Antoine also designed the Mint at Vienna, and the palace of the Duc de Braganza at Madrid. He died August 24th, 1805.

**ANTOINETTE** (G. G.), daughter of Eléonore of Orleans, duke of Longueville, was married to Charles de Gondi, marquis of Belle-Isle, who was killed in 1596. Abandoning herself to grief, she entered a nunnery at Toulouse, and afterwards founded the order of the Filles du Calvaire, among whom she died, at Poitiers, in 1618. (Bibl. Univ.)

**ANTON**, (Gottfried, 1571—1644,) was born at Freudenberg in Westphalia. He was a student, and afterwards professor, at Marburg, from whence he removed to Giessen, at the request of the landgrave Lewis V., who was then about to found a university in that town, and was to

have the benefit of his advice and assistance. Anton was appointed chancellor and first professor of laws in the new institution, to which a large number of students were attracted by his celebrity as a lecturer. In addition to these duties, he was actively engaged in affairs of state, and was sent as ambassador to several courts. His comprehensive juridical science gained him a reputation which has survived him. The most celebrated of his works are:—1. *Disputationes Feudales*, the best edition of which was published by Stryk, Halle, 1699, 4to. 2. *De Camera Imperialis Jurisdictione*. This treatise, in which the author differed from Herman Vultei as to the extent of the emperor's constitutional rights, involved him in a hot controversy with the latter, who had the advantage, in point of temper and moderation at least. A complete list of his works is given by Willen, *Memoria Jurisconsultorum*, p. 82.

**ANTON**, (Robert,) one of the minor poets of the reign of King James the First, calls himself, in the title-page of the only work known of his, of Magdalen College, Cambridge. The work here spoken of consists of a collection of satires, and is entitled, *Vice's Anatomy Scourged and Corrected*; but there is also a second title, the *Philosopher's Satires*, which, on a subsequent page, is expanded into the *Philosopher's Seven Satires*, alluding to the Seven Planets. There is an edition of the date 1616, and another of 1617, or possibly the same edition with a reprinted title-page. The satires possess little claim on the reader's attention, although there are a few slight notices of the eminent poets contemporary with this almost forgotten author.

**ANTON**, or **ANTONIUS**, (Paul,) a Lutheran divine, born 1661 at Hirschfeld, in Upper Lusatia, died 1730 at Halle. His principal works are—*De Sacris Gentilium Processionibus*. Leipzig, 1684. *Concilii Tridentini adeoque et Pontificiorum Doctrina publica*. Halle, 1697, often reprinted. *Elementa Homiletica*. Halle, 1700. *Collegium Antitheticum*. Halle, 1732; and some controversial writings. See Walch, *Bibl. Theol.* vol. ii. p. 754. (Biog. Univ.)

**ANTON**, (Conrad Gottlob,) a learned German, born 1745, died 1814; was professor of morality, and afterwards of oriental languages in the University of Wittenberg. He is the author of a number of works, chiefly on Hebrew and oriental literature. (Biog. Univ. Suppl.)



**ANTON**, (Charles Gottlob,) born 1751, died 1818, practised as an advocate at Goerlitz. He wrote several historical and other works—among them, *Essays on the Templars*; and on *Rural Economy in Germany*. He was also an active contributor to a great number of scientific and literary journals. (Biog. Univ. Suppl.)

**ANTONA**, (Giovanni de,) a painter of portraits. Francisco Zucci, of Venice, engraved an oval portrait of Giovanni Antonio Murani, after a picture by his hand. (Heineken, *Dict. des Artistes*.)

**ANTONELLA DA MESSINA**. See **MESSINA**.

**ANTONELLE**, (Pierre Antoine, marquis d,) was born at Arles in 1747. He served in the army for some time, but on the breaking out of the French revolution he became an extreme democrat; was named mayor of Arles in 1790, and was more than once censured in the National Assembly for his violence, but was defended by Mirabeau. He was chosen member of the Legislative Assembly for the department of Bouches-du-Rhone; and in 1792 was despatched with two colleagues to arrest Lafayette. He presided over the revolutionary tribunal which condemned the Girondins, in whose favour he seems to have re-lented, but was compelled by Fouquier-Tainville to go on. After the fall of Robespierre, he continued to play a conspicuous part, and was concerned in a newspaper called the *Journal des Hommes Libres*. He was involved in the conspiracy of Babeuf, but acquitted; and was regarded by the Directory as one of their most dangerous enemies. After the affair of the infernal machine, he was obliged to withdraw from France for a time; but on returning to Paris, was allowed to pursue in peace the philosophical speculations to which he was addicted. In 1814 he undertook the defence of the restoration, in *Le Revue d'un Vieillard*, in which he declared that France could only obtain liberty under the legitimate king. He died in 1817. He published several political pamphlets on various occasions. (Biog. Univ. Suppl.)

**ANTONELLI**, (Giovanni Carlo, 1690—1768,) an Italian prelate, known in Italy for some treatises of local interest, relating to Velletri, his native place. He was in several official employments; he was ordained subdeacon, 1718, and priest and bishop 1752.

**ANTONELLI**, (Niccolo Maria, count of Pergola,) rose through various eccle-

siastical dignities to that of cardinal. He was born in 1698, died 1767. He published—*De Titulis quos S. Evaristus Romanis Presbyteris distribuit*. Rome, 1725. *Ragioni della sede Apostolica sopra il Ducato di Parma e Piacenza esposte a' Sovrani e Principi Cattolici dell' Europa*. 1742. *S. Athanasii Archiepiscopi Alexandrini Interpretatio Psalmorum*. 1746. *Vetus Missale Romanum*. 1756. Other works by him collected and published at Rome, in 1756. (Biog. Univ. Tipaldo, vol. i. p. 114.)

**ANTONELLI**, (Leonard, Cardinal, 1730—1811,) was one of the most able members of the Sacred College, and accompanied Pius VII. to Paris in 1804. He was also a member of the Académie des Inscriptions, and collected a valuable library of books. (Biog. Univ. Suppl.)

**ANTONI**, (Alexander Victor Papanico d,) born 1714, died 1786; was director of the School of Artillery of the king of Sardinia, and author of a *Course of Military Mathematics, Architecture, and Artillery*. The most valuable parts of this work are treatises on gunpowder, and the use of fire-arms, which contain the results of a great number of experiments in illustration of the science of gunnery. (Biog. Univ.)

**ANTONI**, (Vincenzo Berni degli,) a very celebrated Italian lawyer, born 1747, was procureur du roi in Napoleon's Italian kingdom. (Biog. Univ. Suppl.)

**ANTONI**, (Degli,) or **D'ANTONIO**. See **MESSINA**.

**ANTONIA**, (Minor,) daughter of Mark Antony and Octavia. She died b. c. 36, died youngest son of married Drusus, and Claudius Tiberius Livia (Augusta) at first Octavianus and Nero, who fought. Of many children Perusium, b. c. 4. Antonia three children of Drusus, Germanicus, Livilla, lived their father afterwards emperor. and Claudius revented by Tiberius Antonia was appearing at the and Livian manicus, (see Tacit. Ann. funeral of the spectacle of her grief iii. 3.) and the popular excitement might be (see AGRIPPINA I.) Her of the long widowhood, above ruben- suspicion, and her abstinence mourning intrigue, procured for Antonia from esteem, and even conciliated the temper of Tiberius. Accord- the Josephus, Antiq. xviii. 8, she was ing at to apprise him of the real de- of Sejanus. Cf. Kiplin in Dio C. sig



She educated Caligula and his sisters. With his usual caprice, that emperor procured for his grandmother from the senate all the honours Livia had enjoyed; and shortly after, by his contemptuous neglect, by express command, or even by more direct means, occasioned her death. Claudius, after his accession, assigned to her memory a covered chariot (*carpentum*) on days of public procession, and the surname of Augusta. For further account of Antonia Minor, see Pliny, N. H. v. 19; ix. 55. Valer. Maxim. iv. c. 3; and the author of the poem, "Consolatio ad Liviam Augustam de Morte Drusi," vv. 299—344, and the art. "Antonia," in Bayle. Pliny mentions, N. H. xxxv. c. 10, a *Templum Antoniaë*; see Hardouin's remark.

ANTONIANO, (Silvio, Cardinal,) born at Rome, in 1540, of a family which came from Castello, a village of the province of Abruzzo, in the kingdom of Naples. His father was a woollen-drapeer. From his infancy he showed a singular disposition to poetry and music. At the age of ten years he played on the lyre, and accompanied himself, singing extemporary verses upon any given subject—a phenomenon not uncommon in Italy. From this circumstance he obtained the surname of Poetino. His rising reputation procured him the protection of cardinal Ottone Truceses, who took him into his house, enabled him to acquire a knowledge of the Greek and Latin languages, and to improve his talent of improvisation, of which he gave one day a striking example of great entertainment given societies of great Cardinal Alexander Farnese taking a journey, presented it to the youth, telling him to give it to him whom he thought most likely to be pope; Silvio immediately dressing himself to cardinal Giannandrea de Medici, who was afterwards Pope IV., in extemporary verses, begged him to accept the emblem of his future dignity. Ercole II. duke of Ferrara, was charmed with his talents that he took him under his special protection; and at sixteen years of age, gave him the professorship of literature at Ferrara, where the historian relates many remarkable instances of his power of improvisation. After the death of the Duca Ercole, pope Pius IV., not forgetting the incident of the nose, sent for him to Rome, and appointed him tutor and secretary to his nephew cardinal Carlo Borromeo, with whom he went to Milan, and compiled the Acts of the Council which was held there. In his

return to Rome he was made professor of belles-lettres in the college of the Sapienza, and so learned and popular were his lectures, that on the day he began to explain the Oration of Cicero pro Marcello, he reckoned amongst the crowd of his auditors no less than five and twenty cardinals. In 1567 he took orders, and was appointed secretary of the Sacred College. The popes Gregory XIII. and Sixtus V. employed him on several important missions. Gregory XIV. offered him three successive bishoprics, but he refused them all. At last, Clement VIII. made him a canon of the Basilica Vaticana, his chamberlain, and, in 1598, a cardinal. He died in Rome on the 15th of August, 1603. His printed works are—1. *Dell' Educazione Cristiana dei Figliuoli*, written by the desire of cardinal Borromeo, whilst with him in Milan. Verona, 1584, and reprinted at Naples. 2. *Orationes Tredecim*, published at Rome in 1610, after his death, by Castiglione, with the addition of his Life. 3. *Many Discourses, Dissertations, Letters, and Poems*, both in Latin and Italian, which have been several times printed in different collections.

ANTONIANUS, (Silvius,) an engraver on wood, who flourished about 1567. According to Papillon, he ornamented with cuts a small book of fables by Gabriel Faerno, published at Antwerp, entitled *Centum Fabulæ ex Antiquis Auctoribus delectæ, et a Gabriele Faerno Cremonensi Carminibus explicatæ. Antuerpia ex Officina Christoph. Plantini, 1567*. To each fable he has given a print, of which there are one hundred, all marked with a cipher of A. and S.—a cipher also used, it is said, by Sambucus. (Strutt's Dict. of Eng.)

ANTONIANUS, (John,) a Dominican of Nimeguen, died in 1558, who edited some of the works of the Fathers. (Biog. Univ.)

ANTONIDES, (Hans,) an eminent Dutch poet, surnamed Van der Goes, from his birthplace in Zealand, was born in 1647, of poor parents. When a boy, he took great pleasure in reading the Latin poets, and his first attempts in poetry consisted of imitations from them. He next composed a tragedy, called *Trazet*, or the Invasion of China, which his modesty would not allow him to publish. However Vondel thought so well of it, that he honoured the young poet by adopting some passages of it into some of his own plays. In 1671, he published his most esteemed work, the *Y-stroom*, an epic

description of the river Y, in four books. Antonides was intended to be an apothecary, but he was enabled by some patrons to study medicine, in which he took a doctor's degree; but was afterwards presented to a place in the Dutch Admiralty. He married in 1678; after which he wrote little, and died in 1684. After Vondel he is esteemed the most eminent Dutch poet, and his poems have been printed several times.

ANTONIDES, (Hans, Van der Linden.) See LINDEN.

ANTONIDES, (Heinrich,) of Naerden, near Amsterdam, born 1546, died 1604. He was driven from his native place by the violence of the duke of Alba. He wrote, *Systema Philosophiæ*, 1613, which furnishes much valuable information relating to the beginning of the reformation in the Netherlands; and *Initia Academiæ Franekerensis*, 1613. He is sometimes called *Henr. Antonius van der Linden*. (Biog. Univ.)

ANTONIDES, (Johann,) called Alckmarianus, from Alckmar, his birthplace, a learned orientalist. He published, *Epistola Pauli ad Titum, Arabicè, cum Jo. Anton. interlineari Versione Latinâ ad verbum*, 1612. (Biog. Univ.)

ANTONIDES, (Theodore,) a Dutch divine of the eighteenth century; author of *Commentaries on the Epistles of St. James, St. Peter, and St. Jude*, and on the *Book of Job*. (Biog. Univ.)

ANTONILEZ, (Don Jose, 1636—1676,) a Spanish painter, born at Seville, where he learned the principles of his art, and afterwards was placed under Don Francisco Rici at Madrid, who was one of the painters to Philip IV. He painted history and portraits, and was also admired for the landscapes he introduced into his works. In the church of La Magdalena at Madrid, are two pictures by him, which are favourably spoken of by Palomino, representing the Miraculous Conception, and the Good Shepherd. M. Durdent, in the *Biographie Universelle*, says, "It was in landscape that he chiefly excelled; he had a good choice of subjects, and his touch was airy and light. He also exerted himself, but with less success, upon devotional subjects and portrait." Some of his works are at Alcalá de Henarez and Madrid, at which latter city he died. (Bryan's Dict. Biog. Univ.)

ANTONINA, born in 499, died after 565, a freed-woman. Her parents were an actress and a public charioteer. The profession of both was esteemed degrading; the

personal character of the former was infamous, and, according to Procopius, Antonina resembled her mother, and carried into domestic life the morals of the stage. Yet, in the memoirs of the empress Théodora and of Antonina, the very-suspicious nature of the *Anecdota* of Procopius, a work composed with an avowedly malignant purpose, and in the form of a libel, should be borne in mind. Before her union with Belisarius, Antonina had married a man of rank, although not wealthy, and was the parent of several children; among whom Photius, and a daughter, the future wife of an officer of distinction, named Hildiger, are particularly named. She seems to have filled a high office in the imperial palace—*Zworn*, nearly answering to our "lady of the bedchamber,"—and to have thereby enjoyed the rank and honours of a patrician. She was married to Belisarius in the interval between the Persian and Vandal wars, January 532 to June 533, A.D. while he resided at Constantinople. She was a faithless wife, but a zealous and serviceable friend, following her husband in his African, 533—535, and his Italian campaign, 536—540, A.D. against the Vandals and the Ostrogoths; and on some occasions, like the czarina Catherine I. promoted their success by exertions more suitable to her spirit than her sex. On their first voyage Antonina showed her practical address. During a calm which detained the fleet between Zante and Sicily, the water became tainted, and unfit for use. Even the general would have suffered, had it not been for the hardi-ship of thirst, if Antonina had not preserved water in bottles, buried deep in sand in the bottom of the ship. In the Italian war, Belisarius owed his banishment, and Antioch, a distinguished officer under Belisarius, his death to the influence and will of Antonina. Yet the one was a proved traitor, and the other in open insurrection at the time. Antonina levied recruits, collected provisions, escorted convoys, and presided at military councils in person, and throughout the Greek campaign in Italy seconded with ability and vigour the extraordinary exertions of her husband. She did not attend to the Persian war in 541; and the reasons of her absence must be sought in the less creditable page of her story. On the departure of the African expedition, June 533, a newly-baptized soldier, who had lately abjured the Eunomian heresy, embarked as an auspicious omen in the galley of the general, and

was adopted by Belisarius as his spiritual son. The young proselyte, Theodosius, became enamoured of, and was beloved by, Antonina; and although the eyes of Belisarius were frequently opened to his disgrace by Macedonia, an attendant of Antonia, and by Photius her son, these discoveries ended in the ruin of the informers, and confirmed the uxoriousness of Belisarius. By the dexterous removal of Theodora's rival, John of Cappadocia, Justinian's minister, Antonina had earned a right to the protection of the empress. She herself was released from confinement, in which her injured husband had retained her; Photius was thrown into a dungeon; Belisarius recalled from the Persian frontier, degraded, disgraced, and heavily fined, and restored to his former favour, and to part of his estate, only by an unconditional reconciliation with Antonina. The death of Theodosius, however, and the lapse of time, enabled the affection of Belisarius to revive, and perhaps Antonina became less abandoned, or more circumspect in her conduct. She had by her second marriage an only daughter, named Joannina, who remained at Constantinople, while her parents were engaged in the Italian war, and whom the empress Theodora espoused to her nephew, if he were not rather her illegitimate son Anastasius, as the sole heiress of Belisarius's wealth. The match was, however, broken off after the death of Theodora, upon Antonina's return to Constantinople, although the virtue, the fame, and perhaps the affections of her daughters, led to her determination. Instructions of disgrace and the death of age. (See *MA*) Antonina devoted to the cloister the remains of her life and fortune.

The Anecdotes of Procopius are the principal sources for the biography of Antonina. To authentic history these bear the same relation as the Letters of Junius, or the Satires of Churchill. Gibbon (*Decline and Fall*, vol. vii. 8vo. c. 41, pp. 263—269, Milman, 1788) Lord Mahon, in his *Life of Belisarius*, have collected all that is known of Antonina. See also articles *BELISARIUS* and *THEODORA* in the present work.

ANTONINI, (Giuseppe,) auditor and judge fiscal, under the emperor Charles VI., early in the eighteenth century, who wrote a complete History of Lucania, printed at Naples. (Biog. Univ.)

ANTONINI, (Annibal,) brother of the preceding, was born in 1702, died in 1755, and taught Italian for many years

in Paris, where he published various elementary books, and some editions of Italian Classics. (Biog. Univ.)

ANTONINI, (Filippo,) a learned Italian antiquary, lived in the middle of the fifteenth century. He was the author of—*Discorsi dell' Antichità di Sarsina e de Costumi Romani*. Sarsina, 1607, and Faenza, 1769. *Supplemento della Cronica di Verruchio*. Bologna, 1621. (Biog. Univ. Suppl.)

ANTONINUS I. (Pius, 86—161, A.D.) Titus Aurelius Fulvius Bojonius Arrius Antoninus, the son of Aurelius Fulvius, and Arria Fadilla, was born at Lanuvium, on the 20th of September, A.D. 86, v. c. 839. He was descended from an ancient and noble house of Nismes (Nemausus); and derived from the family of either parent many eminent examples both of public and private virtues. The youth of Antoninus was spent principally at Lorium (Castel Guido), on the Aurelian road, where he afterwards built an imperial residence. The liberal nature of Antoninus, his refined manners and handsome person, procured him general esteem; and his large patrimonial estate was improved by repeated bequests from the numerous friends and connexions of the Arrian and Aurelian houses. His first consulship, A.D. 120, was with Catilius Severus, and he was one of the four consular senators appointed by Adrian to govern Italy in his absence; and Campania, where his estates were, was assigned to Antoninus as his peculiar district. As proconsul of Asia, he was even more popular than his grandfather Arrius, and an anecdote has been preserved of his good humour and kindly disposition. In one of his progresses within the province, he rested at the house of the sophist Polemon, then absent from home. The sophist on his return expressed with much rudeness his sense of the intrusion, and Antoninus, at midnight, sought another lodging. Some years afterwards, a player complained to the emperor Antoninus that Polemon had driven him from the stage at midday: "He drove me from his house at midnight" was the reply, "and I have never had a complaint against him." (Philostrat. de Vit. Sophist. i. 25, c. 3.) Upon his return to Rome, he became one of the select council of Adrian; and on the death of Ælius Verus, Adrian proposed to adopt Antoninus on condition that he, in his turn, should adopt Marcus Aurelius and L. Verus. After some hesitation he accepted the title of Cæsar, and the tribunitian power, A.D. 138. v. c.

818. \* Adrian died in the same year, and Antoninus faithfully defended his memory and remains from the anger of the senate. (See ADRIAN.) He now took the names of T. Aelius Hadrianus Antoninus, and received from the senate the appellation of "Pious," A. D. 138. But he declined the honours that had been lavished upon some of his unworthy predecessors, accepting only the titles of "Father of his country" for himself, A. D. 139, and of Augusta for his wife Faustina, and permitting the senate to erect gilded statues to the deceased members of his house, and to celebrate upon his birth-day the games of the Circus.

Antoninus governed strictly as president of the senate; submitting every thing to its deliberations, or, at least, to a select council of its more experienced members, and appearing himself only to execute their decisions. His paternal care was shown in the difference he observed between his private munificence, and his strict economy in the management of the public revenue. He declined the inheritance of those who had children living at the time of their decease; he assisted from his own purse, at a low rate of interest, individuals, communities, and magistrates, who required loans for the discharge of their private or official duties. Unnecessary pensions were withdrawn or reduced, while in all the provinces the more eminent professors of rhetoric and philosophy received an annual salary. The regulations of Nerva and Adrian respecting the public posts were renewed by Antoninus: and no expense was spared for the theatre and the circus, though the combats of gladiators were checked by sumptuary laws. But the great glory of the reign of Antoninus was his provincial administration of the empire. The subjects of Rome were relieved from the burden of all but defensive wars—from the imperial progresses—and from capricious and unequal impositions. No complaints were so readily listened to as petitions against provincial magistrates; and the children of such as had been convicted of fraud, were permitted to succeed to the paternal estate only on condition they refunded to the province what had been unjustly taken from it. It was a principal motive for the imperial residence at Rome, that it was central and convenient for every part of the empire; and the journey to Antoninus seldom extended beyond Rome and Lanuvium. At the beginning of his reign, as an example of the economy he meant to observe, he

remitted to Italy the whole, to the provinces the half of the "aurum coronarium," the inauguration-gift to the new Cæsar. He was intimately acquainted with the trade, resources, and tribute of each province. Every petition was seen by him before it was submitted to the council or the senate: even the Jews were partially relieved from the oppressive enactments of the late reign; nor had any class of his subjects cause for complaint, except the freedmen and the informers.

In favour of the Christians, Antoninus renewed the prohibition of Adrian against summary and tumultuous persecutions, and directed his rescript especially to the cities of Larissa, Athens, and Thessalonica, (Melito, in Euseb. iv. c. 26.) But, if the edict (*προς τα κοινον*, sc. *συνοδου, Αδrian*) to the municipalities of all Asia be genuine, the protection afforded by Antoninus was not merely negative, but a direct recognition of the christian communities among the legalized creeds of the empire. However, the language of the edict is suspicious, its authenticity questionable, and the silence of the apologists upon so important a concession hardly to be explained. See upon the opposite sides of the question, Kestner. *Die Agape: oder der geheime Weltbund der Christen*, p. 399; and Eichstädt, *Exercitatio Antoninæ*, No. 4.

None of the procurators of Adrian were displaced; and those whose government he approved remained in office seven, and, in some instances, nine years. Antoninus dissembled his several conspiracies for potholes, buried in the early part of his reign. In discovery was unavailing, he punished only the principal actors, without degrading their family, or forfeiting their estates. But although Antoninus avoided unnecessary wars, maintained the dignity of the empire on all its frontiers. Insurrections were suppressed in Egypt, Achaia, and Palestine. In Britain, Lollius Urbicus drove the Caledonians into the northern extremity of the island, and raised a rampart of earth, beyond the wall of Adrian, between Edinburgh and Dunbarton. Capitolinus enumerates the foreign princes whom an audience, a messenger, or a letter of Antoninus, retained in peace, or restored to their dominions; and the historian, whose history was completed about the tenth year of Antoninus, had some ambassadors refused the honour to come to solicit, of being admitted into the rank of subjects.

Antoninus married, before his adoption, Annia Galeria Faustina (105—141 A. D.) daughter of Annius Verus, prefect of the city. They had four children; the sons died young; and of the daughters, the younger, Faustina, alone survived her parents. (See M. AURELIUS.) The elder Faustina died in the third year of the reign of Antoninus. Her levity had caused him some uneasiness, but he did not, like Augustus, betray to the public the disorders of his household. Her memory was honoured with statues, circensian games, a temple, and a priesthood. But a memorial more suited to the character of Pius was the maintenance and education of a certain number of young females—puellæ Faustiniæ—in the name of the late empress. He declined, however, a proposal to have the months, September and October, called Antonianus and Faustinianus.—In his intercourse with his subjects Antoninus followed the example of Augustus. His table, his diet, and dress were simple. In the city his favourite amusement was the theatre; but he reluctantly presided at the exhibition of the gladiators. In the country his leisure was employed in agriculture, the sports of the field, or the society of the learned. His economy enabled him to be liberal without appropriating to his own pleasures the revenues of the state. His table was served by his own slaves; his farms and preserves managed by his own bailiffs and purveyors. He personally directed the education of his adopted sons, Marcus and Lucius, and for the promising abilities of the former, secured the instructions of the ablest teachers of the age. (See MARCUS AURELIUS, and APOLLONIUS OF CHALCIS.) His taste and munificence were displayed in the temple of Adrian, in the restoration of the Greek Basilica (Græcostasis), in repairing or constructing the pææros and the baths at Ostia, the ports of Gaeta and Tarracina, in an aqueduct at Antium, and temples at Lanuvium. He encouraged and assisted the provinces to restore the edifices that war or accidents had destroyed; and if the aqueduct and amphitheatre at Nîmes, and the lesser temple at Bâle, are correctly assigned to Pius, his public works, in grandeur at least, equalled those of the most flourishing periods of the republic and empire. The games he exhibited were remarkable for the number and singularity of the animals produced upon the stage. If the names in Capitolinus are rightly explained, the hyæna, the ibex, the river-horse, and the crocodile,

were exposed to the wonder of the populace, and a hundred lions at once let loose in the arena.

In the seventy-fifth year of his age, and the twenty-second of his reign, Antoninus died at his villa of Lorium, of fever. When the symptoms became dangerous, he commended to the pretorian prefects, and to the principal officers of the household, his daughter and her husband, and directed the golden image of Fortune to be transferred from his own chamber to that of the Cæsar. The word given by him, for the last time, to the cohort on duty, was “Æquanimitas.” In his delirium, it is remarkable that his thoughts ran upon subjects most foreign to his nature and habits—the recollection of injuries, and the intention of revenge. His death resembled a tranquil slumber; his ashes were deposited in the mausoleum of Adrian, and divine honours, a temple, a flamen, an incorporated priesthood, and circensian games were eagerly voted to his memory. His funeral oration was pronounced by his adopted sons, and all public business suspended until the obsequies and consecration of Antoninus were completed. But the most sensible monument of his virtues was the name of Antoninus borne by succeeding emperors for more than a century after his decease, and the most enduring, the Antonine Column.

The materials for the life of Antoninus are unfortunately scanty. Dion Cassius and the epitomators fail exactly where their assistance would have been most desirable; and the intricate account of Capitolinus is rather a character than biography. There is a history of the emperors Titus and Marcus Antoninus by M. Gautier de Sibert, Paris, 1769; and there are some excellent remarks upon the age of the Antonines in Tschirner's *Fall des Heidenthums*, Leipsig, 1829, 8vo; and in Wieland's prefatory Essay to his Translation of Lucian, *Ueber Lucians Lebensumstände, Character, und Schriften*; compare also Montesquieu de l'Esprit des Loix, xxiv. 10; and Grandeur et Décadence, c. 26.

ANTONINUS. (See M. AURELIUS; ELAGABALUS; CARACALLA.)

ANTONINUS LIBERALIS. Respecting the name and age of this writer there is much uncertainty. Saxius, in *Onomasticon*, i. p. 308, conceives that he flourished in the time of the Antonines; but no better reason has been assigned for fixing upon this period than that the matter of the *Metamorphoses* is such as

was suited to the decline of the study of Greek literature in Italy. The volume contains an account of forty-one transformations, extracted from authors no longer in existence, especially Boeius and Nicander, and sometimes in their very words, as shown by the introduction of Ionic forms of speech into Attic Greek. It was first published by Xylander, at Basle, 1568, from a Palatine MS. at present in Paris, but which is in a less perfect state than when it was first transcribed by Xylander. The latest edition is by Koch, Lips. 1832, which contains all that is to be found really valuable in the preceding commentaries; together with the remarks of Bast, taken from his *Epistola Critica*, in French and Latin, and a few notes from the pen of Godfrey Hermann, and the editor's deceased friend Schluttig.

**ANTONINUS HONORATUS**, bishop of Constantine in Africa in the fifth century, is known by a letter of encouragement which he sent to Arcadius, a Spanish bishop, who was banished, with three others, by Genseric, for refusing to acknowledge the opinions of Arius. It is to be found in the *Bibliotheca Patrum*, in Ruinart's Commentary on the Persecution under the Vandals, and other works. The four bishops suffered martyrdom in 437. (Biog. Univ.)

**ANTONINUS**, (Placentinus,) a christian martyr in the sixth century, said to be the author of a tract, entitled, *Itinerarium de Locis Terræ Sanctæ quæ perambulavit*, printed in the *Act. Sanct. Mens. Mai. tom. ii.*

**ANTONINUS DE FORCIGLIONI**, (St.), archbishop of Florence, where he was born in 1389; was a Dominican, and in 1446 became archbishop of Florence. He distinguished himself by his temperance and simplicity of life, as well as by his zeal and charity, which latter virtues were especially shown in the great plague and subsequent famine at Florence, in 1448. He died, much lamented and honoured, in 1459, and was canonized by Adrian VI. in 1523. His principal works are—*Historiarum Opus seu Chronica*, libri xxiv. Venice, 1480. *Summa Theologiæ Moralis*, often reprinted. *Summula Confessionis*, first printed in black letter, soon after the invention of the art. These works were frequently printed during the fifteenth and sixteenth centuries.

**ANTONIO**, (St. 1195—1231,) a native of Lisbon, though surnamed of Padua, where he passed a large portion

of his life. His baptismal name was Fernando, which he changed into Antonio, that he might escape the researches of his parents, whom he left to enter the cloister. He first joined the order of canons regular, but afterwards assumed the habit of the Franciscans. He embarked for Africa, with the intention of preaching to the Mahomedans; but immediately changing his intention, he retired to the hermitage of St. Paul, near Bologna. Being accidentally led to preach in public, he acquitted himself so much to the surprise of the assembled friars, that he was commanded by the general of the order to devote himself to the pulpit. His career was short, but brilliant. The manner in which he described the torments of hell, held his congregation breathless with terror. But his imagination was much greater than his judgment, and his enthusiasm than either: he is sometimes puerile, generally pedantic. His sermons at Padua, during the Lent of 1231, were wonderfully successful; all Padua, clergy as well as laity, of every order and condition, flocked to hear him; the villages and towns, many miles distant, sent their multitudes to listen to his preaching—no church could hold them, he preached therefore in the open air, and his daily hearers are said to have amounted to thirty thousand. Not a shop was left open, no business of any kind was transacted, the streets were a solitude, and the multitude whom he addressed were silent as if they were speechless, or even motionless.

**ANTONIO DE LEBRIJA**, (1442—1522,) so called because he was born in that Andalusian city, studied at Salamanca and in Italy, and made great progress in Hebrew and Greek, no less than in Latin. On his return to Spain, he filled a professor's chair at Salamanca, with great benefit to his pupils, and great honour to himself. By cardinal Ximenes he was drawn to the new university of Alcalá de Henares, and he was one of the chief editors of the famous Complutensian Polyglott. Of his numerous works, as exhibiting either good latinity or considerable learning, the best known and the most esteemed are, *Two Decades of the History of Fernando and Isabel*; *Letters*; *Latin Poems*; *Notes on Difficult Passages of Scripture*; and *Comments on Ancient Authors*.

**ANTONIO**, (prior of Crato,) was the illegitimate son of Luis, duke of Beja, brother of Joam III. king of Portugal.

On the death of Sebastian at Alcazar Seguer, (1578,) whom he had accompanied in that disastrous expedition, Dom Antonio was, like the rest, a prisoner, but as his quality was unknown, he purchased his ransom on very easy terms, and returned to Lisbon to claim, after the death of the cardinal Henrique, the throne of Portugal. His claim he founded on the assertion that his father had married his mother, that he was begotten and born in lawful wedlock, and, as no one would believe his bare word, he suborned witnesses to swear to the fact. There were, in all, five claimants for the succession, but none had the least right except the duke of Braganza, and Philip king of Spain. The right of the latter was the clearest, so far as connexion with the royal family of Portugal was concerned; but by a law of Lomego, the princess who married a foreigner lost her claim—but did her offspring lose it? There was precedent in Philip's favour, and he recurred to the sword; with what success, everybody knows. Antonio made a stout and a long-continued resistance; the greater part of the Portuguese nation was for him, not that anybody believed in his legitimacy, but through dislike to a foreign ruler. But his own bad qualities lost him the support of his former adherents; he was defeated almost without a battle, and compelled to seek refuge in France. At length, hearing that Philip was unpopular, he sought assistance in England, but with little success; and a few years afterwards, in 1595, he himself died in France, where he had sought refuge.

ANTONIO, (Nicolas, 1617—1684,) of Seville, the celebrated literary biographer, or rather bibliographer, of Spain. Having studied at Salamanca, he returned to Seville, and literally buried himself in the great Benedictine library of that city while compiling his great work. In 1659 he was employed in a confidential mission to the Two Sicilies, where he remained twenty-two years, but he still proceeded with his task so far as his collection of materials would allow him. On his return to Spain, he was honoured, and, to a certain extent, enriched by his sovereign; but he was so liberal to the poor that he was ever in want. Unknown to him, the cardinal of Arragon applied to the pope, who gave him a canonry at the cathedral of Seville, where he ended his days. Of his great work, *Bibliotheca Hispana Vetus ac Nova*, the modern part was published first; the ancient not until

after his death, when cardinal Aguirre gave it to the public. It is a noble monument both of learning and of criticism, and its style is very good. By Bayer of Valencia the *Bibliotheca Nova* was augmented and improved. Madrid, 1783.

ANTONIO, (the Infanta, 1755—1817,) brother of Charles IV. king of Spain, and consequently uncle of Fernando IV. From his early years, this prince was absorbed in exercises of piety, in alms-giving, or in the useful arts, some of which he practised as well as patronized. But these pursuits unfitted him for the stirring scenes which followed the invasion of Spain by the armies of Buonaparte. When his nephew Fernando went to Bayonne to meet the French monarch, he was left president of the junta of government. Unfit for the intrigues of state, he soon resolved to quit his post, and follow Fernando to Bayonne. Like the other princes of his house, he was carried to Valençay, where he remained until the downfall of Napoleon.

ANTONIO. There are several artists of this name :—

1. *The Cavaliere Giovanni*, or *Gianantonio*, called *Il Sodoma*. See *SODOMA*.

2. *Marc*. See *RAIMONDI*.

3. *Da Trento*. See *TRENTO*.

4. *Antonio*, or *Antoniano*, of *Urbino*, called *Il Sordo di Urbino*. See *VI-  
VIANI*.

5. *Pietro, de Pitri*, an engraver, who is supposed to have been an Italian, and to have resided at Rome. He engraved a frontispiece to a collection of altar-pieces by Mariotti, which Gio. Giacomo de Rossi published at Rome; it is from *Ciro Ferri*, a slight spirited etching, in a style something bordering upon that of *Pietro Aquila*. The drawing is good, and the extremities touched in a masterly style. It is inscribed, *Pietro Antonio de Pitri, sculpt.* (Strutt's Dict. of Eng.)

ANTONISZE, (Cornelius,) a painter and engraver, born at Amsterdam, about the year 1500. He excelled in representing the interior views of towns, which he did with uncommon fidelity. In the Treasury Chamber at Amsterdam is a picture by him, representing a view of that city as it was in 1536. He afterwards painted twelve pictures of views in the same city, with its convents, churches, and other public buildings, which he engraved on as many blocks of wood. These prints are rare, but are still to be found in the collections of the



curious. (Bryan's Dict. \*Strutt's Dict. of Eng.)

**ANTONIUS, (Marcus,)** surnamed "the Orator," son of Caius Antonius, who is otherwise unknown, born 142 B.C.; quaestor in 112; and assigned to the proconsul of Asia. The time of his first office is ascertained by his having been summoned to appear before L. Cassius, the city praetor, whose tribunal, from the severity of the judge, was called "the rock of the accused," upon a charge of criminal intercourse with a vestal. Though he might have pleaded the *Lex Memmia*, he returned to Rome to meet his accusers. His confidence, and the fidelity of a young slave who offered himself to the torture, led to the acquittal of Antonius. He was praetor in B.C. 104, since, in the next year, he was in Cilicia with a proconsular commission to put down the numerous bands of pirates that infested the Mediterranean. Either, however, the force entrusted to him was inadequate, or Antonius was more eminent as an orator than a soldier. For some partial successes he triumphed in 102, and soon afterwards his only daughter was carried off, in the neighbourhood of Rome, by a band of the pirates, who exacted a large sum for her ransom. In 100 B.C., when the city was under arms against L. Apuleius Saturninus, Antonius was stationed without the walls to prevent the tribune, and the praetor Glaucia, receiving reinforcement from the predial slaves and peasantry. In 99 he was consul with A. Posthumius Albinus. He probably remained in Italy upon the expiration of his office, since there is no account of his provincial administration. In 98 he delivered his celebrated defence of M. Aquilius, accused of corruption by L. Fufius. The defendant refused to employ the customary arts for exciting the compassion of the judges; but, in his peroration, Antonius tore open the gown of Aquilius, and pointed to the honourable scars upon his breast. Even C. Marius, who had been consul with Aquilius, A.C. 101, commiserated the altered fortunes of the accused; and though the evidence against him was strong, he was acquitted. In 97, Antonius was censor, with L. Flaccus. He embellished the Rostra with a portion of the spoils of his Cilician campaign. He was accused by the tribune M. Duroquius, whom he had expelled the senate for abrogating a sumptuary law for limiting the expense of private entertainments, of having obtained office fraudulently and corruptly.

The charge, apparently, was not proved, for the Fasti make no mention of a deposition from office in this year. In 91 (92) Antonius held a command, without distinguishing himself, in the Marsic war. The eagerness with which Marius and Cinna, upon their return to Rome in 87, sought his life, warrant the supposition that Antonius had been equally zealous with his friend Crassus (see *CRASSUS*) in his opposition to the popular party. He was concealed in the house of a dependent of humble condition. A slave, sent to a tavern for wine better than his master usually drank, added that it was for Antonius the great orator. The vintner immediately gave information to Marius, who despatched P. Annius with a company of soldiers to bring him the head of Antonius. The eloquence of Antonius delayed, for a few moments, his fate; when the tribune, wondering at the tardiness of his men, entered the chamber, and with his own hands executed the sentence. Marius was still at table when the head of Antonius was laid before him. Having feasted his eyes upon it, he ordered it to be exposed on the Rostra. Antonius was at the time of his death in his fifty-sixth year.

Antonius wrote a brief treatise upon the principles of his art, (*De Ratione Dicendi*), but it was either an imperfect or an immature production, and he regretted its publication. He had, probably, a country-house near Misenum, whither, in the vacations of public business, he repaired for study or recreation. His associates were the most eminent members of the senate, and the most celebrated rhetoricians of Greece, with some of whom he had become acquainted at Athens or Rhodes, when on his way to his province of Cilicia. Greek he studied "late in life, and not deeply," yet his acquaintance with the rhetoricians and historians, — the philosophers and poets he neglected, — was extensive and intimate. His reputation as a pleader commenced early and increased steadily, until the Marsic war silenced the courts of justice, and diverted the attention of the popular assemblies. He committed none of his speeches to writing, assigning the singular reason that "so, if he let slip any rash or rude expressions, he could deny them more easily." It was, however, incorrectly said of him that he spoke without notes. His most celebrated speeches were, for M. Aquilius, 98 B.C.; for Norbanus, 94; for Gratidianus; Cn. Manlius; and Q.



**ANTONIUS, (M. Creticus,)** eldest son of Antonius the Orator, and father of the triumvir; quaestor in 80, and praetor in 75 B.C. Through the influence of P. Cethegus, and of the consul Cotta, he was in 74 appointed to the command of the armament against the Cilician pirates. He abused the powers entrusted to him by oppressing the provinces, especially Sicily, and the allies; and he was even suspected of a secret partnership with the Cilicians. On pretence that they had assisted Mithridates, he wantonly attacked the Cretans; but, although supported by the maritime towns of the Aegean, and by the Byzantines, he was totally defeated, the greater part of his fleet destroyed, and himself allowed to escape on the most ignominious terms. The surname *Creticus*, given in derision, was the most lasting monument of his misconduct and incapacity. He died of shame soon after, leaving to his heir neither estate nor good name. He married—first, Numitoria, daughter of Q. Numitorius Pollus, who betrayed his native town Fregellae in the troubles that followed the death of C. Gracchus (Cic. Philipp. iii. c. 6); she died without children. Secondly, Julia, daughter of L. Julius Caesar, consul in B.C. 90, by whom he had sons, Marcus, Caius, and Lucius. Compare Plutarch, Antonius, c. 1, who describes him as rather weak than wicked, and something of a humourist.

**ANTONIUS, (Caius, Hybrida, i.e.** according to Pliny, H. N. viii. 79, Semiferus,) younger son of the Orator. In 87 B.C. he attended Sylla as military tribune into Greece. Upon the return of his commander, he plundered the province of Achaia, for which, in 76, he was impeached before M. Lucullus, by Julius Caesar. Antonius kept out of the way, and Caesar did not press the conviction. But six years later, he was expelled the senate for the offence, for having neglected to appear, and for insolvency. He was, probably, aedile soon after Cicero's aedileship, B.C. 69, since they were colleagues in the praetorship 66, and in the consulship B.C. 63. For the circumstances of his consular election, see CATILINE, CICERO, &c. To detach him from Catiline, the province of Macedonia was allotted to him, and, after the detection of the conspiracy, fear as well as interest retained him in the party of the senate; but he never acted cordially with Cicero. His debts and his habits of life made him desirous of a

revolution, while his position obliged him to support the existing institutions. Hence, when towards the end of 63 he went into Etruria to cooperate with Q. Metellus Celer, and prevent Catiline's escape into Transpadane Gaul, he devolved the command of the consular army upon his lieutenant Petreius, upon pretence of gout. The lieutenant conquered, and the emperor Antonius was honoured with a triumph. Antonius travelled in his province with the triumphal fasces borne before him, and his government showed that the subjects of Rome, at least, had gained nothing by the detection of Catiline. The presence in his suite of one Hilarus, a slave, and afterwards a freedman of Cicero's, gave some colour to the report that Cicero's resignation of Macedonia was not without its conditions. Whatever were the terms they were not kept, since the latter complained loudly of his ex-colleague's ingratitude. Antonius robbed both the provincials and the barbarians, but was surprised by the Dardans, and narrowly escaped at the head of his cavalry, leaving his plunder in their hands. He was threatened with a recall and with impeachment for malversation. Cicero, however, managed to baffle both these propositions; but in 59 Antonius was prosecuted, for his share in Catiline's conspiracy, by M. Caelius Rufus; and, at the same time, by C. Caninius Gallus, his future son-in-law, for extortion. Cicero was now not at leisure to defend him, and he was fined and banished. He chose Cephallenia (Corfu) for his residence, and was allowed to act as governor of that island. Antonius was neglected in the general restoration of the exiles by Caesar, and was probably not recalled before 47, when the dictator returned from the east to Italy. He was present in the senate on the 1st of January, 44, but did not long survive, leaving behind him the character of wanting nothing but strength and steadiness of purpose to have been another Catiline.

**ANTONIUS, (Marcus, triumvir, B.C. 81—29,)** eldest son of Antonius Creticus, and Julia, daughter of L. Julius Caesar, consul in 90. Mark Antony, for the name is more familiar in this form than in its more euphonic Roman dimensions, was born about 81 B.C. (see Appian, Bell. Civ. v. 8). The example of his father, (see ANTONIUS CRETICUS,) and of his stepfather, P. Cornelius Lentulus, (see LENTULUS SURA,) was more powerful in forming the character of Antony than the instruc-

work of his mother. (See Plutarch. Anton. 2.) A handsome person, a ready wit, his prodigality and his poverty, made him an acceptable companion to the dissolute young nobles of Rome. His connexion with the younger Curio was broken off by the intervention of Cicero; and this, with the execution of Lentulus, seems to have laid the foundation of the implacable enmity between the orator and the future triumvir. In 58 B.C. Antony became the associate of P. Clodius; but an intrigue with Fulvia, the tribune's wife, whom he afterwards married, caused them to part in anger. In 57, 56, he accompanied Aulus Gabinius, whose cavalry he commanded, in his campaign against Aristobulus in Palestine; and in 55 he followed the same leader into Egypt, upon the expedition so much disliked by the senate, for the restoration of Ptolemy Auletes II. At the end of 54 he repaired to Cæsar, then in winter-quarters, after his second invasion of Britain. (Bell. Gall. v.) Antony returned to Rome at the end of 53, with money and recommendations from Cæsar; and in 52 was elected quæstor. He went back immediately to Gaul, and took an active part in the seventh campaign of Cæsar. In 50 he was chosen augur in place of Hortensius; and on the 10th December, began his memorable tribunate. On the 23d he laid before the assembly of the people the duplicity of Pompey throughout his public life; on the 1st of January, 49, the tribunes, Antony and Cassius, demanded that the proposals of Cæsar should be considered; and on the 7th, in a hired carriage, in the disguise of slaves, the representatives of the people were on their way to the pro-consul's camp at Ravenna. During Cæsar's first Spanish campaign, Antony governed Italy with the title of proprætor. At the beginning of 48 he conveyed the legions Cæsar had left behind to the Illyrian coast; he fought with distinction at Dyrrachium, but at Pharsalia the troops he commanded did not come into action until the battle was decided by the right wing. Antony returned to Italy with his former commission, to watch over the internal police, to guard against the return of the exiles, the emigration of the neutral, and to secure the coast from the navy of the Pompeians. From the third dictatorship to within a few months of the murder of Cæsar, a coolness prevailed between Antony and his patron. The ostensible cause was Antony's inability to pay for the house and

gardens of Cn. Pompeius; and for which, since they belonged to the treasury, Cæsar was inexorable in exacting the purchase-money. The real one was, probably, the irregularities of Antony during his vice-government of Italy, which made Cæsar unpopular, and his plans for introducing monarchy more difficult. Though aggrieved, Trebonius found no encouragement from Antony, when at Narbo, in August 45, he darkly hinted at a conspiracy against the dictator; and shortly after, Cæsar having occasion, perhaps, for a good officer in the Parthian war, restored him to favour. The memorable ideas of March, 44, while they nearly involved him in the fate of his patron, opened out to Antony new and wider prospects, which he had both the means and the ability to realize. In the important hours between the 15th and 17th of March, Calpurnia placed in his hands the money, the personal property, and the papers of Cæsar; and his own promptitude secured the public treasure in the temple of Ops. He was, therefore, more than a match for the conspirators, when, on the 17th, the senate assembled in the temple of the Earth. "If you declare Cæsar a tyrant," he dextrously argued, "his acts are void, and with them your appointments under him to offices and provinces." Cæsar's acts were therefore confirmed; an amnesty proclaimed; and a public funeral decreed to the corpse, which the conspirators, a few hours before, had intended to cast into the Tiber. The well-known speech of Antony at Cæsar's funeral, is perhaps more correctly represented by Appian (B. Civ. ii. 144—148) than by Dio, (44, c. 36—50,) or by Plutarch (Anton. 14. Brut. 20). It was not a continued oration, but a dramatic and highly artistic exhibition. The result is well known; the conspirators fled beyond the walls, and Antony, as consul, was obliged to put down the storm he had raised. The next day he resumed the mask; the senate believed, or affected to credit his moderation; nor did he completely lay it aside until the state of the opposite factions rendered disguise no longer possible. But the papers of Cæsar, after his acts were declared valid, were the most formidable instrument in Antony's hands. With the assistance of the late dictator's private secretary, Faberius, he could insert into the genuine memoranda whatever suited his interest or his pleasure. He observed at first some moderation, and brought forward such enactments only, and projects of

laws, as Cæsar was known to have designed. But, afterwards, schemes the most opposite to the dictator's known intentions—private bills, exemptions to cities and provinces, that seriously affected the revenues and the dignity of the state, restoration of exiles, and sales of public lands, were unblushingly announced as the plans of Cæsar. The house of Antony on the Carinæ was an auction-mart of titles, privileges, offices, and kingdoms; and Fulvia was equally active with her husband in the sale of the republic. Cicero's assertion, however, (Philipp. i. 13—20,) that until the 1st of June Antony supported the senate, and afterwards betrayed its cause, is incorrect. The time that elapsed between Cæsar's funeral and the 1st of June was employed by Antony in a journey into Campania, for the purpose of collecting and organizing the veterans, from whom, after the execution of Amatius, or Herophilus (the pretended Marius), he induced the senate to allow him a body-guard, which soon amounted to 6000 men. The appearance of Octavianus, end of April, 44 B.C., was a most undesired event to Antony; it deprived him of his claim, his strong hold upon the Cæsarians, as a kinsman and chief magistrate, to avenge the dictator's death. To Octavianus, the undoubted heir of Cæsar, he must account for the sums, and restore the papers he had received from Calpurnia. In their first interview Antony showed no disposition to concede, nor Octavianus to retract, any of his demands. Both equally endeavoured, with bribes and promises, to secure the veterans; and, by active recriminations, each to subvert his rival's popularity. Antony prevented the adoption of Octavianus from being confirmed by the assembly of the curies, his election to the vacant tribuneship of Helvius Cinna, his payment of the legacies of Cæsar, and the full celebration of the games of Venus Genetrix. But Octavianus was, upon the whole, more successful in gaining the goodwill of the soldiers and the people. Some hasty severities at Brundisium alienated from Antony three out of four of the legions which he had summoned from Macedonia. The senate and Octavianus formed a temporary union; Decimus Brutus was in possession of Cisalpine Gaul, which province, as it commanded Rome and Italy, Antony had designed for himself; his popularity at home was on the decline; and after hastily summoning, and as hastily dismissing the

senate (28th November, 44,) he joined his legions at Tivoli, and marched into Cisalpine Gaul. By the end of the year, Decimus Brutus was besieged in Mutina (Modena). After a deputation from the senate to Antony, 5th January, 43, ordering him to desist from the siege, Modena was relieved in the following April, (20—29,) (Ovid. Trist. iv. 10, 6, "cum cecidit fato consul uterque pari;") and Antony, at the head of his cavalry, made a rapid and arduous march into Transalpine Gaul. By the 28th of May, however, he had united his forces with those of Lepidus. He was subsequently joined by Pollio and Plancus, and recrossed the mountains at the head of seventeen legions and 10,000 horse—a formidable rival, or a useful ally to Octavianus, who had already abandoned the cause of the senate. Upon a small island, formed by the confluence of streams in the neighbourhood of Bologna, the second triumvirate, after a secret consultation of two days, was formed, November 27, B.C. 43, and the lists of the proscribed were forwarded to the consul Peditus at Rome. After his personal antipathy had been satiated by the death of Cicero, Antony proved the most placable of the confederates. He obtained, in the division of the provinces, the whole of Gaul on either side the Alps, with the exception of the Narbonnese. In the war with the conspirators, Antony was conspicuous for his military talents; and after the engagement at Philippi, in the autumn of 42, for more humane and generous feelings than Octavianus. In the new division of the provinces, the east, with the care of replenishing the treasury, was assigned to Antony. From Philippi he proceeded to Athens, where he cultivated the arts and philosophy; and to Ephesus, where, to humour his passion for display and profusion, he was received as the god Bacchus. But the Asiatic Greeks could not avert the object of Antony's visit, and the extraordinary impositions which the arrears of the army required, were rendered doubly oppressive by his own improvidence and the rapacity of his followers. Yet of the 200,000 talents exacted from the province of Asia alone, no part found its way into the treasury at Rome. At Tarsus, whither she was summoned to answer for having, in the late war, supplied ships to Cassius, he met, for the second time, with Cleopatra. He had seen her before in Egypt, on his expedition with Gabinus, but that was a transient impression; but from the

meeting in the market-place at Tarsus to his death, the fortunes of Antony were united to one whose vices were the less excusable, because they arose from selfish calculation, and whose arts were the more destructive, because they were prompted solely by personal hopes and fears. Antony wintered at Alexandria—a season of insane and turbulent revelry. None of the objects for which he went into the east were accomplished; the treasury was still empty, the veterans unpaid, the Parthians on the frontier, and the oppressed provincials, ready to admit its most dangerous enemy into the fairest portion of the empire. The Perusine war, B. C. 41, 40, at length recalled Antony from Egypt. At Athens he found Fulvia and his mother Julia, with many exiles, who had joined in the premature attempt of the former to put him at the head of the Cæsarians. Fulvia's death at Sicyon, however, relieved him from his principal difficulty. By the intervention of Mæcenas, Ahenobarbus, Cocceius Nerva, and other common friends, peace was again concluded between the triumvirs, and cemented by the marriage of Antony and Octavia.

In 39 was the celebrated conference at Misenum, between Sextus Pompeius and the triumvirs. In the following year the Parthian war was successfully begun by Antony's lieutenant Ventidius. In 36 an open rupture with Cæsar was prevented by the prudence of Octavia; but her pains were ill repaid, for Antony sent her back with his children to Italy, and on his arrival in Syria discovered the true cause of her dismissal, by appointing Cleopatra to meet him at Laodicea. His disastrous campaign with the Parthians, in which he narrowly escaped the fate of Crassus, was greatly owing to the presence of Cleopatra during the preparations for the war. He took the field too late in the season, and with an army badly supplied with magazines. In 35 he inflicted a new and wanton provocation on Octavianus. To repair his losses in the late war, Octavia was bringing out a reinforcement of men, money, and clothing, but on the news of his approach Antony returned to Alexandria, and ordered Octavia to remain at Athens. (See OCTAVIA.) In 34 he insulted the majesty of Rome itself, by exhibiting at Alexandria, after the capture of Artavasdes the Armenian, a Roman triumph. Cleopatra was now declared "queen of kings," and her sons "kings of kings," especially Cæsarian, whose legitimacy as

the son of Julius would affect the adoptive title of Octavianus Cæsar. But none of these acts offended the prejudices of the Roman people so much as the divorce of Octavia, and the publication of Antony's will. It confirmed his profuse gifts to Cleopatra and his children; alienated some of the most valuable possessions of the empire; and directed that, should he himself die at Rome, his body should be conveyed to Alexandria, and be laid in the same tomb with Cleopatra. In vain, after defending this in the senate, the consuls of 32, Ahenobarbus and Sossius, demanded at Ephesus the dismissal of the Egyptian queen. She accompanied him to Samos, to Athens, and into winter-quarters at Patrae. Every stage of their progress from Ephesus to the bay of Corinth was marked by a renewal of the revels of Alexandria. An improvident winter, and an inactive spring, thinned the ranks of his best seamen, and his convoys and outposts fell into the hands of Agrippa. (See AGRIPPA). Yet, even after the loss of his fleet, Antony, had he put himself at the head of his legions, might still have divided with Octavianus the Roman world. He returned, however, to Alexandria. Shame and remorse, not unmingled with suspicions of Cleopatra, the desertion of friends, and the surrender of provinces, deprived him of his wonted energy in extremities. He allowed Octavianus to take Parætonium, and invest Alexandria; while in a solitary dwelling in the great harbour he felt or emulated the melancholy of Timon. Upon the investiture of Cæsarian and Antyllus with the manly gown, however, he returned to his usual life; and some bold and well-directed sallies showed something of his former spirit. But the desertion of his fleet and his cavalry, the conviction of Cleopatra's treason, and the defeat of his infantry, reduced him to despair. The pathetic scene of his last moments is known to every reader of Shakespeare and Plutarch; and since we must abbreviate, we should imperfectly represent what is so well known. Antony fell by his own hands, in his fifty-second year. His character must be taken rather from the facts, than the expressions of historians. He offended the national prejudices of his countrymen, but he was not unbefriended by the subjects of the empire. Both his faults and his virtues arose more from impulse than from principle; but the impression he made on the world was one of no ordinary strength, since it has, in

some measure, overcome the reserve of Augustan historians, and the fierce exaggerations of his personal enemy, M. Cicero.

ANTONIUS, (Caius,) son of Antonius Creticus, in B.C. 54 engaged, as *subscriptor* with his younger brother Lucius, in the impeachment of Aulus Gabinius for malversation in the province of Syria. In 51, (see Pigh. Ann. tom. iii. p. 431,) Caius was ~~pro~~estor to Q. Minucius Thermus, proprætor of Asia, and was recommended to ~~him~~ by Cicero, whose enmity to the Antonii was of later date, to be left in charge of the province until the successor of Minucius should arrive. In 49, Caius went as Cæsar's lieutenant to Illyricum. He was besieged in the little island Coricta, on the Illyrian coast, by M. Octavius, the lieutenant of M. Bibulus and the senate. Partly from the failure of his provision, partly through the treachery of T. Fulvio, he was compelled to surrender, and did not recover his liberty until after the battle of Pharsalia. He was made one of the pontifices by Cæsar, and was city-prætor with Marcus Brutus in 44. Before his tribunal, Octavianus declared his intention of claiming the estate of his uncle. On the 7th July, Caius exhibited for his colleague, M. Brutus, the prætorian games, to the reception of which, as a test of public feeling, the conspirators looked forward with anxiety. The province of Macedonia, to which Brutus was appointed, and in which he was superseded by M. Antony, was finally given to Caius. But he was too ill-provided with military force to maintain himself against the conspirators. He was driven into Apollonia, and towards the middle of March, 43 B.C. was compelled by his soldiers to surrender. After an ineffectual attempt to recover his freedom, by exciting the soldiers of Brutus to mutiny, he was put into close confinement; and when the news arrived of the proscription of Decimus Brutus and Cicero, he was put to death by order of M. Brutus.

ANTONIUS, (Lucius,) youngest son of Antonius Creticus; ~~subscriptor~~ in 54 B.C. with his brother Caius, in the trial of A. Gabinius; tribune in 44, and, throughout his year of office, serviceable to the measures of Marcus. He was the principal of the seven commissioners appointed to carry into effect the Agrarian law, by which Marcus hoped to detach the veterans and the people from the aristocracy, and Octavianus, (Philipp. v. 3, 7,) Cicero especially feared and

hated these commissioners, although towards him the behaviour of Lucius was temperate, and his estates were untouched. Yet the terms in which he speaks of Lucius, are, "Gladiator Asiaticus," (Philipp. v. 7, 20.) "Mirmillo Asiaticus, latro Italiæ." (Philipp. xii. 8, 20.) A gilt equestrian statue was, however, erected to Lucius for his services in the partition of the lands. He was present at Rome when Octavianus arrived; and, with his consent, the youthful Cæsar addressed the assembly of the people, and promised the payment of his uncle's legacies. On one occasion, if Cicero's statement may be trusted, (Philipp. vi. 4, 10,) Lucius, with the most vehement remonstrances, and even menaces, diverted, at Tivoli, his brother Marcus from all thoughts of accommodation with the senate. On the 15th April, 43, Lucius, during the battle at Forum Gallorum, (Castel Franco,) was left in charge of the works at Modena, and attempted a diversion of the enemy by an attack on the camp of Octavianus. He was declared a public enemy with his brothers before the last engagement at Modena. In the march over the Alps, he led the advanced guard, and he occupied the passes, after the retreat of Lepidus's officer, Cullæo. After the formation of the triumvirate, Lucius was employed in raising the necessary supplies for the war, and the payment of the troops. An inscription makes mention of — Antonius and P. Sulpicius as censors, in the year 42. This must have been Lucius. In 41, he was consul, and on the first day of the year, celebrated a triumph over the Alpine tribes, over which, however, he had gained no victory. On pretence of maintaining the rights of Marcus, then absent, for which the word *Pietas* was placed upon his medals, he engaged in the Perusine war. Perusium surrendered towards the end of the winter, 40 B.C.; and Lucius was sent with the title of lieutenant, but really as an exile, to Spain; from which time there is no farther mention of him.

ANTONIUS, (Αντωνιος,) a physician and epicurean philosopher, who lived about the end of the second century, A.D. He wrote a book (not now extant), *Περὶ τῆς ἐν τοῖς ἰσθμοῖς ἔασις Εὐφροσύνης*, De Præsidio adversus Proprios Affectus, which gave occasion to Galen to compose his work, *De Cognoscendis Curandisque Animi Morbis*. He is probably the same person whom Galen calls φιλομαθὴς and φιλοσοφός, and to whom he has dedi-

ated his book, *De Pulsibus*. (Galen. Opera, tom. v. p. 1; sq.; and tom. xix. p. 629, ed. Kühn.)

**ANTONIUS CASTOR**, a physician at Rome, contemporary with Pliny, in the first century after Christ, by whom he is mentioned as famous for his knowledge of botany, and as having a little garden full of all kinds of plants, in which he used to work when more than a hundred years old, in perfect enjoyment of health, and in full possession of all his faculties. (Plin. Hist. Natur. lib. xxv. cap. 5.) A physician of the same name, praised by Galen, and called, *ὁ βοτανικός, herbarius*, is perhaps the same person. (Galen. de Medicam. kara romous, lib. ii. cap. 1. p. 557, ed. Kühn; et de Medicam. kara yewi, lib. vi. cap. 15, p. 935.)

**ANTONIUS**, called in the Romish Calendar *Beatus Antonius Confessor*, was born at Milan A. D. 1424. He was of the rich and noble family of De Torre, (in Latin *Turrianus*.) finished his education at Padua, and embraced the profession of medicine, which he practised with great success. He was accustomed, whenever he prescribed for his patients, to make the sign of the cross, to exhort them to repent of their sins, and to pray for their soul as well as their body. He afterwards entered into holy orders, but still continued the exercise of his profession, healing the poor gratuitously, and giving away in charity the money he received from the rich. He travelled about in Italy, France, and Spain, and finally settled at Aquila, in the kingdom of Naples (Aquila in Vestinis), where he died at the age of seventy, A. D. 1494. His memory is celebrated in the Romish church on July 21; and in the Acta Sanctorum, under that day, may be found further particulars of his history, and an account of miracles said to have been performed by himself during his life, and by his relics after his death.

**ANTONIUS MUSA**. See **MUSA**.

**ANTONIUS**, (Gottfried.) See **ANTON**.

**ANTONIUS PRIMUS**. See **PRIMUS**.

**ANTRACINO**, (Giovanni,) an Italian physician, died 1530, practised with great reputation at Rome. On the death of Adrian VI. whom he had attended in his last illness; and who was exceedingly unpopular, a crown was hung at Antracino's door, with the inscription—*Liberator Romæ*, S. P. Q. R. He is also known as the author of some Latin poetry. (Biog. Univ. Suppl.)

**ANTRAIGUES**. See **ENTRAIGUES**.

**ANTYLLUS**, (Ἀντύλλος,) an eminent physician and surgeon, whose date and birth-place are both unknown. He is supposed to have lived about the beginning of the fourth century, A. D. as he is quoted by Oribasius, the physician to the emperor Julian. Nothing is known of his life, but as the *thirtieth* book of one of his treatises is quoted, (Oribas. Medicin. Collect. lib. vi. cap. 21,) he appears to have been rather a voluminous writer. None of his works remain beyond some fragments preserved by Oribasius, Aëtius, Paulus Ægineta, &c. which have been collected and published separately by Sprengel, Halle, 1799, 4to. They are curious and valuable, and shew that the writer was a man of talent and originality. He seems to have written largely on the gymnastic art, and in the extracts preserved by Oribasius (Medicin. Collect. lib. vi. cap. 21, &c.) we read of some sorts of exercises not mentioned by Galen, or any former author. He gives directions about venesection, the choice of the vein to be opened, &c. (ibid. lib. vii. cap. 7, 9, &c.) and recommends arteriotomy (cap. 14.) He speaks of operating for the cataract by the method of extraction, which he recommends when the cataract is small, but not in other cases, on account of the danger of forcing out at the same time the humours of the eye, (Rhazes, Contin. lib. ii. cap. 3.) He gives a clear and accurate description of the mode of performing tracheotomy, (Paul. Ægin. De Re Med. lib. vi. cap. 33,) which is the earliest detailed account of the operation that we possess, though it had before been recommended in extreme cases by Asclepiades about a hundred years B. C. (Cæli. Aurelianus. Morb. Acut. lib. iii. cap. 4.) He has left a great many ointments, medicines, &c. some of which are judiciously composed. He gives many directions about the operation of lithotomy, which he performed after the manner of Celsus. (Rhazes, Contin. lib. iv. cap. 2.)

**ANUND**, surnamed Braut, or the destroyer of forests, king of Sweden in the seventh century. He is said to have burnt large tracts of forests to encourage agriculture. (Biog. Univ.)

**ANUND II.** king of Sweden, succeeded his father Olaf in 1024, and is said to have perished in war with Canute in 1034. (Biog. Univ.)

**ANVERSA**, (d'Ugo,) a Flemish painter, who flourished in the sixteenth century. (Lanzi, Stor. Pitt. iii. 28.)

**ANVILLE**, (N. de la Rochefoucauld,

duc d'), a distinguished officer in the French navy. In 1745, he commanded an expedition to North America, with the object of retaking Louisburg from the English; some of his vessels were lost, others taken, and he fell ill and died before his return.

ANVILLE, (Jean-Baptiste Bourguignon d', born at Paris, July 11, 1697; died Jan. 28, 1782.) During his long career, as well as after his death, D'Anville enjoyed the well-earned reputation of being the greatest geographer of his age. Preceded by Guillaume de l'Isle, in the bold work of reforming the old geographical routines, he accomplished this great task with wonderful skill, and by the perfection of his works caused the examples which had directed him in the way to be in a manner forgotten; whilst, on the contrary, none of D'Anville's followers have equalled him; and however great and just the fame in our days of Gosselin and Rennel, their fairest title is to have approached D'Anville in the lesser circle in which their criticisms have been exercised.

While at school, the taste of young Bourguignon was so strongly pronounced, that the time allotted for recreation, and even his school-hours, were often employed in drawing maps. There is preserved a little sketch of *Græcia Vetus* executed by him in 1712, when he was only fifteen years old. His studies were far from suffering from this bias; on the contrary, he read eagerly the authors of antiquity; but they interested him only in a geographical point of view. Their rhetorical or poetic beauties passed under his eyes unperceived or despised; and the very incorrect style of his writings offers a perpetual proof of his negligence in this respect. When he left school, he sought the society of the learned; and he found in the celebrated abbé de Longue-rue a guide; under whose directions he gave himself up with new ardour to the examination of all the geographical materials furnished by ancient and modern writers. Longuerue even employed him to make a series of maps for his *Description de la France Ancienne et Moderne*, which were published in 1719, at the same time with a Map of the Theatre of the War in Spain (Aragon) ordered by the regent, the duke of Orleans, who appointed young D'Anville geographer in ordinary to the king. After these first attempts, D'Anville passed several years in the study of books and maps, and in collecting the materials and knowledge of

which at a later period he was to make such admirable use. He had reached his thirtieth year before he gave any new works to the public: these were, the maps for the *Afrique Occidentale* of Père Labat, for the *Relation d'Abyssinie* of Jérôme Lobo, and for the *Voyage de Desmarchais en Guinée*. The Jesuits chose him to execute their great atlases of China and Tartary, which accompanied the descriptions of Du Halde and Gerbillon. He also made the maps to Charlevoix's *History of St. Domingo*; to the *Oriens Christianus* of Lequien; to the *Ethiopie Occidentale* of Labat; various maps for the *Lettres Edifiantes*; those of the *Ancient and Roman Histories* of Rollin; those of the *History of the Emperors* by Crevier; and many others, for various works of very different degrees of merit. At the same time D'Anville published himself other works of great importance, such as his *Map of Italy*, accompanied by a volume, in which are discussed the bases of its construction; and afterwards in succession large charts, each in several sheets, of the two Americas, of Africa, and of Asia, as well as of the different countries abroad, where the French East-India Company had establishments, with various *Memoirs*, containing the geographical analysis of most of these charts.

These works established the reputation of the geographer, which had been long gradually increasing, and the Académie des Inscriptions elected him a member in 1754, when he had reached his fifty-seventh year, and was in the greatest vigour of his talent. After this period he published his *Notice de la Gaule*; his *Mémoires sur l'Egypte*; his *Géographie Ancienne abrégée*; his *Traité des Mesures Itinéraires Anciennes et Modernes*; his work on the European States formed after the fall of the Western Empire; and a multitude of particular memoirs, with which he enriched the collection of the Académie des Inscriptions. The death of Philippe Buache having in 1773 vacated the two places of first geographer of the king, and adjoint-geographer of the Académie des Sciences, D'Anville, then seventy-six years old, was invested with both these titles; and he published afterwards his *Antiquité Géographique de l'Inde*; his book entitled *L'Euphrate et le Tigre*; his *Considérations générales sur la Composition des Ouvrages de Géographie* (a rapid outline of the conditions of study and capacity necessary to form a perfect geographer, and which he had



himself so admirably accomplished); and several shorter memoirs, of which the last bears the date of 1779. The catalogue of the works of this indefatigable labourer counts no less than 211 maps, and seventy-eight treatises or dissertations.

He had assembled, in the course of his long career, a valuable collection of maps, both engraved and in manuscript, amounting to nearly nine thousand articles, which were bought by the French government in 1779, to form the nucleus of the *Dépôt Géographique* of the Foreign Office; but they were left in the possession of the illustrious old man till his death. Barbié de Bocage, under D'Anville's active direction, classed and catalogued them, a work which it took nearly a year to execute. Soon after this D'Anville lost the use of his faculties, which had already showed signs of weakness; and after dragging on a painful state of existence during two years, he died at the age of eighty-five, one year after the decease of his wife, with whom he had lived fifty-one years. He had two daughters, one of whom became a nun, and the other was married to M. Hébert de Hauteclair, (*directeur des ponts et chaussées et du pavé de Paris.*) His eulogy was pronounced at the *Académie des Inscriptions* by Dacier, and at the *Académie des Sciences* by Condorcet.

His love of study had preserved D'Anville from the common indiscretions of youth; and his extreme sobriety, joined with the regularity of his domestic habits, enabled him, in spite of a delicate constitution, to devote through his long life nearly fifteen hours a day to work without impairing his health. The works he left, all impressed with the marks of deep meditation, and a complete erudition in the sources relative to his subject, would fill six volumes in quarto. An edition in this form was undertaken by Demanne, one of the keepers of the *Bibliothèque Royale* at Paris, who inherited the original plates of D'Anville. Two volumes of this edition appeared in 1834; but its publication was interrupted by the death of the publisher, and seems to have been abandoned.

D'Anville never travelled; he knew very little of geometry, and still less of astronomy; yet everybody is agreed on the preeminence of his merit in works which are founded on those two sciences. An uncommon spirit of criticism, an admirable accuracy of judgment, and a still more wonderful sagacity, the entire and profound knowledge of all that had been

done before him, gave him such advantages in the preparation of his maps, that he often arrived at truth amid a chaos in which none but himself could have perceived it, or even guessed at it. D'Anville himself, modest in other respects, had a high opinion of his own knowledge in these matters, and said naively of geography what Augustus said of Rome—"I found it bricks, and I have left it gold." He was sensitive to the criticisms of others, particularly when it concerned ancient geography, which had always been the object of his predilection, and when somebody ventured to deny his results, he cried in a rage, "On profane toute l'antiquité!" This great geographer formed no scholars: he did all with his own hand, and his maps, so neatly engraved by Guillaume de la Haye, are only a servile and exact reproduction of the original manuscripts. His only brother, Hubert-François Bourguignon Gravelot, designed the borders. Nobody received from his mouth the traditions of his doctrines; but his *Considérations sur la Composition, &c.*, and still more the excellent models afforded by all his works, contain the best instructions which he could have left.

ANWARI, one of the most celebrated poets of the golden age of Persian literature. He was born of indigent parents in the district of Abiverd in Khorasaan, in the early part of the twelfth century of the Christian era, and received a gratuitous education at the Manssuriyah college in the city of Toos: but his poetical genius soon developed itself, and an accidental sight of the splendid equipages of a court poet in the retinue of the Seljookian Sultan Sandjar, fired his youthful mind with emulation. On the morrow he laid at the feet of the sultan an eulogistic poem, which he had composed during the night; and Sandjar, who was a munificent patron of literature, immediately loaded Anwari with honours and benefits, and invited him to his court, then the general resort of men of science and learning from all parts of Asia. The poets Selman, Zeheir, and Rasheedi, who had previously contested the favour of the monarch, speedily yielded the palm to Anwari; and "this Persian Pindar," (to use the words of Von Hammer,) "raised the name and renown of Sandjar high above the regions of earth to the light of the highest heavens!" In the warlike expeditions of the sultan, Anwari became a constant attendant; and when Sandjar besieged his rebellious vassal Atsiz the



Khwarezmian, in the fortress of Hazarasp, he maintained a poetical warfare, by means of verses fastened to arrows, with his old rival Rasheedi, then a partizan of Atsiz, and an inmate of the beleaguered castle. But the captivity of Sandjar, who in the latter part of his reign was taken prisoner in a rash expedition against the Turkomans of the Levant, gave a different impulse to his muse; and the poem, entitled, *The Tears of Khorasan*, in which, addressing Ahmed, the ruler of Samarkand, he laments the misfortunes of his patron, and the desolation of his native country, has been unanimously considered one of the most beautiful productions in the Persian language. After the death of Sandjar, Anwari still continued at the court of his successors; but envy of his poetical merits, and the long favour he had enjoyed under Sandjar, had raised him up enemies; and his unfortunate propensity for astrological predictions gave them an opportunity of ruining his credit. He had foretold that from a certain conjunction of the planets, in A. H. 581, (A. D. 1185,) would result a hurricane, which would overthrow mountains, and devastate the whole of Asia; a prophecy which some authors consider to have been amply fulfilled by the commencement in that year of the conquests of Zenghiz-Khan: its failure, however, in a literal sense drew on him not only the merciless satire of his contemporaries, but the displeasure of the reigning sultan, Togrul Ebn Arslan-Shah (the last of the Seljookians), who rebuked him as an impostor with such severity, that Anwari, unable to support both the incessant attacks made on him, and the loss of court favour, withdrew from the royal residence of Merv, and took refuge at Balkh, where, however, fresh persecutions awaited him: and it was only on making a solemn and public renunciation of astrology that he was permitted by the inhabitants to fix his residence in their city, under the patronage of the *cadi* Amad-ed-deen, who pitied and sheltered him. He survived for six years the overthrow of the Seljookian power by the Khwarezmians, and died peaceably at Balkh, A. H. 597, A. D. 1200, apparently in extreme old age, as the siege of Hazarasp (above referred to) by Sandjar, at which date he appears to have been firmly established in favour, is placed by historians A. D. 1138, sixty-two years before his death. The reputation of Anwari, as a poet of the first rank, has been ratified by the concurring judgment

of his contemporaries and of succeeding ages: as a writer of *ghazels*, or odes, he is perhaps inferior to Hafez; but the eulogistic pieces, which constitute the greater part of his works, are unequalled and unapproached throughout the range of oriental verse: and to him is ascribed by the unimpeachable testimony of his opponent Rasheedi, the merit of having been the first who purified Persian poetry from the indelicacy which before his time too often disfigured it. (D'Herbelot.) Besides his poems, he is said to have been the author of numerous treatises on judicial astrology and alchymy. An excellent translation of the *Tears of Khorasan* into English verse by Captain Kirkpatrick, accompanied by the Persian text, is given in the *Asiatic Miscellany*, i. 286; and another of his poems has been rendered into German by M. de Chézy, (*Fundgruben des Orients*, i. 86.) The life of Anwari is given by Dewlet-Shah Samarkandi, in his *Lives of the Persian Poets*.

ANYSIS, king of Egypt. He was blind at his accession to the throne. He was driven from it by Sabacos, king of Æthiopia. Larcher places the commencement of his reign about 1012 B. C. (*Biog. Univ.*)

ANYTE of EPIDAUROS, as Fulvius Ursinus inferred from Pausanias, x. 38, or of Tegea, as Holstein was led to infer from an epigram, is known only, as one of the poetesses of Greece, by twenty-three of her Epigrams to be found in the Greek Anthology. Of the events of her life nothing is known; for the Anyte mentioned by Pausanias belongs to the period of fabulous history; and of her age, only thus much, that according to Tatian, p. 114, her statue was sculptured by Euthykrates and Cephisodemus, who flourished (says Pliny) about Ol. 120.

ANYTUS, best known as one of the accusers of Socrates, was the son of Anthemion, by trade a currier, but of a wealthy family, and one that had taken an active and distinguished part in public affairs. According to Diodorus Sic. (xiii. 64) he was appointed to the command of a fleet of thirty sail sent by the Athenians to the succour of Pylos, when besieged by the Lacedemonians, (Ol. 92); but prevented by the severity of the weather from doubling Cape Malia, he returned to Athens, and was tried for betraying the interests of the state; when, to avoid a verdict of guilty, he tampered with the judges, and was the first to introduce the practice of bribery, as remarked by Diodorus and Plutarch (i. p. 200 B.)

as the authority probably of Aristotle, quoted by Harpocration in *Δεκαζευ*. He subsequently took part with Thrasybulus in the expulsion of the thirty tyrants, as stated by Lysias and Isocrates, and with Cephalus in restoring the democratic form of government, as may be inferred from comparing Andocides with Dinarchus. He is likewise introduced as one of the speakers in the *Meno* of Plato, where he is represented as being on friendly terms with Socrates, and the decided opponent of their common enemies—the sophists, with whom Athens then abounded. From the knowledge of this fact, Freret, in his *Dissertation* inserted in the *Mémoires de l'Académie des Inscriptions*, t. 47, is led to infer that Anytus had no hand in the condemnation of Socrates, despite all that is said to the contrary in the *Apology* of Plato; which he conceives to be either the spurious production of some Platonic philosopher, or else the wilful perversion of facts by Plato himself, who is here, as elsewhere, at variance with the more faithful author of the *Memoirs* of Socrates, where no similar charge is brought against Anytus. The ingenious academician, however, seems to have forgotten that he, who has been once even a bosom friend, may become the bitterest of foes, especially when a man's self-love has been wounded, as it was in the case of Anytus. For it was only after Socrates had begun to have some influence over Alcibiades, that the latter treated with marked insolence the individual, whose love was something more than Platonic; and it is only fair to infer, that Anytus would readily lay hold of any pretext to render Socrates obnoxious to the cannibal mob of Athens, already sufficiently irritated by his refusal to condemn the unfortunate officers, who neglected, after the naval victory at Arginusæ, to pick up the dead bodies of their countrymen; nor less exasperated, by finding that Theramenes and Critias, two friends of Socrates, had played the most conspicuous part amongst the thirty tyrants; by whom Anytus was driven from Athens, and thus led to join Thrasybulus in restoring to the people their former liberty. It may, however, be fairly conceded to Freret, that all the stories told by Diogenes Laertius, Ælian, Plutarch, and Themistius, of Anytus being banished, and considered, like the parricide Orestes, an outcast in society, and denied the rights of fire, water, and converse with man, and of his eventually hanging himself in despair, or of being stoned to death

by some admirers of Socrates at Heraclea, are a tissue of fables; for which not the smallest ground is furnished by the contemporary historians of their murdered master; one of whom distinctly mentions Melitus, as an accuser of Socrates, and thus confirms, at least in part, the tradition, which it is the object of Freret to disprove.

AOUST, (the marquis Jean-Marie d', born 1740, died 1812,) was a violent partizan of the French revolution. He was a member of the assembly, the states-general, and of the national convention, voting for the death of Louis XVI.; and after the 18th Brumaire, was named by Buonaparte mayor of Quincy, where his property was situated. (Suppl. Biog. Univ.)

AOUST, (Eustache d',) eldest son of the preceding, was born in 1763. He rose to the rank of general of division in the revolutionary army, and commanded in Spain, when he suffered a defeat in 1793. On returning to Paris, he was accused of treason and incapacity, and condemned to death, and executed in 1794. (Suppl. Biog. Univ.)

APACZAI, Apatzai Tsere (John,) a man of remarkable learning in the seventeenth century; was born in the village of Apatza in Transylvania. He was educated at Utrecht, and returning to his native land, taught geography, natural philosophy, and astronomy, in the university of Weissenburg; but having declared himself in favour of the philosophy of Descartes, and for certain doctrines of the presbyterians, he was obliged to leave it. He died in 1659. He wrote—*Dissertatio continens Introductionem ad Philosophiam Sacram*. Utrecht, 1650. *Magyar Encyclopediat*, &c. Utrecht, 1653. *Magyar Logica*. Weissenburg, 1656. *Oratio de Studio Sapientiae*. Utrecht, 1655. *Dissertatio de Politia Ecclesiastica*. Clausenburg, 1658. (Biog. Univ.)

APAFFI. See ABAFFI.

APAME, daughter of Artabazus, satrap of Bactriana, wife to Seleucus, one of Alexander's generals, who gave her name to several towns, particularly to Apamea in Syria.

APAMEENSIS, (Johannes,) a Syriac monk, who took his cognomen from the city of Apamea in Cœlo-Syria, and was a member of one of the numerous monasteries which, in his day, were built on the banks of the Orontes. He appears to have lived during the sixth century, as far at least as can be gathered from the inci-

dental mention made of him by various writers of his own country. He has sometimes been mistaken for Chrysostom by European authors, from the circumstance of both writers being mentioned in Syriac by their common name of John. He appears to have written *On the Passions*; *On the Government of the Soul*; *On Perfection*; *Epistles*, and three volumes (a somewhat indefinite term when speaking of MSS.) on other subjects.

APCHON, (Cl. Marc Ant. d', 1723—1783,) changed the profession of a soldier for the church, and was bishop of Dijon, and archbishop of Auch. He is known as the author of *Instructions Pastorales*.

APEL, (John, 1476—1536,) a contemporary of Luther, was a professor at Wittenberg, and a supporter of the Reformation. Having married a nun, while he was canon of Wurzburg, he was arrested by the bishop, and was indebted to the imperial troops for his release. He then retired to Nuremberg, his native place, of which he was appointed syndic, as also counsellor to the elector of Brandenburg. He wrote—1. *A Defence of his Marriage*, addressed to the-bishop of Wurzburg, *Defensio Johannis Apelli pro suo Conjugio, cum Præf. Lutheri*. Wittemb. 1523, 4to. 2. *Methodica Logices Ratio ad Jurisprudentiam accommodata*. Norimb. 1535, 4to. 3. *Dialogus Isagog.* in *Inst. Justiniani*, first printed at the end of *Ulr. Fabricii Processus Judiciarius*. Bas. 1542, 4to. In this work (p. 168), Apel gives an account of a manuscript treatise on Roman law, which has been since printed, and is known by the different titles of *Brachylogus* and *Summa Novellarum*. Saxius (*Onomast.* ii. p. 537) treats Apel's statement of his discovery of the manuscript as a fiction, and considers him the real author of the work. The arguments by which Saxius attempted to support this opinion were refuted by A. W. Cramer (*Dispunct. Jur. Civ.* p. 94), and Weis (*Progr. de Æt. Brachyl. Marb.* 1808); and the question is now clearly established by the researches of Savigny, who has discovered manuscripts of the thirteenth century containing this work. According to Savigny, the *Brachylogus* was compiled in Lombardy, about the beginning of the twelfth century, and, as he conjectures, by Irnerius. (*Savigny, Gesch. des Röm. Rechts im Mittelalter*, vol. ii. c. 14).

APEL, (Johann August, 1771—1816,) a German lawyer, but better known as

the author of numerous novels, tales, legends, and other ephemeral productions, in prose and verse. One of his tales—*Der Freischutz*, was the foundation of the drama which was once so extremely popular. The German critics praised him only for the elegance and correctness of his style. He wrote some dramas in imitation of the Greek, which led him into a controversy with Hermann, on Greek metres. His elder brother, Friedrich August Ferdinand, was also an author.

APELLES, (about 332 B. C.,) the most illustrious painter among the ancients, was born, according to some authors, in the isle of Cos, but by others is said to have been a native of Ephesus or Colophon, and was the son of Pithius, and the brother of Ctesiochus. He is also variously stated to have been the pupil of Ephorus of Ephesus, and of Pamphilus of Amphipolis, in Macedonia. If he were instructed by the latter, it seems likely that Apelles was of an exalted family, since it was Pamphilus who obtained the ordinance that the art of painting should not be practised, throughout Greece, by slaves, and should only be studied by persons of education and distinction. In all probability, as stated by M. la Salle, in the *Biographie Universelle*, Ephorus gave him his first lessons in the art, and Pamphilus was his second master. He omitted nothing that might enable him to reach perfection in his art. He visited all the most celebrated schools; amongst others, that of Sicyon, which then enjoyed a high reputation. Apelles combined in himself all the excellences of the artists that had preceded him, and is generally supposed to have carried the art of painting to the highest attainable perfection. He not only excelled in composition, design, and colouring, but he possessed an unbounded invention, was select and beautiful in his proportions and contours; and above all, his figures were always distinguished by a grace that was considered to have almost proceeded from inspiration. No painter ever applied to the study of his art with more persevering assiduity. He never allowed a day to pass without practising some branch of it, whence arose the proverb, *Nulla dies sine linea*. The cities of Greece, of the Archipelago, of Asia and of Egypt, possessed some of his most admirable works. His extraordinary genius, and his general accomplishments secured him the patronage of Alexander the Great, whose portrait he painted

several times, and received from the king the exclusive privilege of painting his likeness. Among others of his works was a portrait of Alexander holding a thunderbolt, which Pliny, who had seen it, asserts was so admirable that the hand of the king grasping the thunder seemed to come out of the picture. This production was placed in the temple of Diana at Ephesus; and Plutarch reports that it was a common saying that there were two Alexanders, one invincible, the son of Philip—the other inimitable, the work of Apelles. On another occasion the painter, according to Ælian, does not appear to have been so fortunate in pleasing his royal master, for the latter was dissatisfied with a portrait of himself on horseback. Apelles caused a horse to be brought, and the animal upon approaching the picture neighed at the sight of it, giving the painter the opportunity of observing, "It would seem that the horse is a better judge of painting than your majesty."

The most esteemed work of Apelles was a painting of Venus rising from the sea, wringing her wet hair, called Venus Anadyomene. It was purchased by Augustus from the inhabitants of Cos, where it adorned the sanctuary of Æsculapius, at the price of the hundred talents of tribute which they paid to the republic, and he placed it in the temple of Julius Cæsar. This work was not entirely finished at the death of Apelles, and on its removal to Rome the lower part of it was a little defaced, and it is said that in that city there were no painters capable of restoring it. Ovid has celebrated this picture in the following lines:—

"*Si Venerem Cois nunquam pinxisset Apelles,  
Mersa sub æquoreis illa lateret aquis.*"

Pliny states that Alexander permitted his favourite mistress Campaspe, whom Apelles had seen in a bath, to sit to him for his Venus; though others assert that the beautiful Phryné was his model. When he painted the portrait of Campaspe he became enamoured of her, and the king permitted him to marry her. The artist was an admirer of beauty, and sought the most exquisite form to paint from, and it was he who discovered the famous Laïs, who, still young and unknown, was drawing water at a fountain. It is said that on one occasion he had found it impossible to depict the foam at the mouth of a horse, and, in despair, dashed a sponge charged with colour against the picture, which, by

chance, produced the exact effect he intended.

After the death of Alexander he went to the court of Ptolemy, driven to Egypt, it is said, by stress of weather. His enemies hired a buffoon belonging to the king to play a trick upon him, by inviting him to the royal table to supper. The artist was no favourite with Ptolemy, who was highly incensed when he arrived. Apelles said he should not have ventured into his presence without his own invitation, and being required to point out who had bid him come, the artist instantly sketched on the wall, from memory, so faithful a likeness of the buffoon, that the king immediately recognised it, and afterwards loaded Apelles with honours and wealth. His hazardous situation, through the envy of Antiphilus, has already been recorded in the life of that painter. The mind of Apelles appears to have been as noble as his genius was transcendent, the strongest proofs of which are his generous acts towards his brother painter Protogenes. Having gone to Rhodes to visit that artist, whose celebrity had excited his emulation, on his arrival Protogenes was absent. Apelles, without stating his name, contented himself with drawing with a pencil a subject of wonderful precision and purity, and retired. Protogenes returning recognised the hand of Apelles as alone capable of producing so perfect a sketch; but he endeavoured to surpass it, and added a design still more light and exquisite. Apelles came a second time, and seeing the work of Protogenes beside his own, he filled the vacant space which remained with an outline so delicate that the Rhodian painter confessed himself beaten, and paid Apelles every sort of honour. The latter was not behind in acknowledging the great abilities of Protogenes, who, although admired by his countrymen for his genius, was allowed to pine in want, from the lack of purchasers of his works. Apelles demanded what price he put upon his pictures, and the Rhodian having named a very inconsiderable sum, Apelles, indignant at the injustice done to such admirable productions, paid him fifty talents for one picture, announcing publicly that he would make it pass and sell as his own. This liberality was soon followed by the citizens, and Protogenes reaped, afterwards, an ample reward for his labours. The price of fifty talents, however, seems so enormous as to throw an appearance of great improbability on the story, so far as the amount is con-

earned; for, at the lowest computation, it would give upwards of twelve thousand pounds of English money.

On his return to Greece, Apelles painted a picture in commemoration of the persecution he had undergone at the hands of his enemies at Alexandria. The composition was an allegorical representation of *Calumny*, and Lucian gives the following description of it:—"On the right of the picture was seated a person of magisterial authority, to whom the painter had given large ears, like those of Midas, who held forth his hand to Calumny, as if inviting her to approach. He is attended by Ignorance and Suspicion, who are placed by his side. Calumny advanced in the form of a beautiful female, her countenance and demeanour exhibiting an air of fury and hatred; in one hand she held the torch of discord, and with the other dragged by the hair a youth personifying Innocence, who, with eyes raised to heaven, seemed to implore the succour of the gods. She was preceded by Envy, a figure with a pallid visage and an emaciated form, who appeared to be the leader of the band. Calumny was also attended by two other figures, who seemed to excite and animate her, whose deceitful looks discovered them to be Intrigue and Treachery. At last followed Repentance, clothed in black, and covered with confusion at the discovery of Truth in the distance, environed with celestial light." "Such," says Bryan, "was the ingenious fiction which indicated the vengeance of Apelles, and which may be regarded as one of the most admirable examples of emblematical painting that the history of the art affords. Raffaello made a drawing from Lucian's description of this picture, which was formerly in the collection of the duke of Modena, and was afterwards placed in the French Museum."

This illustrious painter was accustomed to exhibit his works publicly, and in order to hear the criticisms of his visitors used so to place himself that he might not be seen. On one of these occasions a cobbler found fault with the representation of a slipper, which Apelles accordingly corrected. Emboldened by this acquiescence, the artisan upon his next visit, objected to the drawing of the leg, but the painter coming forward reproved him in the well-known sentence, which has since become proverbial—*Ne sutor ultra crepidam*.

Apelles is said to have put his name to only three of his pictures—a Sleeping

Venus, Venus Anadyomene, and an Alexander; and never to have used more than four colours—white, yellow, red, and black,—but with such skill and judgment that none of the ancients ever surpassed him in delicacy of colouring, or sublimity of expression. He wrote three volumes on painting, which were still extant in the age of Pliny. He was honourably entitled the *Prince of Painters*, and painting was itself denominated *The Art of Apelles*. The date and place of his death are alike unknown. (Bryan's Dict. xviii. a Biog. Univ. Fuseli's Lectures.)

APELLES, APELLOS, or APELLAS, for the name is thus variously spelt, the author quoted by Athenæus, ix. p. 369, is thought to be the same as the Cyrenian mentioned by Marcianus Heracleot. p. 63, and to whose work on Delphi reference is made by Clemens Alexandr. in Protrept. p. 31. Of some other persons of the same name a list is given by Menage, on Diogen. Laert. p. 342, and by Grotius, on Rom. xvi. 10, but none are connected with any fact of importance; while the Jew Apellas lives only in the verse of Horace.

APELLES, a heretic in the second century, was a native of Syria. At Rome he formed an acquaintance, not of the most honourable kind, according to old writers, with a woman called Philumena, who pretended to prophetic inspiration; and afterwards broached a series of extravagant doctrines, which found disciples chiefly in Egypt and Asia. A book, entitled the Prophecies and Revelations of Philumena, was ascribed to him, but much of his history is doubtful. His followers were called Apellites, Appelleians, or Apellicians.

APELLICO, a Tean by birth, and an Athenian by adoption, is best known by the zeal with which he collected the works of Aristotle, as we learn from Athenæus, v. p. 214, and by the folly with which he endeavoured to supply defects in the original MS. caused by the damp and worms. According to Posidonius, he was equally slippery in politics and in morals; he either stole himself, or bribed others to steal, the autograph documents preserved in the temple of Ceres in Athens, and from similar sanctuaries in other states whatever was of value in the eye of an antiquarian. To avoid the punishment due to such sacrilege, he at first fled from Athens, but afterwards returned to it, where by paying court to not a few he was improperly

enrolled as a citizen, in conjunction with his friend Athenion. After his death his library seems to have fallen into the hands of Mithridates, and when the latter had been vanquished by Sylla, it was carried by the conqueror to Rome. (Ol. 173, 4.)

APENS, (C.,) a Dutch engraver, who flourished about the year 1673. He resided at Groningen, in the Netherlands, about the year 1670. He engraved a portrait of Samuel Maresius, Theologian, in 4to, dated A. D. 1673.

APER, (Marcus,) one of the principal speakers in the dialogue *De Causis Corruptæ Eloquentiæ*. All that is known of him is derived from the part he sustains in that imaginary conversation. He was a native of Gaul, had been a traveller in his youth, had visited Britain, and afterwards followed with success the profession of an advocate at Rome. He passed through the offices of questor, tribune, and prætor, and appears to have been generally employed for the defendant in criminal prosecutions. (See *Dialog. de Orat. cc. 7—9.*) He is supposed to have died about 85 A. D.

The name of Aper would acquire much more importance in biography could it be ascertained that he was the author of the dialogue in which he takes a principal share. He would then, in literature, be a contemporary worthy to associate with Tacitus, Quintilian, and Pliny. The question of the authorship of the dialogue is discussed at some length by Bähr, *Geschicht der Römisch. Literat.* 8vo, 1832, pp. 558—562, who gives a copious list of the advocates of the different claimants. Like M. Antonius, the orator (see *Cic. de Orat. ii. c. 1, ff.*) Aper gave, or pretended to give, nature and impulse the preference over study and preparation in the art he professed. (*De Orator. i. c. 2.*)

APHAREUS, the son of Hippias, was both an orator and a writer of tragedies; which, according to Pseudo-Plutarch, in *Isocrat. p. 839*, amounted to thirty-seven, or rather thirty-five, for two were doubted as being the genuine productions of the adopted son of Isocrates. He is said to have gained the prize four times between Ol. 102, 4, and 109, 3. One of his speeches is quoted by Dionysius Hal. p. 102.

APHNIMARANUS, a Syrian ecclesiastic, who flourished under the patriarchate of Georgius, about the end of the seventh century of our era, and who founded the monastery of Zaphara, in the district of

Mosul. The name signifies, "Our Lord Converted."

APHRAATES, or PHARHADES, called Aphrahat by Abraham Ecchelenis, a Syrian divine, of Persian origin, and known among his contemporaries by the epithet of the Persian Sage. He flourished at the same time with Ephrem Syrus. His works consist of two volumes of Sermons or Homilies, and a book of Moral Verses, twenty-two in number, written in the peculiar taste for verbal ingenuity which has always distinguished the East. The first of these begins with the letter Olaph (the first of the Syriac alphabet), avoiding that letter throughout the remainder of the poem; the second begins with Beth, in like manner avoiding all words in which that letter occurs; and so on through the twenty-two letters of the alphabet.

APHTHONIUS, a rhetorician of Antioch, flourished, according to Saxius, about A. C. 315, and was therefore considerably junior to another of the same name, the father of Sabinus the sophist, and the contemporary of Aristides, one of whose declamations is quoted by the rhetorician, who is thought by Heumann to have been the professor of eloquence at Alexandria, mentioned by Philostorgius, iii. 15, especially as Aphthonius, in *Progymn. ss. 12*, has drawn a comparison between the acropolis of Alexandria and Athens respectively. Besides the *Progymnasmata*, which is little more than the refiction of a rhetorical treatise under the same title by Hermogenes, and the ground-work of Clarke's method of writing Latin themes, Aphthonius employed himself in putting into more elegant prose some simple fables of Æsop, written in Choliambics. The fables have been indeed attributed to another person; but they are just the kind of thing which a teacher of rhetoric would do, as shown by the similar practice of Theo, and they probably formed a part of the lost exercises (*MeAetrai*) mentioned by Photius, cod. 133. The *Progymnasmata* were first published by Aldus, Ven. 1505, amongst the *Rhetores Græci*, together with some Scholia, which their recent editor, Walz, attributes to Maximus Planudes. There is likewise another commentary on Aphthonius by Doxopater, who from the mention of the deposition of Michael Calaphates is referred by Walz to a period not earlier than A. D. 1041. Of Doxopater's homilies, Walz says, very justly, that they afford a conspicuous proof of the author's loquacity and the dishonesty of

Trophonius, who has frequently transcribed *Doxopater verbatim*. Of the third anonymous Scholia on Aphthonius, first published by Walz, the author, says the editor, is the same person as he whose Scholia on Hermogenes are printed in the seventh volume of the *Rhetores Græci*, Stuttgart.

To the preceding Aphthonii may be added a third, mentioned by Symmachus as a scribe of the emperor Honorius; and a fourth, *Ælius Festus*, a fragment of whose writings is quoted by Isaac Vossius in his work *De Viribus Rhythmi et Poematum Cantu*, p. 90.

APIAN, (Peter,) in German Biene-witz, was born at Leysnick in Misnia, in 1495, and made professor of mathematics at Ingolstadt in 1524, where he died in 1552, aged fifty-seven. He was greatly distinguished as a mathematician and astronomer, and has left behind him the following works:—1. *Tractatus Cosmographiæ*, 4to, Landshut, 1524, frequently reprinted till nearly the close of the sixteenth century, and in its matter and arrangement very similar to the modern school books on the Use of the Globes. 2. *Folium Populi*, fol. Ingolst. 1533, containing an account of a curious instrument which he designated by that name, and which was intended to show the hour in all parts of the earth by the sun's rays, and was extended to show as well the unequal hours of the Jews. 3. *Introductio Geographica, cum Epistola Joannis de Regiomonte ad R. P. et D. Bessarionem Cardinalem Nicenum, atque Patriarcham Constantinopolitanum, de Compositione et Usu cujusdam Meteoroscopii Armillarii, cui recens jam Opera Petri Apiani accessit Torquetum Instrumentum pulcherrimum Sane et Utilissimum*, fol. Ingolst. 1533. This is quite a different work, of much higher scientific pretensions, than his treatise *De Cosmographiæ*; the *torquetus*, a sort of quadrant, is in reality an Arabic instrument, and is mentioned by Grostest in his treatise *De Sphæra*. 4. *Instrumentum Primi Mobilis*, fol. 1534. This work contains trigonometrical tables, with one hundred astronomical problems. 5. *Instrumentum buch durch Petrum Apianum erst von new beschriben*, fol. Ingolstadt. 1533. 6. *Inscriptiones Sacro-Sanctæ Vetustatis non illæ quidem Romanæ, sed totius fere Orbis*, fol. Ingolstadt. 1534 (see *Biog. Univ.*) 7. *Astronomicum Cæsareum*, fol. Ingolstadt. 1540. This was his principal work, and contains a number of interesting observations, with the descriptions

and divisions, of instruments. In this work he predicts eclipses, and constructs the figures of them in plans. In the second part of the work on the *Meteoroscopium Planum*, he gives the description of the most accurate astronomical quadrant, and its uses. To it are added observations of five different comets, viz. in the years 1531, 1532, 1533, 1538, and 1539; where he, for the first time, teaches that the tails of comets are always projected in a direction from the sun. 8. Besides these works, he prepared for the press several others, viz. *Ephemerides* for various years; a *Treatise upon Shadows*; books on arithmetic and algebra; on gauging; Ptolemy's works in the original Greek; the *Perspective of Vitello*; *Universal Astrolabe of Numbers*, &c.; all of which are enumerated in his *Astronomicum Cæsareum*.

His son Philip, who succeeded him in his mathematical chair at Ingolstadt, died at Tubing in 1589, where he had been forced to retire, having embraced the Protestant religion. He was the author of—1. *De Cylindri Utilitate*. 2. *De Usu Trientis Instrumenti Astronomici Novi*, 4to. Tubing, 1586. Tycho has preserved, in his *Progym.* p. 643, his letter to the landgrave of Hesse, in which he gives an opinion on the new star in Cassiopeia, of the year 1572.

APICIUS. There were three celebrated epicures of this name:—

1. *Apicius*, contemporary with Sylla and Nicomedes III. of Bithynia. He was mentioned by Poseidonius in the forty-ninth book of his continuation of Polybius. He was the accuser of Rutillius Rufus. See *Ernesti Clavis Ciceronian.* and *Athenæus*, lib. i. c. 12, and iv. c. 66.

2. *M. Gavius Apicius*, who lived in the times of Augustus and Tiberius, called by *Plin. H.N.* 10, 68, "*Nepotum omnium altissimus gurgis*." Apion the grammarian wrote a treatise, *Περὶ τῆς Ἀπικίου Τρυφῆς*. (*Athenæus*, 7, 12.) The second Apicius is mentioned by Seneca, *Consolat. ad Helviam.* x. After having expended upon his table 807,291*l.* 13*s.* 4*d.* and squandered immense grants and salaries, he put an end to his life by poison, when only 80,729*l.* remained of his former wealth. (*Cf. Martial*, ep. iii. 22.) His luxurious habits are described by Seneca, *De V.B.* xi.; *ep.* 95, 120; *Martial*, ep. ii. 69; iii. 80; x. 73. *Juvenal. Sat.* iv. 23. He kept an academy of gourmands, and discovered the tongue of the phœnicopteris (redwing, *turdus iliacus*) to be a delicacy. Several



kinds of pastry and cakes, were named after him *Apiciana*.

3. The third *Apicius* lived under Trajan, and was famous for having the secret of preserving oysters. (Suidas, *Οστρεα*.) He sent some of this fish from Europe to Trajan, beyond the Euphrates, during the Parthian war, which were fresh on their arrival. One of these culinary sages made a voyage to Africa to eat crayfish; and finding them not so good as those caught at Minturnæ, returned without deigning to land. For a scandalous imputation on Apicius II. see Tacit. Ann. iv. 1, and Dio. 57, 19.

Under the name of Cælius Apicius, there is extant a treatise *De Re Culinaris*, in ten books. The style is incorrect, and replete with barbarous words and phrases. Hence it has been conjectured that Apicius, like our own "Mrs. Glasse," is the title of a collection of culinary rules and recipes, by one M. Cælius, or Cæcilius; or, at best, an extract with interpolations from some work no longer in being, of one of the Apicii. See Funicus de Immin. L.L. Senectut. x. § 29, ff. Fabric. Biblioth. Lat. ii. c. 25. Those who are curious about the *Res Culinaris Veterum*, may consult with advantage the *Flora Apiciana* of J. H. Dierback. Heidelberg, 8vo, 1831.

APINUS, (Johann Ludwig, 1668—1703,) a German physician, was professor of surgery and physiology at Altdorf, and author of one or two medical works.

APINUS, (Sigismund Jacob, 1693—1732,) a distinguished philologist, and son of the preceding. The most valuable of his works are—*Dissertationes de Intellectu puro*; *De Regulâ Lesbiâ*. Altdorf, 1715. *De Variis Discendi Methodis*, &c., Altdorf, 1719. *Vitæ Professorum*. Nuremb. 1728. (Biog. Univ.)

APION, a celebrated Greek commentator on Homer, and one of the most learned and laborious of grammarians, and hence called *Μοχθός*, labor, and *Πατιστρονικῆς*, the many-conqueror, was the son of Posidonius, as stated by Julius Africanus, quoted in Eusebius, P.E. x. 10. Heliconius, according to Suidas, called him a Cretan; but he was born at Oasis, in the land of Apis, to whom perhaps he traced his origin and name; although Josephus accuses him of abjuring his country, and pretending to be a native of Alexandria. He was the pupil of Didymus, "the brazen-bowelled," and it is probably to this circumstance Tiberius Cæsar alluded, when he called him "the Cymbal of the world;" whereas, says Pliny, to

whom we owe the anecdote, in Pref. Hist. Nat. he was rather the drum of the town-crier. Despite, however, of this sneer at a fellow bookworm, Pliny speaks of Apion's work on the Pyramids as being worthy to be placed amongst those of the twelve authors on a subject, which has subsequently, and especially within the last forty years, excited at once and baffled the curiosity and researches of the learned. As a specimen of his manner of interpreting Homer (whose soul, he said, he had invoked—in allusion probably of Ulysses in the *Odyssey*—to reveal the place of the poet's birth, but which he was sworn not to divulge) it may be stated that, as the two first letters of the *Iliad* taken together denote 48, he inferred from thence that Homer wrote the exordium of the *Iliad* after he had completed both poems; and thus meant to show that, as the two contained forty-eight books, a single Homer, and not two persons of that name, as some grammarians asserted, was the author of both epics. The fullest particulars of the life of Apion have been preserved in the pages of Josephus and Philo, from whom we learn that he was sent on an embassy by the people of Alexandria, to complain to Caligula of the Jews who were settled there, and by whom a counter-embassy was sent, headed by Philo, to justify their conduct. Animated by the hatred which the Egyptians ever bore to the Jews, Apion, amongst other charges, insisted chiefly on the refusal of the Jews to consecrate images to Caligula, and to swear by his name, while all other subjects of the empire were ready to dedicate altars and temples to him. Nor did he stop here; for in his work on the Antiquities of Egypt, he is said to have lost no opportunity of reviling the Jewish people, in whose behalf Josephus nobly stepped forward; and it is from him we learn that Apion, who was not living when the answer appeared, died in great torture, after having unsuccessfully undergone the very act of circumcision for which he had ridiculed the Jews. Although, says Pliny, he boasted of his power to confer immortality upon those to whom his books were dedicated, yet he is himself known only by the chance quotations of other writers. His treatises on the Roman Dialect, the Luxury of Apicius, and the Knowledge of Metals, are mentioned respectively by Athenæus and Pliny; while Aulus Gellius has translated his story of the Lion and Androchus. As another specimen of the nature of his



inquiries, we are told by Aulus Gellius that Apion explained the reason for wearing a ring on the third finger of the left hand, by stating that the anatomists of Egypt had discovered that there was a nerve which ran from that finger alone to the heart. Of his Notes on Homer, some fragments are to be found in the Venetian Scholia, Suidas, the Etymologicon Magnum, &c.

APOCAUCUS, a person of low birth, but unbounded ambition, held the office of protovestitus of the eastern empire, at the period when the emperor Andronicus the younger was succeeded by his son John Palæologus. His intrigues, and his contentions with Catacuzenus, the great domestic, and regent during the emperor's minority, continued long to distract Constantinople. At length Apocaucus succeeded in gaining the mind of Anne of Savoy, the emperor's mother; his rival was ejected from the regency, and a civil war ensued. Apocaucus was now master in the capital, and his tyranny knew no bounds. The prisons of Constantinople were not spacious enough for the reception of all those who fell under his wrath, and he ordered the old prison of the palace to be enlarged. While occupied in superintending the works of this new edifice the prisoners broke loose and murdered him, June 11, 1345. The empress avenged his death by a fearful massacre of the assassins. (Gibbon, lxiii.)

APOLLINARIUS, (St.) bishop of Hierapolis in Phrygia, about 177 A. D. presented to Marcus Aurelius an apology for the Christians, and wrote against the pagans and heretics of that time, especially the Montanists; but his writings are lost.

APOLLINARIUS, or APOLLINARIS, as the name is spelt by Socrates and Sozomenus, a grammarian of Laodicea in Syria, in the fourth century. Suidas (v. *Ἀπολλινάριος*) says that he flourished during the reigns of Constantine and Julian the Apostate; that he lived onwards to that of Theodosius; and that he was the contemporary of Basil, Gregory of Nazianzen, and Libanius the sophist. In the heat of Julian's persecution of the Christians, when the emperor interdicted them from the reading of the Greek profane authors in their schools, Apollinarius undertook to write works to supply their place. With this view, he made a translation from the Bible in Greek heroic verse, which was to take the place of Homer, and which, like the Iliad, was divided into twenty-four books, distin-

guished by the twenty-four letters of the alphabet. Suidas says that this work comprised the whole Hebrew Scriptures (*πᾶσαν τὴν τῶν Ἑβραίων γραφὴν*); while Sozomenus (v. 18) says that it consisted only of the Jewish history up to the time of Saul (*τὴν Ἑβραϊκὴν ἀρχαιολογίαν μέχρι τῆς τοῦ Σαουλ βασιλείας*); and the historian Socrates (iii. 16) describes this work as being a translation of the books of Moses only. But we learn from the two historians that he did translate other parts of the Scripture, some of which he gave in the form of comedies, in imitation of Menander; others as tragedies, in the manner of Euripides; and others in the shape of odes, like those of Pindar. Suidas says that he excelled equally as a grammarian, a poet, a philosopher, and an orator. He wrote for the use of the Christians, treatises on grammar and rhetoric. His son (see next article), whose genius seems to have been as universal as his own, joined in the attempt to supply the wants of their scholars when deprived of the use of ancient Greek writers; and, according to Socrates, for this purpose he turned the four Gospels, and the Acts of the Apostles, into the form of Platonic dialogues. The elder Apollinarius wrote a book addressed to Julian, *ὑπὲρ Ἀληθείας* (de Veritate), in which he defended Christianity by reason, without any reference to Scripture. The emperor is said to have returned to the bishops who sent it to him, the sarcastic and epigrammatic reply—*Ἀνεγνων, εγνων, κατεγνων*,—"I have read it, understood it, and condemned it." (Sozom. ib.) Suidas attributes to the elder Apollinarius, besides epistles and various commentaries on the Scriptures, a work against the heretic Porphyrius, in thirty books; but this is said, on better authority, to be the work of the son. The only work preserved bearing the name of Apollinarius, is a translation of the Psalms into Greek hexameters; but it seems not quite certain whether it be the work of the father or of the son. Two or three editions of this work appeared in the sixteenth century, and it was afterwards inserted in the *Bibliotheca Patrum*.

APOLLINARIUS, (the younger,) son of the preceding, was also by profession a grammarian, but he became an ecclesiastic, was first reader in the church, and afterwards bishop of Laodicea. He is supposed to have died about 382. As has been stated in the preceding article, he was at first a useful member of the christian church, but at a later period he

imbibed certain opinions, relating to the humanity of Christ, which were not less dangerous than the heresies that he had formerly combated, and which became still more extravagant in the hands of his disciples. These opinions were condemned by a council at Alexandria in 362; again at Rome in 377; and in 378, after which Apollinarius was deposed from his bishopric. Sozomen. vi. 25, tells us that Apollinarius exercised his poetical talents in composing popular songs, which were sung about the streets, and even by the women amid their daily avocations, and which contributed not a little to spread his name and opinions.

**APOLLINARIUS SIDONIUS.** See **SIDONIUS.**

**APOLLODORUS.** Of this name, so frequent in Greek history, the best known is the native of Athens, who was the pupil of Aristarchus the grammarian, and of the philosopher Panætius. But though he was, like the rest of the school of Aristarchus, a very voluminous writer, yet time has preserved only some scattered fragments of his works, together with a portion of his *Bibliotheca*, which contains an account of the different persons connected with the mythology of Greece. It commences with the creation, and ends abruptly with the history of Theseus. Tanaquil Fevre, the father of the celebrated Madame Dacier, and one of its editors, considers the present work to be only an abridgement of a larger one, *On the Gods of Greece*. Clavier, its last French translator, goes even a step farther, and believes that Apollodorus never wrote at all a work under the title of the *Bibliotheca*, and appeals to Steph. Byz. in *Διμν*, to show that at the end of the fifth century there was a tradition current of some person having abridged Apollodorus. He considers, moreover, the work we now have to be the prose representation of another in verse, and that it is not only filled with poetical expressions, but exhibits even fragments of poetry—a remark that our ears do not enable us to confirm in the passages he quotes, nor any where else. He seems to have been misled by knowing that Apollodorus wrote, in trimeter Iambics, a *Poetical Chronology* in four books, commencing with the fall of Troy, and derived probably from the authors who detailed the adventures of the chiefs on their return home. He is said to have written also, in the same measure, a work on geography, which Scymnus of Chios, and Dionysius of Charax, took as their models.

Such was the reputation Apollodorus once enjoyed, that some epigrammatist, either in praise or ridicule of him, has put the following sentiments into his mouth:—

"From my brains draw of Time the coiled up fold,  
And thou shalt know what fables taught of old.  
No need hast thou in Homer's page to look,  
Or Lyric, Tragic, Elegiac book,  
Nor search of Cyelic bards the lengthy strains;  
In me thou'lt find what all the world contains."

It was first published from MS. in the Vatican at Rome, 1550, by Ægius of Spoleto, accompanied with a Latin translation, and notes which exhibit considerable learning. Its latest and best editor was Heyne, who printed it twice at Gottingen; first, in 4 vols. 8vo, 1782, and again, in 2 vols. 8vo, in 1803; and, strange to say, the former is the more complete work of the two, as it contains what the other wants—the collection of the fragments of Apollodorus; for which, however, an *Index Verborum* was perhaps intended to compensate. It has been twice translated into French; the last time by Clavier, in 2 vols. 8vo, Paris, 1805, enriched with the MS. notes of Sevin and Coray. Of the other individuals of the same name, Fabricius has given a list that may be thus abridged:—

1. A writer on agriculture, mentioned by Aristotle, *Polit.* i. 7.

2. Writers of comedy. Of these there were three: one of Athens, another of Carystus, and a third of Gelo. According to Suidas, the Athenian was the author of forty-seven comedies, five of which carried off the prize. Of the other two, the titles of about thirty plays have been preserved; but it is very difficult to assign each to its respective author. Schweighæuser indeed considers, not without reason, the Athenian and Carystian to be the same person. One of the plays of the Carystian was imitated, says Donatus, by Terence, in his *Phormio*, and probably another of the same dramatist in the *Hecyra*; and hence perhaps for the *Εὔρεα*, quoted by J. Poilux, x. 153, and the *Ἱερεία*, by Athenæus, vi. p. 243, D., we must read in both places *Εκφυγή*.

3. A writer of dreams, and a native of Telmissus, mentioned by Artemidorus.

4. Grammarians.—One of Cyrene, quoted by the Scholiasts on Aristophanes and Euripides; another of Cuma, whom Clemens Alexandr. in *Strom.* i. calls the first of critics; and a third of Tarsus, who was also, according to Suidas, a tragic writer.

5. A writer of hymns, known only by

a solitary quotation of Erotian, in *Teg-θrov*.

6. The philologist of Aspendus, who was buried at Ephesus, as shown by an inscription discovered on his tomb, erected by his brother.

7. Philosophers.—1. A follower of Democritus, and a native of Cyzicus, as may be inferred from Diogenes Laert. in Democrit. ix. 38; and, according to Pliny, a writer on magic. 2. The Epicurean, called *Κηπο-τυραννος*, the king of the garden, which was the name of the place at Athens frequented by Epicurus, whose life and doctrines seem to have made the subject of the forty volumes of Apollodorus. 3. The Peripatetic to whom, says Fabricius, was perhaps written the letter of Lynceus, quoted by Athenæus, ix. c. 14. 4. The Pythagorean and arithmetician mentioned by Athen. x. p. 458, and for which Apollodotus is wrongly written in Plutarch, ii. p. 1094, Xyl.; and a similar mistake, says Fabricius, is in Clemens Alexandr. Strom. ii. p. 417, with regard to the follower of Democritus. 5. The friend of Socrates, but of manner so rough that he was called the madman, and who, to show his respect for his poor teacher, or ridicule of costly burials, brought Socrates a dress of the finest wool, in which he was to die after drinking the cup of hemlock, as we learn from Ælian, V. H. i. 16. 6. The Stoic, whose treatise on Ethics is mentioned by Diogenes Laertius, and a fragment of one on Physics preserved by Stobæus. On the latter work Theon, a Stoic of Alexandria, wrote a book, as stated by Suidas. He is called *Εφίλλος* by Diogenes Laertius, but *Syllus* by Cicero, de N. D. i. 34, which would lead to *Αθῆλος*; for, like Plato, he was probably no friend of the fair sex.

8. Rhetoricians.—The first of these taught Augustus Cæsar the science of oratory at Apollonia, and is said by Lucian in Macrob. ss. 23, to have lived to the age of eighty-two; the second is reproached by S. Nilus, in Epist. i. 75, having relapsed into Paganism after he had been converted to Christianity.

APOLLODORUS of CASSANDREA. According to Polyænus, vi. 7, 6, he was originally a hater of tyrants, but afterwards became himself a most cruel one. Being a leading man in the state, he obtained a decree for the expulsion of Lachares, for having formed an alliance with Antiochus, with the view of betraying the city into his hands. He opposed likewise, most strenuously, the grant of a body-guard to Theodotus, and assisted Eurydice in

restoring her countryman to liberty. At a subsequent period he was tried himself, for aiming at sovereign power; when he not only assumed himself the black dress of a criminal, but clothed his wife and children in a similar garb, and threw himself on the mercy of his judges, who, out of pity for the innocent, acquitted even the guilty. Scarcely, however, was he set at liberty than he seized upon the reins of government, through the aid of the very troops of Eurydice, which had been previously withdrawn from the citadel, and settled at Pellene; and, to show either his ingratitude, or notions of strict justice, he punished severely the very parties who had acquitted him. Like Catiline, he is said to have murdered a youth called Callimeles, and, with the assistance of his cook, to have served up some of the limbs before his fellow-conspirators; to whom, after they had pledged the wine-cup, where human blood was mixed with the juice of the grape, he showed the remainder of the boy's body, and thus reacted the scene of the banquet of Thyestes. His cruelties, however, seem to have only led to his more certain destruction. The pirate-leader, Aminias, at the instigation of Antigonus, formed an alliance with Apollodorus, and the better to lull all suspicion of treachery, sent food and wine to Cassandrea, during the siege of ten months which that place sustained against the army of Antigonus. Deceived by the pretended absence of the enemy, the troops of Apollodorus kept a less strict guard than usual. In the mean while, Aminias prepared his scaling-ladders of the height of the walls, and placed about 2000 troops under a hill not far from the town. Finding, after a time, that only a few soldiers at day-break lined the ramparts, Aminias bade ten pirates, under the command of Melotas, to creep up to a place between two towers, and raising the ladders, to give a signal to the rest to rush from their hiding-place; who after scaling the walls made themselves masters of the town, and freed it from the tyranny of Apollodorus.

APOLLODORUS. There were two artists of this name:—

1. A painter of Athens, who flourished in the 93d Olympiad, or about the year 409 a. c. Pliny, notwithstanding his previous high eulogium on Polygnotus, who he says was the first artist that gave ease and grace to his figures, asserts that Apollodorus was the first who contributed to the glory of painting, and that before

he appeared there was no production of the art worthy to attract the attention of the spectator. Bryan thus reconciles this seeming contradiction: "Polygnotus divested his design of the stiffness and formality which existed before him, clothed his females with more elegant draperies, gave superior expression to his heads, and more varied attitudes to his figures; yet his colouring was cold and feeble, and he was little acquainted with effect. But Apollodorus showed more dexterity in the handling of the pencil, was the first who succeeded in the blending of his tones, and in the distribution of his light and shadow, by which he may be styled the inventor of the chiar-oscuro." Two of his pictures were admired at Pergamus in the time of Pliny; a Priest in a suppliant posture, and Ajax struck with Minerva's Thunders. He was the preceptor of Zeuxis, whose celebrity occasioned no enmity or envy in his breast. On the contrary, Apollodorus wrote verses in praise of his talents, in which he complains "that the art of painting has been stolen from him, and that it was Zeuxis that had committed the theft!" He is, however, said not to have been free from vanity, for he considered himself at one time the prince of painters, and never appeared in public without wearing on his head a tiara, after the fashion of the Medes. He wrote a treatise on the rules of painting.

2. A statuary of the age of Alexander, who from his irascible nature was called Apollodorus the Mad. His works were distinguished for their care and elaborateness, yet upon the slightest provocation he would destroy them. His friend Silanion cast a brazen statue of him, which represented him with such exactness, that the resentment of the artist seemed, as expressed, alive in the countenance.

**APOLLODORUS.** A Greek architect, who flourished at Rome in the first century of the christian era, during the reigns of Trajan and Hadrian. He was of Damascus, but apparently born of Greek parents. Nothing however is known of the earlier period of this architect's life; we are therefore unacquainted with the course of studies which he followed, the particular school in which he acquired the elements of his art, or with the reasons which induced him to settle at Rome. Greece had lost that political preeminence, which had at one time rendered her the most important and flourishing country in the world. Rome had

subjugated every leading power in Europe and Asia, and was anxious to adorn her triumphs with all the spoils of those countries, in which the arts had flourished. It was now the object of her emperors to render the city of the Seven Hills as much an object of admiration for the splendour of her edifices, as her warriors had been for the brilliancy of their victories; and the artists of Greece flocked hither to acquire those opportunities for the display of their talents, which were denied them in their own subjugated country. The Romans, who were essentially a nation of warriors, had hitherto neglected the cultivation of the fine arts, and were glad to avail themselves of the intellectual powers of men, who had received a polished and refined education in the groves of Academus, or under porticoes, where the principles of æsthetics, as practised by Ictinus, Apelles, and Phidias, were taught with the utmost success. The name of Apollodorus stands prominent in the list of those foreign artists, who flourished during the reign of Trajan, a most brilliant epoch of Roman art. Pausanias and Dion Cassius particularly mention the baths or gymnasium, a circular theatre or odeon, and the celebrated forum of Trajan, as having been designed by our architect. Of the two former buildings there are no known remains, but the Trajan column, which exists in all its pristine beauty, and the ruins of the basilica, which recent excavations have brought to light, mark the spot where the genius of Apollodorus triumphed, and prove that the forum of Trajan surpassed every other group of edifices in Rome, whether considered for its extent and arrangement, the sumptuousness of its materials, or the exquisite taste displayed in its various enrichments.

Rome already possessed four Fora superbly decorated by preceding emperors with stately edifices, appropriated to the general meetings of the people, the transaction of public or private business, and the judicial proceedings. But these were all surpassed by the one which Trajan erected out of the spoils taken from the Dacian war. The principal entrance was probably from the forum of Octavius Augustus. Here was a magnificent marble arch, adorned with columns and choice sculptures, and surmounted by groups of equestrian figures and trophies, portions of which were subsequently transferred to the arch of Constantine, and now constitute its most admired

decoration, shining out from the barbarous sculptures of the time of the christian emperor, by which they are surrounded. The principal court was of ample extent, surrounded on three of its sides with colonnades of marble, and paved with slabs of the same material. The side which faced the arch was occupied by a splendid basilica, called the Ulpian from the prenomens of the emperor, and statues were erected by him on pedestals around the area in honour, not only of illustrious men of former periods, but of the distinguished statesmen, warriors, poets, artists, and philosophers of his own time. The basilica consisted of a nave 83 feet wide and two aisles on each side, forming a total aggregate width of about 180 feet between the walls, and probably five or six hundred feet in length. The shafts of the columns were of granite 30 feet high, and the bases, capitals, and entablatures, of white marble; the pavement was laid with slabs of pavonazzo, giallo antico, and light-veined marble: and the roof is mentioned by Pausanias as remarkable for being covered with brass. On the other side of the basilica was an area somewhat smaller than that previously described, having on either side a library, the one for Grecian, the other for Latin manuscripts. There were also magnificent porticoes, a superb temple to the emperor, his equestrian statue, and the celebrated marble column encircled by its spiral band of sculpture, which winds from the base to the capital, illustrating the principal events of the Dacian war by the representation of fortresses erected, stormed, and taken, the conflicts of hostile bodies of warriors, the passage of rapid rivers, the allocutions of the emperor to his army, and triumphant processions after victory. This majestic pillar is constructed of solid marble blocks of gigantic dimensions, the spiral staircase in the centre being cut out of the mass. The total height from the pavement to the top of the pedestal above the capital is 125 feet, and was surmounted by a statue of the emperor holding in his hand a globe, in which, it was supposed, his ashes were deposited; for ancient writers state, that this column served at once for his monument and tomb. Its altitude also was intended, according to the inscription which still exists, to mark the height of the soil, which it was necessary to remove in order to afford space for the forum between the Capitoline and Quirinal hills. The remaining fragments of these build-

ings, the representations on medals, and the descriptions of ancient writers, can give only a faint idea of the majestic splendour of this series of edifices, which excited the wonder and admiration of the ancients. Ammianus Marcellinus states, that Constantius was so struck with the beauty of the equestrian statue of Trajan, that he expressed his determination to have a similar one executed for himself. Ornisdas, the Persian, who stood near the prince, observed, in allusion to the forum, "First build as splendid a stable to receive your horse, and you may then hope to possess as fine an animal to occupy it." No monument is more famous in history than the gigantic bridge by which Apollodorus, at the command of Trajan, spanned the broad and rapid Danube. The narrowest part of this impetuous torrent was chosen, yet even here the banks were 4770 Roman feet apart. There were twenty piers of stone, 150 feet high and 60 wide. The modern historians, who quote Dion Cassius, are in doubt whether the arches were of stone or wood. As a military bridge they may have been of the latter; but the other works of the Romans, and the point made by Trajan's successor to destroy this work, which would have been so easy to accomplish had the arches been of wood, induce the supposition that they were of solid construction.

Success seems to have rendered Apollodorus impatient of criticism, for being one day with Trajan to whom he was explaining some designs, Hadrian, who was present, offered a remark so displeasing to the architect, that he bade the prince go and paint his pumpkins, and not interfere in matters which he did not understand. This bitter sarcasm was in allusion to a favourite style of fruit-painting upon which Hadrian occupied much of his time. This ill-timed and unbecoming reproof was not forgotten by the prince, who had not the greatness of mind to imitate Alexander in his disregard of a similar taunt, which had escaped the proud spirit of Apelles. When he succeeded to the empire, he at first employed Apollodorus in some important works, but he soon sent him into banishment upon the plea of peculation or some other improper transaction, which it appears probable had no other foundation than the malice of the emperor. Hadrian was not only an admirer of architecture, but was ambitious to prove that he was capable of conceiving and executing a magnificent building. He determined

therefore to erect a double temple to Venus and Rome on the Via Sacra, near the Coliseum. The edifice consisted of two cellas, at the ends of which were placed two large niches, back to back, to receive the statues of the divinities. On either side of the cellas were ample colonnades, and at each end noble ten columned porticoes of the Corinthian order, the columns being of fluted Parian marble sixty feet high. The sacred precinct, which was 550 feet long, by 350 feet wide, was adorned with statues and honorary columns, and enclosed with granite peristyles in which the worshippers might be protected from the heat or rain, and which were approached from the lower level of the Via Sacra by spacious flights of steps. The whole edifice was decorated with a magnificence and richness of ornament, that must have been most imposing. In fact, the emperor was so much pleased with the result, that he forwarded drawings of the temple to Apollodorus in his exile, with the view to humble the architect by the consciousness that a grand edifice could be erected without his assistance. Adversity however had not softened the proud spirit of Apollodorus, nor taught him the danger of wounding the pride of an emperor. He wrote in reply, that the temple was defective in height, and the lowness of the basement did not allow the introduction of the machines for the amphitheatre, which should be there prepared and thence introduced unexpectedly into the area. He also remarked that the statues of the goddesses were disproportionally large, for if they rose up from their thrones they would crush their heads against the ceilings. These remarks sunk deeply into the mind of the disappointed emperor-architect, who had hoped to have extorted some expressions of praise from the mortified exile, and he consequently sent orders for his immediate execution.

If we compare the works executed during the reigns of Trajan and Hadrian, who were certainly greater patrons of the fine arts than any of their predecessors since Augustus, we shall observe that in those buildings executed by the former, especially those which were designed by Apollodorus, greater purity of ornament and elegance of proportion prevailed, but in those directed by Hadrian greater magnificence of conception and profusion of decoration: in fact, as he united the characters of architect and sovereign, he was restrained by no con-

deration of expense. Hence arises the question, whether it were better for the arts to have a judicious prince, guided by the counsels and talents of an able artist as Trajan by Apollodorus; or a prince, however ardent in his admiration for art, who undertakes to be the artist, like Hadrian. The productions and the untimely death of Apollodorus decide the question; and in fact, reason must tell us that those artists who are protected by a liberal and enlightened prince like Trajan, are more likely to be stimulated in their conceptions by an independence of spirit, an enthusiastic love of art, and a generous ambition, than those who are obliged to study with submissive awe the peculiar tastes and notions of a patron like Hadrian, for he conceives himself qualified not only to judge but to direct the invention of the artist. Such was the state of architecture during the reigns of these emperors, Trajan and Hadrian, an epoch the most prosperous for architecture since the time of Augustus. A ray of its glory descended upon some of the monuments of Antoninus Pius, of which the Corinthian temple in the Campo Vaccino, erected to Antoninus and Faustina, is an exquisite example: but the palmy days of the art were passed, and a rapid decline in taste rendered each successive erection a wider and more glaring departure from the elegance and purity of taste, which so particularly distinguished the productions of the brilliant and the refined genius of Apollodorus. (Canina *Descrizione Storica del Foro Romano. L'Architettura Antica [Romana] descritta e dimostrata coi Monumenti*, tomo settimo. Burgess, *Antiquities of Rome*. Caristie, *Plan et Coupe d'une Partie du Forum Romain et des Monumens sur la Voie Sacrée*. Taylor and Cressy, *Architectural Antiquities of Rome*.)

**APOLLONIDES.** History has preserved the memory of six persons of this name:—1. The tragic writer of an unknown period, a few of whose fragments have been preserved by Stobæus and Clemens Alexandrinus. 2. The Stoic philosopher, and the friend of Cato of Utica. 3 and 4. Two epigrammatists, of Smyrna and Nicæa, the former of whom is thought to have lived in the time of Augustus, and the latter in that of Adrian. To the Smyranean, Schoell, in *Histoire de la Littérature Grecque*, iv. p. 48, would attribute the Commentary on the *Σύλλοι* of Timon, which Diogenes Laërtius, ix. 109, says was dedicated to Tiberius Cæsar, while, in iii. p. 181, he assigns it, on the autho-

rity of Diogenes, to the Nicæan. 5. He who was called Hor-Apius, probably from his being a priest of Horus and Apis in Egypt, wrote on the religious rites of his country, and on the fruitless labours of its kings, in a work under the title of *Semenouthi*, as we learn from Eudocia, in *Violet*. p. 49, who probably obtained her information from Theophilus of Antioch, ii. f. 85, who makes mention likewise of Apollonius, in iii. f. 127, whom Fabricius would identify with Apollonides.

**APOLLONIDES;** (Ἀπολλωνίδης,) a native of the island of Cos, and a physician at the court of Persia, who fell in love with Amytis, the daughter of Xerxes, and, under pretence of curing her of a dangerous illness, persuaded her to gratify his sinful passion. For this he was given up by the king Artaxerxes Longimanus into the hands of her mother Amistris, who tortured him in prison during two months, and at last ordered him to be buried alive as soon as Amytis died, about Ol. 80, a.c. 460. (Ctesias, *De Reb. Pers.* § 42, ed. Baehr.) In order to lessen in some degree the guilt of Apollonides, it should be mentioned that Amytis was a woman of most abandoned character, who, even during the life of her husband Megabyzus, had been convicted of adultery, and after his death carried on her licentious amours without control (Ctesias, *loco cit.*, and § 28 and 30). She is probably the same person who is called Anutis (Ἀνούτις) by Dinon (*De Reb. Pers.* apud Athen. *Deipnosoph.* lib. xiii. § 89, p. 609), and said to have been καλλιστή των εν τη Ασία γυναικων και ακολαστοτατη, "the most beautiful woman in Asia, and the most profligate." There seems to be no reasonable ground for doubting (as some persons have done) the truth of Ctesias's statement.

**APOLLONIDES,** a physician of Cyprus, of the Methodic sect, the pupil of Olympicus and tutor of Julianus, about the end of the first century, A. D. (Galen. *Meth. Med. lib. i. c. 7*, pp. 53, 54, ed. Kühn.) A surgeon of the same name is mentioned by Artemidorus (Ἰντροκρίτ. lib. iii. cap. 3); and Aëtius quotes a prescription of Apolloniades, which may possibly be a corruption of the same name. (*Tetrab. ii. Sermon. iv. cap. 48.*) It should, however, be noticed, that in the passages of Galen referred to above, it is doubtful whether the true reading is Ἀπολλωνίδου or Ἀπολλωνίου.

**APOLLONIO.** The works of three painters of this name are recorded:

1. *Andrea Tafi*, who flourished in the early part of the thirteenth century, called Greco Maestro Apollonio del Tafi, of whom Lanzi gives the following account. He was the pupil of Apollonius, a Greek artist, and assisted him in the church of St. John, in some pieces of Mosaic, from scriptural history, which, according to Vasari, are without invention or design; but he improved as he proceeded, for the last part of the work was better than the beginning. Baldinucci has asserted that he was a disciple of Cimabue; but Lanzi observes, "Cimabue is not named in these works, nor in what Tafi afterwards executed without assistance; and as he was old when Cimabue began to teach, I cannot conceive how he can be reckoned the scholar of the latter, or a branch of that root." (Lanzi, *Stor. Pitt. i. 22.*)

2. *Agostino, di S. Angelo in Vado*, a painter of the Roman school in the middle of the sixteenth century. He was the nephew and heir to Luzio Dolce, and removed and settled in Castel Durante, now called Urbania, in the state of Urbino, where he executed works both in stucco and in oils, particularly at San Francesco. He succeeded both to the practice and the property of his maternal uncle. (Lanzi, *Stor. Pitt. ii. 165.*)

3. *Jacopo da Bassano*, (1511—1654,) a painter of the Venetian school, grandson, and the ablest disciple of Jacopo da Ponte, called Bassano. His style is that of his master, and his works are only distinguishable from those of Bassano, by a less vigorous tone, a less animated touch, and an inferiority in the delicacy of his contours. Some of his best works consist of a Magdalen, in the Dome at Bassano, and a San Francesco at the Refornati; but his most celebrated work is the titular and various other saints at the church of San Sebastiano, the principal subject of which represents the martyrdom of that saint. Melchiori states his age to have been sixty-eight. (Lanzi, *Stor. Pitt. iii. 130.*)

**APOLLONIS**, a lady of Cyzicus, wife of Attalus, king of Pergamus, celebrated chiefly for the filial piety of her sons. Verses made upon her are given by Jacob, in the *Exercitationes in Script. Vet. Lips. 1797*, vol. ii.

**APOLLONIUS**, a courtier and general of Antiochus Epiphanes, who committed great cruelties in Judæa, but was defeated and put to death by Judas Maccabæus. Another Apollonius was defeated by Jonathan.



**APOLLONIUS.** Of the individuals who bore this name antecedent to the time when Alexandria became, what Athens had been, the seat of letters, science, and art, history records only three. The first was a physician of Abdera, who lived prior to Hippocrates; the second was a disciple of the father of medicine, mentioned by Galen, tom. v. p. 83, Bas.; and the third, a son of the flute-player Chæris, as stated by the Scholiast on Aristophanes, and who appears, by Apollonius, in Lex. Homeric., to have been a commentator on Homer. The rest, amounting to upwards of seventy, have left nothing but their names, with the exception of the poet and the grammarian of Alexandria; the philosopher of Tyana, whose life has been written by Philostratus; the geometrician of Pergæ; the rhetoricians of Alabanda; and the Stoic philosopher of Chalcis.

**APOLLONIUS of CHALCIS** in Syria, (Chalcidicæ,—*χαλκηδονιος* in Eusebius is incorrect,)—an eminent professor of the Stoic philosophy in the age of the Antonines, and one of the preceptors of M. Aurelius. He was resident at Athens, when the elder Antoninus sent for him to assist in the education of his adopted sons, Marcus and Ælius Verus. The philosopher came to Rome, but refused to attend his pupils at the palace—the Domus Tiberiana—saying that it befitted rather the pupil to come to his master. Whence it appeared, as Antoninus remarked, to be easier for Apollonius to travel from Greece to Italy, than from his lodging to the Palatine. Apollonius was accused of avarice; and in his account of Demonax, Lucian makes the Cynic exclaim—"Room for Apollonius and his Argonauts;" the object of his journey, like theirs, being a *golden* remuneration. Epiphanius (lib. ii. tom. i. hæres. 56) mentions an Apollonius—*Ἀπολλωνίου ἱεραπόρι*; but many of this name are mentioned by Philostratus, Vit. Soph. xix. xx.; Eutropius, viii. 12; Dio, lxxi. 35; Lucian, &c. &c.; see also Casaubon. Not. ad Capitolin. in Antonin. Plo. c. x. 4; and Gataker, ad M. Anton. i. c. 8. The character of Apollonius is, however, exhibited in a more favourable light by his imperial pupil, (De Rebus Suis. l. c. 8.). "From Apollonius," he says, "I learned to be free; to leave nothing to chance; to esteem nothing but reason; and whether in sharp pains, in lingering disease, or under bereavement of children, to be always the same. In him, as in a living example, I saw that the same per-

son may be most earnest, and most mild. In giving instruction, he was neither captious nor arrogant; esteeming his skill in conveying truths or problems, as the least among his intellectual gifts. From him also I learned how to receive what are called favours without becoming dependent, or ungrateful."

**APOLLONIUS of LAODICEA**, a Greek astrologer, whose work, entitled *Apotelesmata*, still remains in MS. in the Royal Library at Paris MS. Gr. 2419. In the catalogue of the Paris Manuscripts this treatise is erroneously ascribed to Apollonius of Perga. He is mentioned with commendation by Paulus Alexandrinus as having corrected many of the errors of the Egyptian astrologers.

**APOLLONIUS PERGÆUS.** Apollonius of Perga, in Pamphylia, one of the most celebrated of the Greek geometers, was born in the third century before Christ, in the reign of Ptolemy Evergetes. Of his life we know nothing except that he was one of the Alexandrine school, and a successor of Euclid the geometer. He is principally known by a very elaborate work on the Conic Sections, in eight books, of which the first seven only are extant. They were first published by Borelli in 1661, from an Arabic version; the eighth book was afterwards supplied by Dr. Halley in the splendid Oxford edition of 1710, when the whole of the Greek text was published, together with a Latin translation, as well as the Commentary of Eutocius, the Lemmata of Pappus, and the treatise of Serenus on the same subject. Apollonius was also distinguished among the ancient mathematicians for his course of geometry, which, in the Alexandrine school, obtained the title of *Τόπος Αναλυόμενος*, and which Pappus briefly explains by calling it "*propria quædam materia post communium elementorum constitutionem, iis parata, qui in geometricis sibi comparare volunt vim ac facultatem inveniendi problemata, quæ ipsis proponuntur.*" (Collect. Math. edit. 1588, fol. 157, 8vo.) This collection included the *loci solidi* of Aristæus the older, the *loci ad superficiem* of Euclid, and the *data* and *porismata* of the same writer. We shall notice those by Apollonius in their proper order.

1. *De proportionis sectione.*—The object of this treatise may be defined by the enunciation of the following problem:—"Through a given point to draw a straight line cutting two other straight lines given in position, so that the segments may have a given proportion."



The work itself is lost, but Dr. Halley attempted a restoration of it, published at Oxford in 1706.

2. *De sectione spatii*.—This is a general problem, similar to the former:—"Per datum punctum rectam lineam ducere secantem, a duabus rectis lineis positione datis ad data puncta, lineas quæ spatium contineant dato spatio æquale." This is the only treatise in the *Tomos Apolloneos* by Apollonius which has descended to us, and it was published by Dr. Halley in 1706, from an Arabic manuscript discovered by Bernard in the Bodleian library at Oxford.

3. *De sectione determinata*.—A general problem:—"Datam infinitam rectam lineam uno puncto secare, ita ut interjectarum linearum ad data ipsius puncta, vel unius quadratum, vel rectangulum duabus contentum datam proportionem habeat, vel ad rectangulum contentum una ipsarum interjecta, et alia extra data, vel duabus interjectis contentum punctis ad utrasque partis datis." Pappus informs us (*Collect. Math.* fol. 159, 8vo) that the first book contains "problemata sex, epitagmata sexdecim, et determinationes quinque, quarum quatuor maximæ, atque una minima." The meaning of *epitagma* in this passage has given rise to much discussion among the learned, and Barrow (*Lect. Mat.* p. 127) went so far as to suspect that Apollonius had never used the word, but that perhaps it had crept in by the carelessness of the transcribers, for *εντ ραυρα*. A little reflection would readily show that this conjecture is quite erroneous, and from an application of the word *εντ ραυρα* which we find in the work of Archimedes on the Conoid, we are inclined to believe that Apollonius intended nothing but *lemmata*. (*Vid. de Con. et Sper. lib. i. p. 22*.) Lemmas, indeed, in this particular instance, would include the necessary distinction of the various situations of the points, the object to which Dr. Simson referred the *epitagmata*. This treatise of Apollonius was first restored by Wildebrod Snell, but in a very imperfect manner; Alexander Anderson likewise solved some of the particular cases of the general problem; and lastly, the masterly hand of Dr. Robert Simson completed a restoration, which has been believed by competent judges to excel the existing works of Apollonius himself: this was published in the *Opera Reliqua*.

4. *De tactionibus*.—An easy general problem:—"Punctis et rectis lineis et circulis tribus quibuscunque positione datis,

circulum describere per unumquodque datorum punctorum, qui unamquamque linearum datarum contingat."

Vieta restored this tract in a work called Apollonius Gallus, printed at Paris in 1600, and reprinted in the Schooten edition of his works; but although the solutions of Vieta are elegant, yet they are in several respects deficient. There is not a full distinction either of the cases, or of the necessary determinations; no analysis is given, and no attempt to restore the Apollonian solutions by the use of the *lemmata* in Pappus, which had been assumed in the work of Apollonius. A superior restoration by John William Camerer appeared at Gotha in 1795, containing also a valuable and curious history of the problem, and interesting for the accounts which it gives of the labours of some foreign mathematicians upon this problem, which are little known in this country. He also gives the preface and *lemmata* of the tactions in Greek, from a Dresden manuscript; and on examination we find that the version agrees nearly word for word with that in the celebrated Codex Barocianus in the British Museum. See also Montucla, tom. iii. p. 14; Pappi *Collect. Math.* fol. 159.

5. *De locis planis*.—This treatise was restored by Francis Schooten and Peter Fermat; the latter indeed gave a geometrical restoration, but synthetical only, without analysis, and deficient also in other material points, particularly in the distinction of the cases, and in ascertaining the determinations. The restoration by Schooten, published in 1657, has similar defects; in a few only of the problems an analysis, and one purely algebraical; and he acknowledges in his preface that his restoration was designed to be an illustration of the geometry of Des Cartes, by furnishing proper examples of his method. With such views, it is scarcely necessary to observe that both these restorations were complete failures; and again are we indebted to Dr. Simson, whose restoration was printed in 1750. Such is the elegance of method, and the ingenuity of demonstration in this work, that he has only exhibited a copy, or at least so very nearly a copy, of the work of Apollonius, that little regret need be felt for the loss of the original. The preface also is well deserving the attention of those who wish to acquire just notions of the ancient books of analysis.

6. *De inclinationibus*.—Restored very ably by Ghetaldus in 1613, and afterwards (1779) by Mr. Reuben Burrow.

This last claims the preference in point of mathematical skill. The object of this work was the following general problem: "Duabus lineis positione datis inter ipsas ponere rectam lineam magnitudine datam, quæ ad datum punctum pertineat."

After this extended notice of the elementary works of Apollonius, the elegant and enduring ornaments of the *Τόπος Αναλυόμενος*, it is not necessary to enter into an account of his conic sections, which are generally well known, and have been often described. Suffice it to say, that as a collection of curious and difficult geometrical propositions, this work stands unrivalled, and it would be an easy matter to puzzle most of our present analytical mathematicians with the enunciations of some of them. Apollonius was surnamed The Great Geometer among the ancients, and in the industry of working out his geometrical ideas on trial he stands a respectable rival to Archimedes. Proclus, in his commentaries on Euclid, mentions two other works, *De Cochleâ*, and *De Perturbatis Rationibus*, but the inaccuracy of this author is so universally acknowledged that we should not be willing to give entire credence to his single testimony. Before we conclude, we must observe that Apollonius was the first who used the words *parabola*, *ellipse*, and *hyperbola*, although it has always been stated that the two former were known to Archimedes; but the first is found only in the title to his treatise on the quadrature of the parabola, and the second has only been used in the ninth proposition of his book on conoids and spheroids—a strong ground for presumption that both are really interpolations.

**APOLLONIUS of TYANA**, (from about A. D. 1 to 97.) For the history of the work of Philostratus, in which he has recorded the acts and doctrines of this celebrated Pythagorean, see PHILOSTRATUS. They belong, perhaps, more to a general history of the times than to biography. The life of Apollonius, as represented by Philostratus, is probably a symbolical account of the reaction of paganism in the second century, and, in common with the portrait of Pythagoras by Porphyry and Jamblichus, was designed to recommend a purer system of morals, and to restore the simpler ritual, and the fœtal precepts of the earlier ethnic creeds. It partakes of the nature of a philosophical romance, and a book of travels. It would require, perhaps it would repay, a philological commentary, to separate what Philostratus

interpolated, from what he found in the testament of Apollonius, (*Διαθήκαι*, Philostrat. i. 3,) the note-book of Damis, and the biographies of Maximus, Mœrægenes, and others now lost. For the marvellous narrative of the Indian travels of Apollonius, he possibly consulted the works of that "crowd of contemptible historians," who celebrated the Parthian victories of Marcus Antoninus. Some of his stories, however, are disguised, but not improbable facts; and some, perhaps, like the tales in Ctesias, are literal and ignorant versions of the picture and symbol-writings, such as were to be seen on the walls of Chêl-Menar (Persepolis). The historical existence of Apollonius is, however, unquestionable: the pagans compared his life and actions to those of Christ; and our elder divines, and especially Henry More, (Mystery of Godliness, b. iv. c. 2—15; v. c. 7, &c.) injudiciously revived the parallelism. The fathers of the church believed him a magician, (Marcellin. ad Augustin. ep. 3; Augustin. ep. 4, 49; Lactant. D. I. V. c. 3;) and after his death he received divine honours, (Dio. lxxvii. c. 18; Vopiscus in Aurelian. c. 24; Lamprid. in Alexand. 29); and intellectual homage, (see Sidon. Apollin. ep. viii. 4; Sirmond.) The following are perhaps among the real events of the life of Apollonius. Ample details will be found in Tillemont, *Histoire des Empereurs*, vol. ii.; in Berwick's *Life of Apollon.*; and in the French translation of Philostratus. Berlin, 1774, 4 vols, 12mo.

He was a native of Tyana, in Cappadocia, born about the commencement of the christian era, of a wealthy and illustrious family, which traced its origin to the first Greek colonists of the city. At the age of fourteen, his father, who was also named Apollonius, sent him to Tarsus for instruction in grammar and rhetoric; but the manners of the Tarsians displeasing him, he was removed at his own request to the neighbouring town of *Ægæ*. Euxenus, a Pythagorean, from Heraclea on the Euxine (Erekli), was his master in philosophy; but the lessons and the practice of his instructor were at variance with each other, and Apollonius determined to form for himself, from the pure precepts of Pythagoras, a consistent system of doctrine and life. Henceforth, he abstained from animal food, and from the use of every thing that had animal life. His garments were of linen: his shoes, when he did not go barefoot, were of the bark of trees. His

hair and his beard were allowed to grow; and although wine was produced by a harmless and beneficent plant, he refrained from it since its effects disturbed the calmness and composure of the soul. He cultivated assiduously the society of the priests, and assumed the grave and benign demeanour of one whose thoughts were abstracted from all sensual and worldly objects. The town of *Egæ* was the resort of philosophers of different sects; and from the doctrines of the Porch, the Academy, and the Garden, Apollonius selected those which harmonized most readily with the Pythagorean. Whether he were a saint, an impostor, or a fanatic, his system, voluntarily adopted at the age of sixteen, presupposes much strength of character, and demanded no ordinary self-denial. Upon the death of his father, Apollonius, then in his twenty-first year, resigned the larger share of his inheritance to his elder brother, a lover of pleasure and of self, who required many things superfluous to a philosopher. Of the remainder, he reserved but little, dividing it among the poorer members of his family. He now imposed on himself the quinquennial silence of the Pythagoreans. During the term of restraint, his abode was partly in Cilicia, partly in Pamphylia. At Aspendus, by one of his brief and pointed letters, he quieted a sedition produced by the corn-monopolists, (b. I. c. 15; Philostrat. V. A.) At the end of the five years he repaired to Antioch, where he publicly lectured on the doctrines of the Samian philosophy. But his method was opposite to that of Socrates. He avoided places of public resort, and promiscuous assemblies, saying, that he required for his hearers not people but men—*οὐκ ἀνθρώπων ἑταίρῳ δειν ἀλλὰ ἀνδρῶν*. The shady spaces of groves, especially within the precincts of a temple, or around a gymnasium, were his favourite resort. He dictated rather than discoursed: lightly esteeming the dialectic and rhetorical display of the Platonic and Peripatetic teachers. He adopted the *αὐρὸς ἐφεῶς* of Pythagoras, saying that in his youth he had doubted and inquired, but in his manhood he knew and taught. Throughout his public ministry, the aim of Apollonius was to restore the original meaning and ritual of the different forms of paganism, under its subdivisions of divine, hero, and dæmon worship. The first hours after sunrise were devoted to personal ceremonies performed in solitude, or in the presence of such alone as had passed through the

quinquennial silence. Afterwards, if he were in a Greek city, he discoursed philosophically with the priests upon the nature of the gods, or upon the best modes of restoring or purifying the local observances of religion. If among barbarians, i. e. strangers to the Hellenic form of polytheism, he inquired into the origin of their rites, and reformed them when indecorous or fallen into decay. Then he gave instructions to his scholars, resolving their doubts by brief apophthegms and terse decisions, (*δοξαὶ βραχέαι καὶ ἀδαμαντίναι*, b. I. c. 17, Vit. Apol.) The noon-hours were given to a public lecture upon the Pythagorean doctrines and polity. Then the cold-bath, exercise, and the "dinner of herbs."

From Antioch, Apollonius proceeded with two attendants only into the far east, to converse with the magicians at Babylon and Susa, and with the brahmins of India. He proposed to his seven disciples to attend him; and when they objected the length and dangers of the journey, "Do you then," he replied, "stay and philosophize at home, but for myself I will go whither God and wisdom call me." At Nineveh he met with the future companion of his wanderings, and his biographer, Damis, who to an untiring faith, and simple honesty, added an acquaintance with the road and the languages on the farther side of the Euphrates; for although Apollonius knew all the dialects of men, and had even learnt from the Arabians to interpret the voices of animals, he did not disdain the services of an experienced guide and linguist. This is probably one of the inconsistencies Philostratus did not find in his original documents; since in his adorned and idealized tale there is still enough of plain story to make the adventures of Apollonius not more extraordinary than those of any other traveller with similar objects would have appeared at the time this journey, if not altogether fabulous, was undertaken. Apollonius himself appears to have disclaimed supernatural gifts: he practised divination indeed, and the interpretation of dreams, but in no greater measure than a well-educated augur or hierophant might have done; and these were arts which had been cultivated for centuries, and reduced to fixed laws of calculation. His eastern journey is, however, so obscure and mixed up with fiction, that it will be sufficient to observe that his intercourse with the Parthian Bardanes (see Tacit. Ann. 11. 8; Joseph. Antiq. xx. 2) at Babylon, fixes the date

of Apollonius's travels to about 48—50, A. D. But both the times and the geography of Philostratus are inexplicable; since he allows Apollonius only four months to go from the Tigris to the seat of the brahmins, near the Ganges, and return by the coast up the Euphrates to Babylon again; and he makes the Ganges and the Indus to be not distant one from the other. "The magi," Apollonius said, "taught him something, and learnt something from him in return;" and that "they were wise, but not thoroughly so." The brahmins he ever after acknowledged as his masters in wisdom; and at a later period of his wanderings contrasted their sound and liberal philosophy with the intolerance of the Ethiopian Gymnosophists, and the envious and selfish spirit of the Greek professors. Upon his return from the east, Apollonius visited Cyprus and Ephesus, where he passed much of his remaining life. It is probable that the zeal of Apollonius in the restoration of paganism procured him the favour of the oracles, and a general introduction to all the sanctuaries and religious confraternities of the Roman empire. And this supposition, in connexion with the intimate correspondence which the managers of the oracles and the various priesthoods maintained with one another for their common interests, if not for political purposes, takes off some of the improbability of what is attributed in his later years to the agency of Apollonius in the conspiracies formed against Nero and Domitian. At Ephesus the handicraftsmen left their workshops to follow him, some astonished at his wisdom, some at his majestic form, and his peculiar habits of life. The oracles of Colophon, of Pergamum, and of Didymi, declared him a partaker of the wisdom of Apollo. Delegates were sent by many cities appointing him a public guest, or requesting his advice upon the regulation of religious affairs—*βωμῶν τε ἱερῶν τε καὶ ἀγῶνων*—or of private actions and life. After freeing Ephesus from the plague, (see Vit. Apoll. IV. c. 10) where a statue was erected to him, with the attributes of Hercules, the averter of calamity—*Ἡρακλῆος ἑξοικακός*, and a short residence at Smyrna, whose citizens he praised for their good dispositions to learning and learned men, Apollonius proceeded to Athens. In the Troad he offered sacrifices to the manes of the ancient Achæans, and passed a night on the mound of Achilles; and it was reported that the shade of that hero appeared to him. At Athens he was

refused initiation to the mysteries on the ground of his being an enchanter: he was admitted, however, four years afterwards. He reformed the ritual of Athens, in its several departments of sacrifice, libation, and prayer; and reproved the Athenians for corrupting the Dionysiac festivals with the profusion and cruelty of the Roman games of the Arena. He visited in succession all the temples of Greece, from Dodona to that of the Carnean Apollo at Sparta; the caves of Amphiaraus and Trophonius, and the national games at Elis and the Isthmus. He arrived in Italy just after the publication of Nero's edict against the philosophers, (Plin. H. N. xxx. 5; see Musonius.) Of thirty-four disciples who accompanied Apollonius to Aricia, within sixteen miles of Rome, eight only ventured within the walls of the capital. On the morning after his arrival, Apollonius was brought before the consul, C. Lucius Telesinus, which determines his journey to Rome to A. D. 66, and received permission to visit the temples, and to associate with the priests. The reputation of Apollonius had preceded him; his appearance, and that of his companions, drew general attention; and under his superintendence the paganism of Rome assumed for a time a more rational and earnest aspect. The indiscretion of the Cynic Demetrius, however, brought him into some danger. He was summoned before the notorious Tigellinus, who seems to have dismissed him with some trepidation. When, on his departure for Greece, Nero renewed his edict against the philosophers, Apollonius pursued his journey to the west, having heard that at Gades there were men of no ordinary wisdom, and to behold the tides of the Atlantic, *τὰς ἀμπωτὺς τοῦ Ωκεανοῦ ἐποφόμενος*, lib. IV. c. 47. He seems to have been privy to the various conspiracies of the legions of the West against Nero. The interval of the civil wars that followed the death of that emperor was passed by Apollonius in various journeys in Africa and Sicily, and in a second progress, in the character of a religious reformer, through Greece and the islands of the Archipelago. At Alexandria, where he was welcomed with solemn processions as a divine being, (A. D. 69-70,) he met with Vespasian, who availed himself of the influence and reputation of Apollonius with the people, and affected to believe his title to the empire confirmed by the sanction of the philosopher. Apollonius, on the other hand, rejoiced at the prospect of a

vigilant and temperate successor to the Cæsars. At this time began his quarrel with the philosophers in the train of Vespasian, and especially with Euphrates, who in the reign of Domitian, caused him to be apprehended on a charge of treason and of magical arts, and who was probably the original of many libels not at all favourable to the sanctity of Apollonius, or easy to reconcile with the veneration that he, apparently, everywhere excited. The sixth book of Philostratus relates the visit of Apollonius to the Gymnosophists of Æthiopia. He was equally in favour with Titus as with Vespasian. After the destruction of Jerusalem, the former refused the crowns of victory offered him by the neighbouring states of Syria and Asia, alleging that he was but an instrument in the hands of a higher power. Apollonius commended his moderation in a brief and characteristic letter, (Vit. Apollon. VI. c. 29.) And when Titus was (A. D. 72) associated with his father in the empire, he sent for the philosopher to Argos to receive directions for his future conduct. Whether his respect were real or assumed, it proves the extraordinary influence Apollonius had acquired in the Roman world. In the latter years of Domitian's reign, Apollonius appears to have secretly fomented the growing discontent, and to have urged Orfitus, Rufus, Nerva, and other grave and respectable senators, to form a combined attempt against that capricious and implacable tyrant. The events that follow are perhaps the most difficult to explain of all that Philostratus has recorded, since they do not belong to the marvellous incidents he has interwoven with his original materials, and yet will not admit of any probable solution. On the information of Euphrates, the proconsul of Asia was directed to send Apollonius to Rome. Without listening to the representations of Damis and the cynic Demetrius, he presented himself before Ælianus, the prætorian prefect, who likewise dissuaded him from appearing before Domitian. He was then placed in easy confinement until the emperor should be at leisure to examine him in person. After his first examination by Domitian, Apollonius was thrown into the common dungeon among the worst criminals, his hair and beard were shorn, spies and informers sent to tempt or provoke him to some rash speech or confession, and a threat was added that unless, like his peculiar Demon Proteus, (see Vit. Apollon. i. c. 4, and Odys.

Δ. 456,) he could transform himself into a wild beast, a tree, or running water, he should never be let out. Within three days, however, Apollonius was released, and directed to be ready with his defence at the end of five days. He then ordered Damis to go down to Puteoli, and with Demetrius to await him on the shore opposite Calypso's isle. The simple Assyrian apprehended an apparition; but Apollonius assured him that he would come bodily. Philostratus proceeds to describe the last interview between the philosopher and Domitian. He was questioned upon his diet, his dress, his peculiar life, his reputed miracles, and the graver part of the accusation, his intercourse with Nerva. Apollonius trusted so little to supernatural aid that he prepared a defence, the substance of which is given by Philostratus. The emperor dismissed him with the same mixture of uncertainty and alarm that Tigellinus had experienced on a similar occasion; and on the day of his dismissal, Apollonius rejoined Demetrius and Damis at Puteoli! He returned to Ionia, and his latter days were passed at Smyrna and Ephesus. At Ephesus, during a philosophical discourse, he is reported to have beheld the murder of Domitian at Rome, and to have announced it many days before the news arrived of the accession of Nerva. To Nerva he addressed an enigmatical letter, implying that they should soon meet in a world where there were neither emperors nor subjects. He died probably in extreme old age at Ephesus. But the rumour that he disappeared either in the temple of Athene at Lindus, or of Dictynna in Crete, is more consonant to the general texture of the biography of Philostratus. The emperor Adrian collected the epistles of Apollonius; and these, with his Apology, are the only extant works of one of the most celebrated reformers of paganism. The Epistles of Apollonius were edited by Commelin, 1601, 8vo, and H. Stephens included them in his *Epistolia*, 1577. They are in the *Philostatrorum Opera* of G. Olearius. Lipsiæ, 1709, fol.

Wieland, in his *Agathodæmon*, attempts to find a plausible solution for the marvellous and miraculous events recorded by Philostratus. His work is distinguished by that intimate acquaintance with ancient life and manners, which his classical tales always display. But he has confounded the real Apollonius, whose character and actions were not improbable, with the idealized picture of the

biographer. That we may not give an imperfect account of this ancient romance, we add a few of the legends with which it abounds. In the garb of an aged mendicant, the Plague visits Ephesus. He is recognised by Apollonius, and, by his directions, stoned by the people in the theatre. Under the heap of stones is found a black mastiff, of the size of a lion, (b. iv. c. 10.) One of his disciples, Menippus, is on the point of marriage at Corinth, with a beautiful and wealthy maiden. Apollonius comes to the marriage-feast, and declares the bride to be an Empusa—the rich furniture and decorations of the house melt away, the attendants vanish beneath the gaze of Apollonius, and the weeping bride, before she disappears, confesses that she is a Lamia or Empusa (a vampire), who thirsts after the blood of the young, and that she has enticed Menippus to devour him, (b. iv. c. 25.) At Rome Apollonius meets the funeral of a young maiden. Her betrothed and her parents follow the bier weeping. Apollonius approaches, and speaks some words in the ear of the maiden, who returns to her father's house, like Alcestis, (i. 6, 45.)

APOLLONIUS, the poet, was the son of Illeus, or Silleus, and Rhode, and born at Alexandria; or, according to Athenæus, at Naucratis. Originally the pupil of Callimachus, he gave no little offence to his master by saying, in allusion to his voluminous works, "a great book is a great evil;" for it can hardly be supposed, as stated by some, that he took to himself the credit of his teacher's productions; so different are the talents and the attainments of the two; for while Apollonius exhibits a poetical genius that Virgil did not disdain to imitate, Callimachus scarcely ever rises above the level of a versifier, and was far more conversant with the facts of history than the fictions of imagination. Hence it may be fairly inferred that when Apollonius recited his poem, still extant, on the Argonautic expedition, in the presence of Callimachus, the antiquarian pointed out errors in mythology, history, and chronology, so as to raise, says his Greek biographer, a blush on the cheek of the youthful poet, and to compel him to retouch it. It was probably during the period of his quarrel with Callimachus, who wrote against him the lost poem called *Ibis*, imitated by Ovid, that Apollonius retired to Rhodes, and becoming a citizen of the place, afterwards assumed the name of a Rhodian. Hence he returned to Alexandria,

and succeeded Erastosthenes as librarian to Ptolemy Euergetes, and was buried eventually in the same tomb as Callimachus. His *Argonautica*, containing the adventures of Jason, and other Grecian heroes, in quest of the golden fleece, are written in four books, of which the most interesting portion is that relating to Medea, the prototype of the Dido of Virgil. It is well described by Quintilian as a not contemptible poem, written with uniform mediocrity, and where the author, if he never rises, never falls, as Longinus observes. Terentius Varro translated the whole of it into Latin verse, as we learn from Propertius; but not a word of the version has been preserved. According to Athenæus, x. p. 451, Apollonius wrote something on Archilochus. This was perhaps in answer to the *Ibis* of Callimachus, whom he treated as Archilochus did Lycambes, when the latter refused to accept the poet for his son-in-law. He wrote likewise some epigrams, mentioned by Antoninus Liberalis, and at least two books in Choliambic verse on the Canopus, as we learn from Stephanus of Byzantium; but the work on the Foundation of Cities, seems little suited to a poet like Apollonius. As connected with the history of criticism and printing, the *Argonautica* of Apollonius offer some curious facts. The poem, very early, gave rise to a large mass of learned scholia from different commentators; the principal of whom are known by name, and a considerable portion of what they wrote, has been preserved in various MSS. It has exercised, within the last eighty years, the ingenuity of several critics; amongst whom, the highest place is held by John Pierson and David Ruhnken, the pupil and friend respectively of Valckenæer. It is one of the four books printed in capitals at Florence in 1496; a copy of which edition is in the Public Library of Cambridge, collated with a MS., whose various readings were transcribed by Porson, and published after his death in the *Classical Journal*; while the inedited notes of Salmasius are to be found in the margin of a copy of Stephens's edition, in the Royal Library at Brussels; and those of Franciscus Perus in another copy of the same edition in the Library of the Senate at Leipsic. Of modern editions, the most desirable are Shaw's, printed at Oxford, 1777, for its index of words, and the Notes of Pierson and Ruhnken; Schaefer's reprint of Brunck, at Leipsic, 1810, for his own notes and those of Brunck, together with

the double set of Scholia, and Reiske's indices of the historical, geographical, and other matter contained in them; and Wellauer's, at Leipsic, 1826, for the full body of various readings; and where it is stated that the edition in capital letters contains in the fourth book correct readings, not to be found elsewhere; while, to complete the *Apparatus criticus* on this author, should be added the *Lectioes Apolloniæ* of Gerhard, Lips. 1816. The *Argonauticæ* have been translated into English entirely, by Fawkes and Greene, in 1780; and by Preston in 1803; and partially by Ekins in 1771, and Elton in *Specimens of the Classic Poets*, 1814.

APOLLONIUS, a rhetorician of Alabanda in Caria, the town that gave birth to a contemporary of the same name, called *Μαλακός* "the effeminate." Such was his reputation, that both Cæsar and Cicero attended his school at Rome, whither he had been sent on an embassy by the Rhodians, during the dictatorship of Sylla; and afterwards, when he was settled at Rhodes, he was again visited by the Roman orator, during his proconsulship in Asia, as we learn from Quintilian. Unlike the rest of his countrymen, who were fond of a florid style, he directed, says Cicero, his chief attention to pruning the luxuriance and restraining the redundancy of mere verbiage; and it was perhaps to this habit of separating the bran from the flour of a speech, that he was called *Μολών*, or rather *Μύλων*, a mill; although it is true that this derivation is at variance with the pun on his name mentioned by Strabo, (xiv. p. 69, Cæs.) who says that both the Alabandians were pupils of Menecles; and that after "the effeminate" had entered the school, the master addressed the other in the words of Homer, *Ὀψέ Μολών*, "you are come late, Molon." Unlike too the generality of teachers, whose profession is their mint, Apollonius would not permit (says Cicero, de Orator. i. 28) pupils, whose talents did not permit them to be orators, to waste their time with him, and recommended them to follow a more congenial pursuit; and it was therefore only natural for him to say, as reported by Plutarch (ii. p. 444, Xyl.) when he heard Cicero declaiming in Greek, "The fortunes of Greece excite indeed my pity, when I see the only good left us in our learning and eloquence carried by Cicero to Rome."

APOLLONIUS of ALEXANDRIA, the son of Mnæstheus and Ariadne, and the

father of *Ælius* Herodian, flourished in the time of Adrian and Antoninus Pius, and obtained such celebrity as a grammarian, that Priscian says he conceived he ought to follow his authority on every point of syntax. Such was his poverty in early life, that he was compelled, from the want of parchment, to make use of oyster-shells, or pieces of pottery, to perpetuate his ideas, as Gifford. the critic did on pieces of leather, when he carried on the trade of a cobbler. He was known by the name of *Δυσκολός*, (*Dyscolus*), "the morose," either from his temper or studies; for he is said by his Greek biographer to have proposed in the then *conversazione* of the learned difficult questions upon abstruse points of grammar. He lived and died in the *Πυρρονχειον*, corrupted into the Latin *Bruchium*, a place expressly set apart by the rulers of the country for the support of scholars. Of his acute work on Grammar, the only portions that have come down to us are those On Syntax, On the Pronoun, On Adverbs, and On Conjunctions. The first was published in an imperfect state by Aldus, at the end of his edition of the grammar of Theodorus Gaza, fol. Ven. 1495; then in a more perfect form by Sylburgius, Francof. 1590, from the papers and with the notes of Franciscus Portus and Michael Sophianus, and the collations of MSS. furnished by Dudithius. But the most recent and best edition is by Immanuel Bekker, Berolin. 1817, who was the first to publish the treatise On the Pronoun in the *Mus. Antiq. Studios*. in 1811, and subsequently by itself in 1813. Some portions of it had, however, been previously printed very incorrectly by Reitzius, at the end of his edition of Mattaire's work on the Dialects; and even now, by comparing the notes of Bast on Gregorius, in Schæfer's edition, it will be seen that there is a considerable difference in the transcripts made by him and Bekker, from the original MS. To the last mentioned scholar is likewise due the first publication of the treatises On Conjunctions and Adverbs, which he inserted in the second volume of his *Anecdota Græca*, Berol. 1817. Independent of the sound views promulgated by the author on questions of syntax, his works are singularly valuable for the great number of quotations they contain from authors no longer in existence, and especially those who wrote in the Doric and Æolic dialects. To Apollonius Dyscolus has been attributed a paltry compilation, under the title of *Histor. Mirabil.* first edited by



Meursius, and in 1792 by Teucher. Its only value is, that it has preserved a few fragments of ancient authors not found elsewhere.

**APOLLONIUS**, the son, or as others say, the father of Archibius, and the master of Apion, the celebrated grammarian, is the person to whom has been attributed the *Lexicon Homericum*, first published by Villoison, in 2 vols, 4to, Par. 1733, from a solitary MS. preserved in France. With the exception of a few various readings furnished for the text of Homer, and a fragment or two of Anacreon, Alcman and Babrias, not found elsewhere, the *Lexicon* scarcely deserved to be edited again, by Tollius, Lugd. Bat. 1788, in 8vo, or by Immanuel Bekker, at Berlin, in 1833, who however professes to have followed the MS. so closely, as to say that when he differs from his predecessors, he does so on the authority of that document alone. The principal value of Villoison's edition is in his *Prolegomena*, and a fac-simile copper-plate, representing the whole of the articles relating to the last letter of the alphabet; while in the notes are given numerous extracts from the *Lexicon* of Philemon.

**APOLLONIUS**, a sculptor of Rhodes, who, conjointly with his countryman, Tauriscus, rendered himself known by executing a striking representation of Zethus and Amphon tying the revengeful Dirce to the tail of a mad bull. This celebrated antique, which is said to be still extant under the name of the *Farnese Bull*, is admired for the workmanship, but more particularly for the huge block of marble itself, on which the history is so well represented. There was another artist of this name, a native of Athens, son of Nestor, distinguished also as a sculptor, to whom some have attributed the famous *Torsus Belvidera*.

**APOLLONIUS**, (*Ἀπολλώνιος*.) C. F. Hærlæ\* gives a long list of physicians of this name, of which only the following seem to deserve any particular notice.

**APOLLONIUS**, called sometimes *θηρ*, *Bestia*, perhaps the same who is called *ὁ ὄφης*, *Serpens* (Erotian., *Lex. Voc. Hippocr.* in *Proëm.*), and Pergamenus, from being born at Pergamus in Mysia (Oribas., *Euporist.* i. 9.), is merely known as a commentator on Hippocrates (Erotian. p. 86). He is pro-

bably the physician mentioned by Cælius Aurelianus (*Morb. Acut. lib. ii. cap. 28*), who placed the seat of pneumonia in the substance of the lung itself. He is supposed to have lived about the first century before Christ.

**APOLLONIUS**, commonly called *Citiensis*, from Citium, a town in Cyprus, where he was born, is considered by Sprengel (*Hist. de la Méd.*) and Harles, to be the same physician who sometimes surnamed *Mus*, *ἄλυσ*, (Strabo, lib. xiv.; Celsus, lib. v. init.; Galen. de *Different. Puls. lib. iv. c. 10, &c.*) He is supposed to have lived in the first century before the christian era, and was, as he tells us himself, (p. 2, ed. Dietz) the pupil of Zopyrus, at Alexandria. He is the author of some Commentaries on Hippocr. lib. De *Articulis*, which are curious and interesting as being the only commentaries on Hippocrates still extant, written by any physician of the Alexandrian school. They were published in the first volume of the Greek *Scholia* in Hippocratem et Galenum, edited by F. R. Dietz, Regim. Pruss. 8vo, 2 vols. 1834.

**APOLLONIUS**, (Levinus,) a traveller in the sixteenth century, born near Bruges, and died at the Canaries on his way to Peru. He wrote (in Latin) a history of the discovery of the latter country, printed at Antwerp, in 1567; and an account of the French Expedition to Florida, printed at the same place in 1568. (*Biog. Univ.*)

**APOLLONIUS**, (William,) a divine of the reformed church, born at Middelburg in the beginning of the seventeenth century, is known by a controversy with Nicolaas Vedel, on the power of the state to regulate ecclesiastical affairs. He also wrote *Disputationes de Lege Dei*, Middel. 1655. See VEDEL.

**APOLLOPHANES**. We meet with three individuals of this name. 1. The comic writer, of whose five plays mentioned by lexicographers, only two fragments in as many lines have been preserved by Athenæus. 2. The epic poet, known only from Fulgentius, *Mytholog.* i. 3. The writer on medicine mentioned by Pliny, and to whom Fabricius would attribute the work on *Physica*, quoted by Diogenes Laert. in Zeno, vii. 140, and identify with the one quoted by Etymol. M. in *φισαλεως*. But there the correct reading is Aristophanes, as shown by Acharn. where the very word occurs.

**APOLLOPHANES**, (*Ἀπολλοφάνης*), physician to Antiochus Soter, king of

\* *Analecta Historico-Critica de Archigene Medico, et de Apolloniis Medicis, eorumque Scriptis et Fragmentis*, Bamberg, 1816, 4to.



Syria, was born at Seleucia, and lived in the third century before the christian era. He possessed great influence with the king, as we learn from Polybius (Hist. lib. v. cap. 56, 58), and there are extant two bronze medals struck in his honour by the people of Smyrna, described by Dr. Mead in his Dissert. de Nummis quibusdam a Smyrnæ in Medicorum Honorem percussis, 4to, Lond. 1724. The same physician, or one of the same name, is quoted by Galen, Paulus Ægineta, Alexander Trallianus, Cælius Aurelianus, and Aëtius.

APONIUS, a theologian of the seventh century, who wrote an extensive commentary upon Solomon's Song, which was abridged in the twelfth century, by Luke abbot of Mont-Cornillon. See Hist. Lit. de France, xiv. 9.

APONO, or ABANO, (Peter,) a celebrated professor of medicine at Padua, (surnamed Conciliator, from his principal work,) 1250—1315. He was the son of a notary, named Constant; but took the name of Abano from the place of his birth, a village in the vicinity of Padua, the Latin name of which is Aponus. It was celebrated for its warm-baths, a description of which is to be found in one of the letters of Theodoric the king of the Goths. Apono is said to have acquired a knowledge of the Greek language at Constantinople, and of medicine and mathematics at Paris, where it is not clear whether he took the degrees of doctor of philosophy and medicine, but where he wrote his chief work, Conciliator differentiarum Philosophorum et præcipue Medicorum, in which he attempted to reconcile the opinions of different philosophers and physicians. From the extent of his learning he was generally esteemed as a prodigy; in Italy he was looked upon as a second Hippocrates; and he was remarkable for the boldness of his opinions. He was familiar with the greater part of the languages of Europe, and many of the East. About the year 1303, he was called from Paris to Padua, to succeed Roncalitius as professor of medicine. He is reported to have exercised his profession at Bologna, and to have taught at the university of that place. His reputation was great; he was sought after by popes and sovereigns; and many circumstances have been detailed by Mazuchelli and other biographers, to show that the fees he demanded for attendance were of a considerable amount. He was deeply versed in astronomy, and imbued with the doctrines of astrology, which he

connected with the study of the science of medicine, consulting the position of the planets and stars at the time of the birth of his patients. His remedies were directed under the same influence, and great importance appears to have been attached by him to the time at which the plants should be gathered, that being regulated by the position of the moon, &c. His attachment to astrology is evident from his having caused upwards of four hundred astrological figures to be painted in the public hall at Padua. These were destroyed by fire in 1420, and replaced by the pencil of Giotto. Living at a period when science was little cultivated, or rather immersed in superstition, it is not surprising that, distinguished by superior attainments, Apono should have been accused of dealing in magic. He was, indeed, denounced by the physicians of his day as a magician, a heretic, and even an atheist, and was cited before the Inquisition in 1306, where he most ably defended himself against the malicious charges of his enemies, and was honourably acquitted. One of the accusations against him was that he had obtained a knowledge of the seven liberal arts by means of seven spirits, whom by his power he held confined within a crystal! He was accused a second time in 1315; but, before the charges were disposed of, he died, at the age of sixty-six, and was interred with great pomp in the church of St. Anthony, leaving a son named Benvenuto. When at the point of death, he made a profession of his faith and orthodoxy before witnesses, and expressed the same also in his will. The death of the accused, however, did not serve to arrest the process. The tribunal entertained the charges raised against the deceased, and Apono, without any one to defend his memory, was declared guilty, and his body condemned to the flames. The magistrates of Padua were commanded to disinter the body, and cause it to be burnt in the public place, which however was prevented by the attachment of a domestic named Marietta, who, being apprised of the order, caused the body to be secretly removed and transported to the church of St. Peter, where it was placed in an open tomb, near to the gate of the church. Unable, therefore, to wreak their ridiculous revenge upon the mortal remains of Apono, they prepared an effigy of him, and publicly submitted it to the flames. At a much later period, namely, the commencement of the eighteenth century,

his remains were taken to the church of St. Austin, and buried near to the principal gate, where a tablet, with the following inscription, was placed to his memory :

PETRI APONI  
CINERES  
OB. AN. 1315.  
ÆT. 66.

Posterity has done honour to Apono. Frederic, Duke of Urbino, caused the following inscription to be engraved at the foot of a statue erected to his memory :—

PETRO APONO Medicorum arbitro æquissimo  
Ob remotiorum disciplinarum studium insigne  
FRED. P. CUR.

On one of the gates of Padua, in 1420, a century after his decease, was placed the following :—

PETRUS APONUS PATAVINUS  
Philosophiæ Medicinæque scientissimus,  
Ob idque Conciliatoris cognomen adeptus :  
Astrologiæ vero adeo peritus,  
Ut in Magiæ suspitionem inciderit,  
Falsæque hæresis postulatus, absolutus fuit.

The works of Apono are :—1. Conciliator differentiarum Philosophorum et præcipuè Medicorum, Mantuæ, 1472, Venet. 1476, 1483, &c. folio. In this work he quotes from the celebrated Arabian physician, Averroës. 2. De Venenis eorumque Remediis Liber. Mantuæ, 1472, fol. Romæ, 1478, 8vo. Luzare Boet published a French translation at Lyons, in 1593. 3. Expositio Problematum Aristotelis. Mantuæ, 1475, fol. Venet. 1482, 1503, &c. 4. Decisiones Physionomicæ. Patav. 1474, 8vo. A MS. of the Decisiones is in the Royal Library of Paris, under the title of Liber Compilationis Physionomicæ à Petro de Paduâ in Civitate Parisiensi editus. 5. Dioscoridis Opera. Lat. interp. et expos. Petro Paduanensi. Colle, 1478, fol. 6. Hippocratis de Medicorum Astrologiâ libellus ex Græcæ in Lat. Venet. 1485, 4to. 7. Astrolabium Planum in Tabulis Ascendens, &c. Venet. 1502, 4to. 8. Textus Mesuæ emendatus, id est, de Egritudinibus Cordis et de Egritudinibus Membrorum Nutritionis. Venet. 1505, 8vo. Lugd. 1551, 8vo. Venet. 1586, 1623, fol. 9. Geomantia. Venet. 1549, 8vo. Of this work there are several editions in Italian. 10. Heptameron, seu, Elementa Magica. Paris, 1567, 8vo. This is placed at the end of the first volume of the works of Corn. Agrippa. 11. Questiones de Febribus, Venet. 1576, fol. This is printed in a Treatise, De Febribus Opus. There is a MS. of the work in the Royal Library at Paris. There are various other

MSS. of the writings of Apono. The works of Aben-Ezra : Initium Sapientiæ ; Liber Rationum ; Liber Interrogationum, Luminarium, et Cognitionis Diei Critici ; De Mundo et Seculo ; Liber Nativitatum ; Liber Electionis ; De Significationibus Plânetarum in Duodecim Domibus ; De Cognitione Hominis. In the library of St. Mark at Venice is a MS. entitled, Galeni Tractatus variî à Petro Paduano Latinitate donati. It is of the beginning of the xvi sæc. In the library of the Vatican is a MS. called, Eleucidarium Necromanticum ; Liber Experimentorum Mirabilium de Annulis secundum 28 Mansiones Lunæ ; Variæ Prophetiæ Mag. Petri Patav. de Abano. Doni mentions other works of the author : Degli Spiriti, che Pigliano Corpo ; Dialogo, detto Asmodeo. Goulin asserts that he translated some of the works of Galen : De Usu Partium Corporis Humani ; De Optima Complexione ; De Diebus Decretoriis.

APONTE, (Emanuele, 1736—1815,) a native of Oropesa in New Castile. At fifteen he is said, being the only one of his family, to have given all his goods to the poor, and to have entered the order of Jesuits. He went very early in life to the West Indies as a missionary, and afterwards exchanged that scene of labour for the Philippine Islands, after having passed over America in his way. He learnt the Malay language in three months, and preached in it; and after visiting Japan, Sumatra, &c., returned to Spain. He retired to Italy for quiet, but the dissolution of his order caused him much trouble, and he took a parish in Bologna. After a time he was made Greek professor there. He published (1802) a Greek Grammar, and he is said to have translated Homer into Spanish. (Tibaldi, i. 322.)

APOSTOLI, (Francesco,) a Venetian writer in the eighteenth century, who wrote—Lettres et Contes sentimentaux de Georges Wanderson, Augsburg, 1777; Storia di Andrea; Sagghezza della Follia; Saggio per servire alla Storia de' Viaggi Filosofici e de' Principi Viaggiatori, Venice, 1782; Lettere Sirmiensi; Rappresentazione del Secolo xviii. Milan; Storia delli Galli, Franchi e Francesi. He led a very rambling life; and after having been tossed about in the troubles and vicissitudes of the revolutionary movement of the end of the last century, he died in great distress in 1816. (Biog. Univ. Suppl.)

APOSTOLIUS, (Michael) a learned

Greek of the fifteenth century, who came to Italy on the taking of Constantinople by the Turks, and was patronized by Cardinal Bessarion. He afterwards returned to Crete, and gained his living by copying manuscripts. His only printed work is—*Mich. Apostolii Parœmiæ, Gr.-Lat. ex Versione et cum Notis Pet. Pantini. Lugd. Bat. Bæz. 1619.* His son, Aristobulus Apostolius, is known as the author of *Galcomyomachia*, often added to *Æsop's Fables*. (Biog. Univ.)

**APOSTOL**, (Samuel,) a Dutch theologian and founder of a sect of Anabaptists, called from him Apostolici, who separated from the Waterlandians in 1664. (See Mosheim, *Hist. Eccl. Biog. Univ.*)

**APPEL**, (Jacob, Nov. 29, 1680—May 7, 1751,) a painter, native of Amsterdam, who showed early taste for the arts by drawings in pen and ink, and cutting out figures of animals. He first studied under Timothy de Graaf, and afterwards was instructed in landscape painting by David Vander Plas. The instructions of his masters, diligent study of the works of Tempesta, and his own natural ability, rendered him at eighteen years of age an artist of considerable merit. He painted the portraits of the principal inhabitants of Sardam, where he also executed some landscapes and historical works. On his return to Amsterdam, he established a sort of manufactory of pictures, other artists working under his directions, and painting every description of subject. This speculation greatly enriched him, but he still persevered in painting, and gained large prices for his works. He died suddenly. According to Deschamps, he at first imitated the works of Tempesta, but afterwards changed his manner, and adopted that of Albert Meyering. His portraits are considered to be superior to his landscapes. (Bryan's Dict. Biog. Univ.)

**APPELMAN**, (Bernard,) a painter, born at the Hague in 1640. It is not said by whom he was instructed, but from the subjects of his pictures, it is probable that he had visited Italy. His landscapes are taken from picturesque views in the vicinity of Rome. He was for some time employed by the prince of Orange, and decorated a saloon in the palace of Soesdyk, with very pleasing landscapes painted in a good style, and well-coloured. He also painted portraits with reputation. (Bryan's Dict.)

**APPELMANS**, (G.) a Dutch engraver, who flourished about 1671. He appears

to have been chiefly employed by book-sellers. A portrait of Thomas Bartholinus, after H. Dittmar, by him, is prefixed to that author's book of anatomy; and other works engraved by him of anatomical subjects are inserted in the edition of 1674. They are all executed with the graver in a neat, stiff style, the effect of labour without genius. The portrait, which is the best, has little to recommend it; but it was repeated by him for Hon. dius's Collection of Eminent Men. (Strutt's Dict. of Eng. Heineken, Dict. des Artistes.)

**APPENDINI**, (Francesco Maria, 1768—1837,) an Italian ecclesiastic, of considerable reputation as a philologist. He was a native of Poirino, near Turin, and after an education at Rome was appointed, at an early age, professor of rhetoric at Ragusa. In 1802, after many years of labour, he produced his *Historical Notices on the Antiquities, History, and Literature of Ragusa*, for which the senate bestowed on him a handsome reward. He now applied himself to a work which he never finished—his *Varone Illirico*, in which he was to trace the Illyrian language in the names of the principal rivers, &c. of Europe. On the entry of the French into Italy, Appendini was highly instrumental in preserving the institutions of Ragusa, which was placed at the head of the public instruction for all the neighbouring counties. A religious house, or monastery, was established there for the purpose of regulating this matter, and he was placed over it. He wrote some treatises on the Illyrian language (especially in a preface to Stulli's Dictionary), into which he translated the civil code of Austria. He wrote also lives of G. F. Gondola of Ragusa, of Petrarch, of Zamagna, &c.; and an Essay on St. Jerome, to prove him a Dalmatian. (Tipaldo, vi. 142—145.)

**APPIAN**, a native of Alexandria. His auto-biographical memoirs are unfortunately lost, and our acquaintance with his life is derived from the concluding sentence of the Preface to the twenty-four books of his *Roman History*. After practising as a pleader at Rome, he attained in mature age the highest honours in his native city, and was probably prefect of Alexandria under the elder Antoninus. Appian (Syriaca, c. l.) speaks of the destruction of Jerusalem by Hadrian as a contemporary event; and says (Proem, c. 8) that the Roman empire dated 900 years, which fixes the compo-

sition of the Preface to about the eleventh year of Antoninus Pius. The method of Appian in the arrangement of his narrative, resembles that which Cato the elder had employed in his *Origines* (see Vossius, de Hist. Latin. i. c. 5). and which Gibbon in great measure adopts in the *Decline and Fall*. The events of the Roman history are related not in the strict order of time, but synchronistically and in national groups. The principal inconvenience of this method is the necessity of recurrence: its advantages for exhibiting, and presenting in a convenient form to the memory, a long series of events are obvious. Appian copied, without much pains to correct their errors, the works of his predecessors, and in his pages we often read fragments of the lost books of Dionysius and Diodorus, of Polybius, and Poseidonius. His having practised as an advocate at Rome for many years, makes it, however, probable, that he was better qualified to treat of Roman history than Plutarch, (see Vit. Demosthen. in Proem.) He is careless in his chronology; his narrative is sometimes inconsistent; and, although less so than Dion Cassius, he is too fond of imaginary speeches. Yet with some serious, and many general defects, Appian's theory of historical composition is deserving attention; and his work is an intermediate kind between ancient and modern narrative. Of his twenty-four books, some are preserved entire; some in fragments; and some are entirely lost. His Proemium is an exposition of his plan; and is the most exact and ample statement remaining of the extent of the empire in the second century, A.D. The first five books, containing the Mythic, the Regal, and the Italic period of Roman history, the wars with the Gauls and those in Sicily and the islands, are preserved in brief and distant fragments only. The sixth, seventh, eighth, containing the wars in Spain, the second and third Punic Wars, are complete, with the exception of the close of the second Punic War. The Macedonic War is imperfect; the Campaigns of Q. Flaminius and of Paulus Æmilius are lost. Apart only of the campaigns against Antiochus and the Parthians has come down to us; the Parthica of Appian are, indeed, an extract from the Lives of Crassus and of M. Antony by Plutarch. The Mithridatic war is complete. The five books of the Civil Wars are entire; and the causes of the decline of the republic are traced

with acuteness and accuracy. The sequel of the Civil Wars—the five books close with the death of Sextus Pompeius—and the early history of the Cæsars, are lost. The Illyrian Wars have been transmitted; but the Campaigns in Arabia have probably perished. The last book (see Proem. c. xv.) contained the civil and military statistics of the Empire. For further account of Appian, see Vossius, de Histor. Græc. ed. Westermann, and Schweighäuser's Note, ad c. 15. Proem. J. Müller and Niebuhr, Röm. Geschicht, vol. ii. c. 15, 1st. edit. (p. 327, Walther's translation,) have pronounced the most opposite judgment upon the merits of Appian as an historian. The latter, however, admits the excellence of his introduction to the Civil Wars, which he conjectures to have been partly borrowed from Poseidonius.

APPIANI. There were two distinguished Italian painters of this name:

1. *Francesco*, of Ancona, (1702—1792,) a scholar of Domenico Simonetti, called *il Magatta*. He studied a considerable time in Rome, whilst Benefial, Trevisani, Conca, and Mancini, flourished there. He painted in a pleasing style, of which there is a specimen in the church of San Sisto Vecchio, representing the death of S. Dominico, painted in fresco, by order of pope Benedict XIII. who rewarded him with a gold medal and chain. He resided the greater part of his life at Perugia, where he painted the ceiling of the cathedral, and decorated the church of S. Francesco. His works are also in the churches of St. Pietro de' Cassinensi, S. Thomaso, and Monte Corona. He painted also many pictures for England, and continued his labours with ardour until ninety years of age, an instance of vigour unexampled, except in the case of Titian. (Lanzi, Stor. Pitt. ii. 211.)

2. *Andrea*, (1761—Nov. 8, 1817,) a celebrated painter, born at Bosozio. He was intended for the bar; but preferring painting, after great opposition on the part of his family, became a pupil of Giudei, and formed his style on that of Corregio. The archduke of Austria, governor of Milan, employed him to decorate the palace or castle of Monza. He painted both in oil and fresco; but his highest reputation depends upon the latter. His finest works are in the churches of St. Mary and St. Celsa, at Milan, and in the palaces of Busca and Monza. At the time of the conquest of Lombardy by the French, he was noticed by Napoleon, and formed one of the commission for the

purpose of crowning him the crown of Italy. He was present at the coronation of Buonaparte at Paris, and was made a member of the Legion of Honour; and on his coronation as king of Italy, Appiani was appointed first painter to the crown, and directed to paint in fresco, in the grand hall of the palace at Milan, the history of the new monarch, from the time of his nomination to be general-in-chief of the republic, to the time of his coronation. This work was represented in bassi-relievi, of hundred feet in length, and was partly engraved by order of the Italian government, by Longhi, Rosaspina, and other celebrated engravers. Appiani was affected with paralysis for some years before his death. The Institute of Milan erected a monument to him, in the palace of Brera, but which was delayed for some time by a question as to the proper costume in which to represent the painter of the Italian Graces. At length, after various designs had been rejected, the work was erected in 1826; it represented a group in marble of the three Graces, and was sculptured by Thorwaldsen. The same subject was copied by Manfredini, on a medal, which was distributed on the day of the inauguration of the monument. Longhi, one of the most distinguished artists in Italy, pronounced the oration on Appiani, which was printed at Milan in 1826. (Biog. Univ. Dict. Historique.)

APPIANO, (Jacopo d') was made perpetual chancellor of the republic of Pisa, by the influence of Pietro Gambacorti, in 1369. Appiano surrounded himself with his adherents, embraced the Ghibeline party, and formed a close alliance with Galeas Visconti, lord of Milan. In 1392, he procured the massacre of Gambacorti and his friends, whose houses were burnt and pillaged, and possessed himself of the supreme power, with the title of Lord of Pisa. He died in 1398. (Sismondi, Hist. des Rep. Ital. 5. Biog. Univ.)

APPIANO, (Gerard,) son and successor of the preceding, finding himself unable to retain his power without assistance, sold the seignory of Pisa to the duke of Milan for 200,000 florins, retaining only the sovereignty of Piombino and the Isle of Elba, to which he retired in 1399.

APPIANO, Prince of Piombino. The descendants of Gerard retained this principality till the family of the Appiani became extinct in 1589.

APPIANO, (Nicola,) a painter of

the school of Da Vinci in Milan, mentioned by Lattuada in his *Descrizione di Milano*, as having executed the fresco painting over the gate of the Pace, which Lanzi states to be certainly in the Vinci manner. (Lanzi, *Stor. Pitt.* iv. 166.)

APPIUS CLAUDIUS. See CLAUDIUS.

APPLETON, an English sea officer, of the time of Oliver Cromwell. Like the majority of mariners in the Protector's service, little is known of his lineal descent or professional noviciate. He attained, however, the rank of commodore, and in that capacity commanded a squadron in the Mediterranean. When serving on that station, a circumstance occurred, which brought about one of the bloodiest battles recorded in naval warfare. It would seem that shortly after a sanguinary contest, between the Dutch admiral, Van Galen, and the British commodore Bodley,\* the force of the former put into Leghorn roads, at which anchorage was riding another British squadron,† under the orders of commodore Appleton. In the previous encounter with Bodley, Van Galen captured the British frigate *Phoenix*, and giving the command of this vessel to the young Van Tromp, added her to his own force. The belligerent squadrons were now riding together at a neutral anchorage. But Appleton could not support the sight of Van Galen's trophy proudly floating so near him, and therefore too readily accepted the services of captain Cox, who had formerly served as a lieutenant of the *Phoenix*, to carry that ship by a *coup-de-main*. This unjustifiable, but still well-concerted and well-executed design, was undertaken on the 20th November, 1652. With three boats manned and armed, Cox carried the frigate. The ship was possessed by the assailants before the Dutch had time to offer the least resistance; and young Van Tromp, her commander, was forced to leap overboard to avoid being taken. (Whitlock, *Heath's Chron.*) The grand duke of Tuscany, however, justly considering this seizure of a frigate on "pacific waters" as a breach of that neutrality which he was bound to maintain so long as the ships of the two republics remained within the precincts of his jurisdiction, insisted that

\* Some historians have the name *Badly*. See the name.

† Consisting of—	guns.	men.
The Leopard.....	52	180
Bonaventure.....	44	150
Sampson .....	30	90
Levant Merchant ..	28	60
Pilgrim .....	30	70
Mary .....	30	70

the English should either restore the *Phoenix* to the Dutch, or depart the roadstead.\* To proceed to sea involved consequences fraught with danger to the British squadron, for Van Galen possessed an infinitely superior force,† and would be in time to follow Appleton, at the expiration of the time usually allowed to depart by the neutral party. Yet, at all hazards, the alternative of putting to sea was chosen, rather than to deliver up the *Phoenix* to the Dutch.

No sooner was this resolution formed, than advice was despatched to commodore Bodley, who lay at Porto-Longone, in the Isle of Elba, with two vessels of war and a fire-ship, which took part in the former engagement with Van Galen. It was agreed between the two commodores that, in order to produce a diversion in favour of Appleton, so as to permit him to proceed to sea, Bodley with his small squadron, (though unfit for action, partly from the severe loss of men he had sustained in the late fight, and partly on account of the rich merchant-ships under convoy,) should appear at the fixed time within sight of Leghorn. This stratagem was carried into execution. On the 2d of March, 1653, Bodley was descried from Leghorn roads. On the following day he approached the anchor-

\* The grand duke, through his minister in England, complained loudly of this violation of neutrality, and insisted upon proper satisfaction. The parliament were so highly offended with the misconduct of commodore Appleton, that they referred the whole matter to the council of state, who sent immediate orders to Appleton to return home by land. A communication was also transmitted to the grand duke, "testifying great concern for the accident, and an assurance, that such a course should be taken with the commodore as should sufficiently manifest to all the world, they (the parliament) could no less brook the violation of his right, than the infringement of their own authority, which had been trampled upon in this instance, contrary to those repeated commands to their chief officers and captains arriving in his ports, which were to carry themselves with the most respectful observance possible. And in regard to the ship *Phoenix*, they promise, after hearing Appleton, and farther conference with his resident, to pronounce such a sentence as shall be agreeable to justice and equity." (Whitlock, Heath's Chron. &c. &c.) But mark what followed, in less than two years,—the same authorities inform us, that Blake upon being despatched with a force to the Mediterranean, "was first to proceed to Leghorn, where he had two accounts to make up with the grand duke; the first was for his subjects purchasing the prizes made by Prince Rupert; the other, for the damage done by Van Galen, when Appleton was forced out of Leghorn roads. These demands, as well they might, surprised the prince upon whom they were made; especially when he understood how large a sum was expected from him, not less in the whole than one hundred and fifty thousand pounds, which, however, was moderated to sixty thousand pounds; and this sum, there is reason to believe, was actually paid." (Heath's Chron.; Whitlock; Ludlow, &c.)

† Sixteen vessels of war, and some fire-ships.

age. The Dutch, as was expected, put to sea with a whole squadron in pursuit of the enemy. This movement gave Appleton the opportunity to weigh and depart the roads; but the Dutch, who were aware of the design, desisting in the pursuit of their former antagonist, and "putting about," fell upon Appleton's squadron with nine of their largest ships.

At the first encounter, the *Bonaventure* unfortunately took fire, and exploded early in the action; but shortly before the blow-up, a shot from that ship struck the Van Galen's leg, of which wound he soon after died. In the mean time, Appleton was attacked by two of the Hollanders at once, against whom he maintained a close fight for upwards of four hours, with such undaunted resolution, as to silence the fire of both his opponents. Van Galen observing the unshaken spirit of the English commander, desperately wounded as he was, directed his ship to bear down to the assistance of his friends; but a fireship despatched from Bodley's squadron compelled him to desist from his purpose; so that he was deprived of the glory of deciding the fortune of the day: but another ship coming to the assistance of the Hollanders who were engaged with Appleton, the attack was renewed with increased vigour. Some Dutch writers relate, that the English commodore, finding himself oppressed by such unequal numbers, like the brave Sir Richard Grenville, in the reign of queen Elizabeth, attempted to blow up his ship; but in this desperate design, like the former hero, he was opposed by his officers and crew, so that he was compelled to yield. Young Van Tromp attacked the *Samson*, but was beaten off after an obstinate contest, though subsequently she was destroyed by a fire-ship. The *Levant Merchant* also not only beat off a ship that encountered her, but also stranded her; after which she was herself taken. The only remaining English ship of the six that sailed from Leghorn roads was the *Mary*, who made her escape and joined Bodley's squadron. Of the termination of Appleton's career, nothing remains on record.

APPOLODORO, (Francesco, called Di Porcia of Friuli,) a portrait painter, of much celebrity, of the Venetian school, who was living in 1606. He also painted history; and he was fond of introducing portraits into his compositions, as may be observed in his *Miracles of San Domenico*, placed in the church belonging to his order in Venice, drawn upon a large scale; as also in his other very

numerous pictures of that city. (Lanzi, *Stor. Pitt.* iii. 186.)

**APRAXIN**, (Fedor-Mikhail,) a Russian general and admiral in the reign of Peter the Great, and one of the most distinguished men who contributed to the advancement of Russia at that time. His services by sea and land were eminent, but his character was tarnished by his rapacity, which on one occasion procured him temporary disgrace. He died 1722. (Biog. Univ. Russ. Voltaire, *Pierre le Grand.*)

**APRAXIN**, field-marshal of the Russian armies under the empress Elizabeth. At the commencement of the seven years' war he led an army of 40,000 men into Prussia, and defeated Lewald, one of Frederick's most distinguished generals, at Jögersdorff. He was prevented from improving his victory by an intrigue at the court of Russia. Bestucheff, the chancellor, to recommend himself to the grand duke, afterwards Peter III., who was an enthusiastic admirer of the great Frederick, and expected shortly to succeed to the crown, issued orders to Apraxin to withdraw his army into winter quarters, which were obeyed. Bestucheff, however, was exiled, and Apraxin arrested on its discovery; and he afterwards took no part in public affairs. (Lord Dover's *Frederick II.* vol. ii. Biog. Univ.)

**APRES DE MANNEVILLETTE**, (Jean Baptiste Nicolas Denis d'), a French navigator and hydrographer, born 1707, died 1780. He entered the service of the French East India Company at an early age, and distinguished himself on his first voyage by his knowledge of navigation. He was one of the first to introduce Hadley's quadrant, with which he made a great number of observations, and formed the design of correcting and adding to the charts of the Indian seas, which were at that time very imperfect. The result of his labours appeared in 1745, under the name of *Neptune Oriental*. The coasts most correctly laid down by him were those of Africa, Malabar, and Coromandel, the Bay of Bengal, the Straits of Malacca, and in general those which he had himself seen, or were most frequently visited by French vessels. He was materially assisted in the execution of this work by Mr. Dalrymple, with whom he was in constant correspondence during its progress. (Biog. Univ.)

**APRIES**, son of Phaulx, was king of Egypt about 595 B.C. He made war against the Phœnicians, and took Sidon.

His subjects revolted from him to Amasis, and he was strangled after feigning twenty-five years. (Herod. ii. 159.)

**APRONIUS**, (Lucius,) a Roman knight who accompanied Drusus when sent by Tiberius into Panonia, A.C. 14, and the next year was honoured with a triumph for his achievements in Germany.

**APROSIO**, (Angelico,) a learned Augustin, born at Ventimiglia, in the state of Genoa, 1607, from which he was frequently, during his greatest reputation, called Father Ventimiglia. He travelled a good deal in Italy, and resided for some time in Venice, where the greater part of his works were printed. In 1648 he founded a library in his native town—known as the *Bibliotheca Aprosiana*; and after having filled some of the higher dignities of his order, died in 1681. His most curious work is his *Bibliotheca Aprosiana, passatempo autunnale di Cornelio Aspasio Antivigliani, &c.* Bologna, 1673—a book of extreme rarity, as indeed most of his others are. It contains some interesting notices of the author's life, and a list of persons who had presented books to him, together with the titles of the books, and a number of curious anecdotes not to be met with elsewhere; but this list, which is alphabetically arranged, does not extend beyond the letter C. Another work not less seldom met with, *La Visiera alzata Hecatoste di Scrittori*, in which several of the pseudonymous authors of his time are unmasked, was published posthumously. Apro시오 himself constantly employed fictitious names upon his title pages. (Biog. Univ.)

**APSCH**, (Jerome Andreae, about 1490—1556,) a German engraver on wood, born at Nuremberg, who assisted Hans Burgkmair in executing the wood-cuts for a book published at Vienna, entitled *Der Weyss König, the Wise King*, containing the principal events of the life and reign of the emperor Maximilian, represented in two hundred and thirty-seven prints. (Bryan's Dict.)

**APSINES**. There seems to have been three rhetoricians of this name. The first was of Phœcia, and the friend of Philostratus, who closes his life of this sophist, by saying, that it does not become him to speak too highly of the powers of memory and the accuracy of Apsines, lest his partiality might throw discredit on his testimony; and it is perhaps from this passage that a short treatise *On Memory*, edited by Frideric Morell, Par. 1698, has been attributed to Apsines, but which is merely



an extract from the *Τεχνη Ῥητορικη*, assigned to Apsines the second; whose father (says Suidas) was Pan, as the story went, and himself the pupil of Heraclides the Lycian, who taught at Smyrna, and of Basilicus in Nicomedia; from whence Apsinea went to Athens in the time of the emperor Maximinus. The third Apsines was a sophist of Athens, and the father of Onesimus, who probably settled at Sparta, and was hence called a Spartiote, or a Lacedæmonian, according to Eunapius, and who flourished in the time of Constantine. Of the first and third there are no remains, but the second has left two treatises, *Περὶ Προοιμιῶν*, and *Περὶ Ἐρχηματισμῶν Προβλημάτων*, first published in the first volume of the *Rhetores Græci* by Aldus, Ven. fol. and more recently by Walz, in the ninth volume of his *Rhetores Græci*, Stutgard, 1856, where, however, the latter part of the *Τεχνη Ῥητορικη* is assigned to Longinus on the authority of Ruhnken; who was the first to remark, in vol. xxiv. p. 273, of the *Bibliothèque des Sciences et Beaux Arts*, La Haye, 1768, that Joannes Siceliota has quoted from a lost work of Longinus, *Περὶ Ἐυρεσεως*, a long passage found in that very treatise. Finckh, however, whose *Epistola Critica* is given by Walz, abjudicates a portion of what is there attributed to Longinus, on the ground of its dissimilarity to the style of the author *On the Sublime*. Be this as it may, the treatise is of no little interest to scholars, as it enabled Tyrwhitt to show that Pseud-Apsines had read in the *Bacchæ* of Euripides, a scene at present wanting there; but which G. Burges has, in the *Gentleman's Magazine* for Sept. 1832, attempted to supply by the aid of the drama, called *Χριστος Πασχων*, where two-thirds of that play have been introduced with more or less alterations.

APSLEY, (Sir Allen), the seventh and youngest son of — Apsley, of Pulborough, in the county of Sussex, a gentleman at that time of seven or eight hundred pounds a year, was born in or about the year 1568. His father died while he was a youth at school, leaving him an annuity which he quickly sold, and deserting his studies, entered at once into active life, and became one of the most enterprising and successful persons of his time. By means of a relation at court, he got a place in the household of queen Elizabeth, where he appears to have lived like many of the young gallants of the time, yet winning the affection of the persons around him. Disliking, however,

this idle life, he was induced to join the earl of Essex in the expedition to Cadiz, and for that purpose obtained an employment under the victualler of the navy. In this expedition he behaved with so much courage and prudence, that on his return he was sent into Ireland, where he had a very noble and profitable employment. In that country he married a rich widow; and growing in estate and honour, was knighted by king James I. soon after his accession to the throne. Having lost his first wife, he married a daughter of Sir Peter Carew, a niece of Sir George Carew, afterwards earl of Totness. This lady lived not long; and dying during his absence in Ireland in his employment there, he determined to obtain his discharge from it, and at the same time some public employment in England. The place which he obtained was that of victualler of the navy, a place both of credit and great revenue. At this period of his life he connected himself with the house of Saint John, by marrying Lucy, the beautiful daughter of Sir John Saint John, of Lidiard Tregoz, in the county of Wilts, she being but sixteen, and Sir Allen forty-eight. They lived for a year or two in a house in East Smithfield, which belonged to Sir Allen's office in the navy; after which they removed to the Tower of London, Sir Allen being appointed to the lieutenancy of the Tower, on the disgrace and death of Sir Jervase Elways, an honourable appointment, which he held for the remainder of his life. He died in May, 1630.

Such are the leading events of his life, as they are related by the pen of his accomplished daughter, Lucy Apaley, better known as Mrs. Lucy Hutchinson, having married Colonel John Hutchinson, of Owthorpe, in the county of Nottingham. She wrote at large an account of the life of her husband; and she left also a fragment of the history of her own life, in which is an account of her father's life also. Both were printed from her own manuscript, near the beginning of the present century.

Mrs. Hutchinson further says of her father, that he was greatly lamented by all, having shown himself through life a man of singular excellency, and been especially remarkable for his liberality and graciousness. He had a singular kindness for all who were eminent in learning or in arms. He was a father to his prisoners, one of whom was Sir Walter Raleigh, whose investigations in natural philosophy, in which he employed him-



facilitated through his indulgence, and the supplies of money for the purpose which Lady Apsley made to him. Add to all this, that he was eminently loyal and pious.

APSLEY, (Sir Allen,) the younger, a commander in the civil wars on the side of the king, and an author, was a son of the Sir Allen Apsley, the subject of the preceding article, by Lucy Saint John, his third wife, and brother to Mrs. Lucy Hutchinson. He was born at the house in East Smithfield, in or about the year 1619, and was, as Wood supposes, for some time of Trinity college, Oxford. This has entitled him to a place in Wood's Account of the Eminent Men educated in that University. The civil war commenced just when he was arrived at the full period of manhood, and he became a commander on the side of the king. His employment seems to have been chiefly in the west, where he was governor of Exeter, and afterwards governor of Barnstaple. This place he surrendered on the ruin of the royal cause, and lived a retired life till the return of the king. Political differences even in those violent times had not interfered with private regards, and he maintained a strict friendship with his sister and her husband, Colonel Hutchinson, who were zealous parliamentarians, which was manifested in acts of kindness to him during the ascendancy of Colonel Hutchinson's party, and in zealous efforts of Sir Allen Apsley to keep the name of his brother-in-law out of the exception clauses of the Act of Indemnity, which were finally, as to the most material point, the life of Colonel Hutchinson, successful. The circumstances are related at large in Mrs. Hutchinson's Life of her Husband.

After the Restoration, he had an appointment in the duke of York's regiment, and an office in his household. He also sat in parliament for Thetford. He is the author of a poem, published in 1679, entitled, Order and Disorder; or, the World made and undone: being Meditations upon the Creation and the Fall, as it is recorded in the beginning of Genesis. He died in St. James's-square, Oct. 18, 1683.

In this branch of the family of Apsley had centered the estate of Pulborough, in Sussex, by gift of the owner, the son of the elder brother of the first Sir Allen. The second Sir Allen married Frances, daughter and heir of John Petre, Esq., and had two children, Sir Peter Apsley and Frances, who married Sir

Benjamin Bathurst. The issue of this marriage was Allen Bathurst, who was created Lord Bathurst in 1711, and who married his cousin-german, Catherine, the daughter and heir of Sir Peter Apsley. The son of the first Lord Bathurst being created a peer in the life-time of his father, chose the title of Baron Apsley, which has continued to be used as the second title of that noble family.

APSYRTUS, (*Ἀψύρτος*), an author frequently quoted in the Veterinariæ Medicinæ Libri Duo. Græcè, Basil, 1537, 4to. He was born, according to Suidas, either at Prusa, or Nicomedia, in Bithynia, towards the end of the third century after Christ, and served as a soldier under the emperor Constantine on the banks of the Danube, as he informs us himself. (Hippiatr. lib. i. cap. 1.) He appears to have been well acquainted with the formidable disease called the glanders, and to have understood its nature.

APTHORP, (East,) an English divine, born 1732, died 1816, was prebend of Finsbury in St. Paul's cathedral. He was a native of New England, and a member of the university of Cambridge. He published several Sermons and Letters on the prevalence of Christianity before its civil establishment, with observations on Gibbon's History. London, 1778. (Watts, Bibliotheca Britannica.)

APULEIUS, (Lucius,) but his pre-nomen is doubtful. (See Elmenhorst. Not. ad Vit. Apul. tom. iii. p. 503, ed. Oudendorp.) Also the orthography Apuleius and Appuleius is not clearly ascertained. The older inscriptions give *Appu-*, the more recent *Ap-*leius. (See Crenius, Animadvers. Philol. p. xi. init. Oudendorp; and Osann ad Apulei, de Orthograph. p. 14, ff. 128, Schulzeit.) He was born probably towards the end of Adrian's reign, at Madaura, a city, and afterwards a Roman colony on the borders of the province of Africa, whence (Apologia, p. 28, Bipont ed.) he calls himself "Seminumida Semigætulus." His father Theseus was duumvir of that city; his mother Salvia, through the philosopher Sextus of Chæroneæ, was related to the biographer Plutarch, and his patrimony considerable. (H. S. vices — 16, 1457.) The education of Apuleius began at Carthage; at Athens he studied and professed with distinction the Platonic philosophy; and, later in life, he acquired at Rome, without an instructor and with infinite pains, *arum-nabili labore*, the Latin language. The fortune he inherited was consumed in

frequent journeys, especially in Greece, to the different schools and teachers of philosophy, and by repeated initiations into the mysteries of the pagan religion; until, at last, for entrance into the Isiac worship at Rome, he was obliged to part with his garments in order to raise the necessary sum. (Metamorph. p. 277, Bipont.) The necessities of Apuleius diverted him from philosophy to the bar; and after acquiring the language, he practised as a pleader at Rome, and subsequently in his own country, with such success that several cities decreed statues to him, and Cea (Tripolis) the more substantial privilege of the freedom of the city. His professional income was increased by marriage with a rich widow, Æmilia Pudentilla, by her former husband Sicinius Amicus the mother of two sons, Pontianus and Sicinius Pudens. She was considerably older than Apuleius, but in all other respects a good match for a philosopher. Her late husband's family, however, resented the transfer of her estates to a stranger, and they accused Apuleius of gaining her affections by magical arts, and of causing, by similar practices, the death of Pontianus, her eldest son; and they raised the common cry of atheism against him as a philosopher and a mystic. Sicinius Æmilianus, brother of Sicinius Amicus, conducted the prosecution; it was pleaded before Claudius Maximus, proconsul of Africa, and the defence of Apuleius is his Apologia; or, as it is more properly entitled, De Magia Oratio. He triumphantly answers every point of the prosecutor's speech, and shows the accusations to be trivial, inconsistent, and false, unsupported by facts, and unsound in law. He was acquitted, and seems to have passed the remainder of his life in the enjoyment of competence and philosophic leisure. The time of his death is not ascertained. From Metamorph. pp. 20—25, and Apol. p. 6, it appears that the person and countenance of Apuleius were remarkably symmetrical and handsome, and his accusers reproached him with too much anxiety about his dress and the arrangement of his hair. He defended himself with the examples of Pythagoras, of Zeno, and of Plato, who regarded a comely exterior as the symbol of a pure and ingenuous spirit. His learning embraced the whole circle of the sciences of that age; and we may infer that some of his acquirements were therefore rather specious than solid, more valuable as furnishing him with the ornaments of

rhetoric than as the source of truths for philosophy. He had not only tasted of the cup of literature under the grammarians and rhetoricians of Carthage, but at Athens drank freely of the mingled draughts of poetry, the clear stream of geometry, the sweet waters of music, the rough current of dialectics, and the nectareous and inexhaustible depths of universal philosophy." "Empedocles composed poems, Plato dialogues, Epicharmus songs, Xenophon histories, Xenocrates satyric pieces, Apuleius all of these." The last two sentences are from his Florida, p. 148, and may give some notion of the quaint, redundant, and exotic manner of the African Platonist. Yet the works of Apuleius are more valuable than the records of his life, and equally with those of his contemporary Lucian of Samosata, reflect the singular moral and intellectual state of the era of the Antonines. His best known production is the Metamorphosis, more usually entitled the "Golden Ass," a name that rests, however, on no good authority, and is not warranted by any thing in the story. In the edition of Aldus Manutius, October 1521, it is merely "Lucii Apuleii Madaurensis Metamorphosis sive Lusus Asini." The sources both of the "Lucius" of Lucian, and the Metamorphosis, are to be sought rather in that class of stories which the ancients called Milesian, Βισβλία των Αριστειδου Μιλησιακων, (Plutarch. Crass. 32, cf. Ovid. 2 Trist. v. 443,) than in the apocryphal μεταμορφωσεων λογοι of Lucius of Patrae (see Vossius de Histor. Græcis, pp. 517, 518; Schöll. Geschichte der Griech. lit. ii. p. 509); and the Milesian stories probably ascend into the remote antiquity of Eastern apologue. Neither is the beautiful episode of Cupid and Psyche original. Fulgentius (Mythologicôn, lib. iii.) ascribes it to Aristophantes, an Athenian (see Mem. de l'Acad. des Inscript. xxxiv. p. 48). The Oratio de Magia has already been mentioned. It is the work of an artist in a degenerate age; less tumid, obscure, and metaphorical in diction than the other writings of Apuleius, it is chiefly valuable as a lively and exact picture of the opinions and manners of the times. The Florida is either a collection of prefaces and common places for rhetorical exercises and declamation, or an anthology by one of the scholars of Apuleius from his more celebrated speeches. The philosophical works of Apuleius abound in the neoplatonistic doctrines which, towards the end of the

second century: it surpassed the stoical ethics of the preceding age. His treatise *De Deo Socratis*, contains a history of the *Dæmones*, somewhat resembling that of the comte de Gabalis in modern times, and attempts to define the order of these intermediate beings, to which the tutelary genius of Socrates belonged. The three books, *De Dogmate Platonis*, are an introduction to the Platonic philosophy, which Apuleius divides into the physical, ethical, and rational. The authority of the elder Academy is impaired by later and more fanciful theories. The language of these works bears some resemblance to the over refinement and nice subdivisions of the schoolmen. The treatise *De Mundo* is a free translation of the false Aristotle's tract, *Περὶ Κόσμου*. The verses of Apuleius, both in cadence and prosody, are inferior to the poems, of a later date, of Boethius. Many of the multifarious works of Apuleius have perished—e.g. *Phædo*, a Latin translation of the *Dialogue* of Plato; *Hermagoras*, *De Proverbiis*; *De Republica*; *Medicinalia*, if this be not rather the work of Apuleius Celsus, a Sicilian, of the age of Augustus; *De Musica*; *Ludicra et Conviviales Quæstiones*; *Libri Physici*; *Letters and Speeches*. (See Florida, p. 122.) The tract, however, *Hermētis Trismegisti Asclepius*, s. *De Natura Pecorum Dialogus*, is improperly placed among the writings of Apuleius.

The literary reputation of Apuleius was not without its detractors. In a letter to the senate, after the death of his rival Clodius Albinus, the emperor Severus makes it a principal subject of complaint that "the Romans had given the title of a literary man to one who, like Clodius, took delight in the Milesian tales of the Punic Apuleius." (Capitolin. Severus, c. 12.) He was long and generally reputed, by the christian writers, a magician. See Lactantius, *Div. Instit.* v. 3; and in the gymnasium of Zeuxippus at Constantinople, there was a statue of *Απυλίου του Μαγου*; see also *Anthologia*, lib. v. p. 531; Augustin. ep. 4, 5, 49; and Marcellin. ad Augustin. 3.

For a more complete account of the writings of Apuleius, see Fabricii, *Bib. Latin.* Ernesti ed. tom. iii. lib. 3, c. 2, and the edition of his works by Oudendorp and Bosscha, Lugd. 1785—1823, 3 vols. 4to; and for his literary character, F. C. Schlosser, *Universal Hist. Uebers. der alten Welt*, iii. 2, 5, 196, ff.; consult also Augustin, *De Civitate Dei*, and Lipsius *Epp. Quæst.* ii. 22; iii. 12;

*Elector.* ii. c. 21, &c. For the portrait of Apuleius, see Gronov. *Thesaur. Antiq.* and Visconti *Iconographia*, Roman. i. p. 430, ff.

APULEIUS, (L. Cæcilius Minutianus,) author of a treatise *De Orthographia*, published from the original manuscript by A. Mai. His country, and the date of his life and writings, are unknown; probably he lived soon after Cassiodorus, i. e. after A. D. 575. He is not the Apuleius mentioned by Sueton. *De Illustr. Grammat.* 3. Two other tracts, probably taken from some longer work, *De Notâ Aspirantis*, and *De Diphthongis*, were added by Osann. Darmstadt, 1826, and are by some attributed to this Apuleius, but they were not written, in all likelihood, before 327.

APULEIUS. See SATURNINUS.

APULEIUS CELSUS, an eminent physician, born at Centorbi (*Centuripa*) in Sicily, about the beginning of the christian era. Nothing is known of the events of his life except that he was the tutor of Valens and Scribonius Largus, (Scribon. Larg. cap. 94, 141.) He is perhaps the same person whose quoted several times in the *Geoponica*. Cantab. Gr. and Lat. 8vo, 1704.

APULEIUS. There is extant, under this name, a work entitled *Herbarium, seu de Medicamentis Herbarum*, containing a description of one hundred and twenty-eight plants, in the same number of chapters. It has been attributed to Apuleius Celsus of Centuripa, and to the famous Apuleius of Madaura, but it is of a date manifestly posterior to both those writers, and cannot have been written earlier than the fourth or fifth century after Christ. It was first printed at Rome, 4to, ap. Is. Phil. de Lignamine, *sine anno*, with the title *Herbarium Apulei Platonici ad Marium Agrippam*. The last and best edition is that by Ackermann, in the *Parabolum Medicamentorum Scriptores Antiqui*. Norimb. 1788, 8vo. There is also a short treatise, *De Portulacis et Mensuris*, bearing the name of Apuleius, which is to be found at the end of several editions of the works of Mesue, viz. Venet. 1549, fol. ap. Juntas, and others.

AQUA, or ACQUA, (Cristofano dell', of Vicenza,) an engraver, who flourished about 1760. Amongst his other known works are a portrait of Frederick the Great of Prussia; a portrait of Genlio Ferrari, a nobleman of Vicenza, both in 4to; Merit crowning Apollo, after Andrea Sacchi, a large print in folio; and a

frontispiece and three vignettes for the Italian poets, dedicated to the king of Prussia. His works are executed with the graver in a feeble style, and with very little effect. (Heineken, Dict. des Artistes. Strutt, Dict. of Eng.)

**AQUAPENDENTE.** See **FABRICIO DE AQUAPENDENTE.**

**AQUAVIVA**, (Andrea Matteo,) duke of Atri, in the kingdom of Naples, and son of Julius Aquaviva, count of Conversano, and author of Disputationes Virtute Morali, Helenop. 1609; and an unfinished Encyclopædia; and in 1528, aged seventy-two. His brother Belisarius was also an author, published treatises, De Venatione and De Principum Liberis, De Aucu- and De Certamine Singulari, Educandis; printed at Naples in 1517, which were in 1578.

**AQUAVIVA**, (Claudio,) son of Giovanni Jeronymo, duke of Atri, born chosen general of the Jesuits in 1615, and wrote several religious works. He them—*Industria ad Morbos*, Paris, 1603. His best known production was the *Ratio Studiorum*, published at Rome in 1584, designed for the use of his order, which was suppressed by the Inquisition, but reprinted with alterations in 1591. (Biog. Univ.)

**AQUILA**, a native of Pontus (Irenæus, iii. 24), celebrated for his translation of the Hebrew Scriptures into Greek. His history is involved in much obscurity; but the most plausible account appears to be that of Josephus (Ant. vii. 1), who states that he was a Jewish proselyte. (See also Jerome, *ubi supra*, ber.) The account of Epiphanius (de Pond. et Mens. c. 15) and also a fragment in Hexapla, vol. i. little credit. It states that he was a near relation to the emperor Hadrian, and became a Christian; but that being renounced Christianity, he embraced Judaism, and after learning Hebrew, translated the Scriptures, which his later accusation appears somewhat doubtful, although some of the fragments are thought to exist in version. It seems probable, as he is quoted by Irenæus and Justin Martyr, that he lived in the first half of the second century. His translation occupied the second column of Origen's Hexapla, and the third

remarkable for being extremely literal. This last version serves to distinguish his translation from the translator, called Akilos, from the Jerusalem Talmud, but some in the Babylonish, because from some portions of that translation still preserved, it appears to have been paraphrased. The version of Aquila was then in the synagogues; a permission to effect having been granted by Jerusalem. (Novell. 146.)

The Hexapla, published two editions of his version, supposed by Hody (*de Textibus Bibliorum*, p. 238) to be a mistake; Montfaucón, however, seems to have maintained it, but without noticing Hody's arguments, which de Wette (in Ersch and Grueber) considers quite conclusive. See more on these obscure points in that article of de Wette, in Hody (*ubi supra*, and lib. iv. c. 1), and in Montfaucón's Preliminary in Hexapla Origenis, in which work, and the partial reprint of it by Bahr, will be found the fragments now extant of Aquila's version.

**AQUILA**, (Giovanni dell'), an Italian physician of Naples, who practised with great celebrity in the fifteenth century.

**AQUILA**. There are three artists of eminence of this name; one a painter, and the others designers and engravers.

1. *Pompeo dell'*, so called from Aquila, his native town, and sometimes called Aquilano, an artist stated by Orlandi, in his *Abbecedario Pittorico*, to have been a reputable painter of history, both in oil and fresco, and to have flourished in the latter part of the sixteenth century. In Rome, in the church of Santo Spirito in Sassia, is a fine picture by him, representing the taking down from the Cross, of which there is a print by Horatius de Sanctis, dated 1572. Several considerable works by him, in fresco, are to be seen at Aquila. (Lanzi, *Stor. Pitt.* ii. 262. Bryan's Dict.)

2. *Francesco Faraone*, a designer and engraver, born at Palermo in 1676, and settled at Rome in 1700. His engravings are numerous, and some of them highly esteemed. His style of engraving is, in execution, considered neater than that of his younger brother Pietro, though he is very inferior to him in correctness of drawing and expression. He sometimes worked with the graver only, but his plates in that way are cold and deficient in effect, and by no means equal to those on which he used the point. Some of his prints are after his own designs. His works are—*Le Camere Sepolchrali di*

Lavia Augustæ. The plates after designs by P. Ghezzi; a set of twenty-two large plates, entitled *Picturæ Rædolis Urbis Vaticanæ*, &c. Aquila, del. et incis. 1722; many statues and groups for the work of Rossi; and an immense number of detached pieces after various artists, which are enumerated in M. Heinecken's dictionary. The works after his own composition are *St. Rosalia*, and *Minerva*, his *Armour hung on a Tree*, &c. (Strutt's Dict. des Arts. Strutt's Dict. of Eng.)

3. *Pietro*, the younger brother of the preceding, born also at Palermo, and with him settled at Rome in 1700. He was educated for the church, and became, according to Orlandi, a priest of Marseilles. Baldinucci pronounces him to have been a respectable painter, but his reputation was far greater as an engraver. The only works mentioned by Lanzi, as of his painting, are two pictures in the church Della Pietà, in his native place, representing the Parable of the Prodigal Son. His engraved works are numerous, several of which are after designs of his own; among the principal of which are, a set of the Roman Emperors; the Adoration of the Wise Men; the Flight into Egypt; a Holy Family; Diana and Actæon; Two Lions Fighting, an emblematic subject, inscribed, *Spe suscitatur*. His plates after other masters are in great request. The chief of them are, *Imagines Veteris ac Novi Testamenti*, commonly called Raffaele's Bible, from the pictures by that master in the Vatican. This work consists of fifty-five plates, of which he engraved sixteen; namely, 37, 38, and 39, and from 42 to 54; the others having been executed by Cæsar Fantetti. The Battle of Constantine, on four large plates, from the picture of Julio Romano, which he painted after the designs of Raffaele. *Concilium Deorum*, commonly called Lanfranc's Gallery, in nine large folio plates, and others after Annibale Carracci. *Pietro de Cortona*, *Ciro Ferri*, *Carlo Maratti*, *Giovanni Morandi*, &c. Mr. Strutt gives the following excellent summary of his style and merits:—"He drew admirably, and etched in a bold free manner, finishing his lights, and harmonizing his shadows with small dots. His greatest faults are, want of effect from scattering his lights, and what by the artist is called *manner* in his drawing. The first gives a confused flat appearance to his prints; and the last presents us with a style of his own, instead of that of

the painter from whom he copied; and these faults seem never more glaring than in his prints from Raphael, where the chaste simplicity of outline, the great characteristic of that master, is lost in the manner of Pietro Aquila. It is from Annibale Carracci that he has best succeeded." He died probably at Rome, at what time is not exactly known, though Orlandi states that he was living at an advanced date in the last century. (Strutt's Dict. of Eng. Heinecken, Dict. des Arts. Lanzi, Stor. Pitt. ii. 286.)

AQUILA, (Caspar, 1488—1560,) superintendent of Saalfeld, and a well-known writer on theological subjects. Having been nominated army chaplain by the imperial general, F. V. Sickingen, in 1515, he became a preacher the next year at Augsburg. He was, however, imprisoned for some years by the bishop, and released only on the intercession of Charles V.'s sister; and in 1520, he again joined F. V. Sickingen. Here, having refused to christen a cannon-ball, the soldiers determined to shoot him from a mortar; but his life was preserved, by the piece missing fire! By Luther's advice (1527), he went as a preacher to Saalfeld, and there became superintendent. He wrote so severely in 1548 and 1549 against the "Interim," that the emperor put a price (nearly five thousand guilders) on his head, dead or alive. Catherine of Schwarzburg protected him in this danger; and in 1550 he was employed in Smalcald, and in 1552 returned to Saalfeld, where he died. Shortly before his death, he subscribed the supplication addressed by forty-six of Luther's followers to Frederick II. of Saxony, against the new sects and heresies among the protestants. His works are more particularly specified by Baur, in Ersch and Grueber's Encyclopædic, from which this article is taken. See also Schiller's works.

AQUILANO, (Gerafino, 1466—1500,) an Italian poet, so called from Aquilo, a city in the Ambruzi, where he was born. His poems were printed at Venice in 1502, &c., and consist of sonnets, eclogues, &c. Together with Tebaldeo, Cariteo, Altissimo, and other poets of the end of the fifteenth century, Aquilano enjoyed a considerable but temporary reputation. (Biog. Univ. Roscoe's Leo. Tiraboschi.)

AQUILANO, (Sebastiano,) an Italian physician in the fifteenth century, is said to have been among the earliest to employ mercury in syphilitic cases. He died in 1543, leaving some medical treatises. (Biog. Univ. Haller.)

**AQUILANO.** See *Aquila*, Pompeo 14. Val. Max.

**AQUILANUS**, an engraver who flourished in 1570, of whom there is no other account than that he executed an upright plate of the Crucifixion bearing the above date. (Heineken, *Dict. des Artistes*.)

**AQUILLIUS**, (Manius,) consul with C. Marius V. in a. c. 101, and towards the end of that year, sent into Sicily, where three prætors, Lic. Nerva, Lic. Lucullus (see *Archias*), and C. Servilius (Dion. x. p. 164), had successively defeated, and their camps stormed, the slaves under Athenion, in the Servile war. (Diodor. x. p. 143—166. Florus, iii. c. 19.) Aquilius by the same time on the defensive second the water and supplies of 143—166. At length, in a general assault, he totally routed them, and cutting off one account, is said to be insurgents. leader Athenion in singagement, he a victory over slaves, according to tion only was allowed to have killed their return from the island combat. For as proconsul until 99, and rebels an ova-impeached by L. Fufius. And after his 222. Verr. Accus. 5, which he governed of venal administration, Aquilius was by M. Antonius. (Cicero, Brut. 62, and 47. (See *Annos* 3), on a charge proofs against him was, and defended recollection of his service Orat. 11, 28, war, and the impression, orator.) The advocate, who in the strong, but the defence, when Aquilius was in the Servile supplicate the judges to have appeal of his of the accused and peroration of the able scars upon his, Aquilius had refused to even from C. Marius to open the gown acquittal. Aquilius went to the honour- the commissioners for breast, drew tears ferences between Marius and procured an kings of Cappadocia, and was named one of afterwards, when they were adjusting the dif- appointed one of the arbitrators and the duct it. He was stationed in Bithynia; and by which Mithridates and Bithynia; and from Pontus; but the war broke out, was the king, Aquilius, the generals to con- Sangaris [Sakharia] was named in the passes his army, sought refuge, could enter Bithynia Lesbos. He was defeated on the approach of ridates, who caused him to retire behind the on an ass, through the sea at Mytilene in the Roman Asia, with a covered up to Mith- consul, the cause of the principal cities of at length put to death by a crier proclaiming gold down his throat. (Plin. Aquilius the Roman

**AQUILLIUS**, (C. Gallus,) a celebrated lawyer, a contemporary and friend of Cicero (*Topica*, vii. 32), the scholar of Q. Mucius Scævola, and the instructor of Servius Sulpicius (*Cic. Brut.* 42). He was prætor in the same year with Cicero, but declined offering himself for the consulship (*Cic. ad Att.* 1, 1, 1) alleging as a reason, his health and his legal avocations. He presided, (recuperator,) at the trial of P. Quintus (see *Cic. pro P. Quint.*), and is warmly commended by that orator in his defence of Cæcina. The works of Aquilius are, even by name, unknown, except some *Formulae Aquilianæ* (2 Beier ad *Cic. de Offic.* iii. 14, p. 287), to prevent frauds in bargains of sale and conveyance, probably the same work as the one entitled *De Dolo Mulo*. There is also an extract from the writings, or the opinions of Aquilius, headed *Gallus Dig. xxxviii. 2, 29, de Libèris et Posthumis Heredibus instituendis*. Cicero describes him as remarkable for the depth and clearness of his knowledge of the law, and for his prompt and pertinent replies. (Brutus, l. c.) Pliny the elder (*N.H.* 17, 1) mentions the magnificence of the house of Aquilius on the Viminal. (See also *Ib.* vii. c. 54.)

**AQUILLIUS**, (Sabinus,) a Roman lawyer in the third century, who by his wisdom and learning obtained the appellation of Cato. He was consul in the years 214 and 216.

**AQUIN**, (Louis Claude d') born at Paris in 1694, died 1772, was a celebrated performer on the organ. (*Biog. Univ.*)

**AQUIN DE CHATEAU-LYON**, (Pierre Louis,) a French writer, son of the preceding, died about 1797. His works show little talent, and met with slight success. It was said of him, in allusion to his father's profession, "On souffla pour le père, on siffle pour le fils." (*Biog. Univ.*)

**AQUINAS**, (Thomas,) See *THOMAS*.  
**AQUINO**, (Carlo d') a Jesuit, born at Naples in 1654, died at Rome in 1740.

His works are in Latin, and display much learning and taste. *Poemata*, Rome, 1702; *Orationes*, 1702; *Lexicon Militare*, 1707; *Nomenclator Medicarum*, 1736; *Historical Miscellanies*, 1725; *Fragmenta Historica de bello Hungariæ*, 1726.

ARABUS, called Scholasticus, was a writer of epigrams in the time of Justinian; of which, however, only three have been preserved in the *pillow-thology*.

ARABSHAH (Ahmed Ebn Mohammed Arabshah Ebn Abd'allah Al Haneifi,) a celebrated Moslem jurist, historian, and philosopher, who flourished in the first half of the fifteenth century of our era. He was born at Damascus, of a family which claimed descent from one of the Ansars, or citizens of Medinah, who assisted Mohammed after the flight; but the precise date of his birth is unknown; and the meagre details remaining relative to his life have been collected principally from the incidental notices scattered through the works which have preserved his memory. Descended from a race of eminent jurisconsults, he was rigidly educated in the doctrines of the Haneefis, the strictest of the four sects of the Soonis, or orthodox Moslems; and the high reputation which he attained for research and learning, reached the ears of the Ottoman sultan, Mohammed I. the son of Bayezid, who appointed him tutor to his sons; and while employed in this capacity, he is said to have translated into Turkish several of the Arabic and Persian authors, on morals and history; and among them the *Historical Collections* of Jemal-eddeen Alwaki, a work of which three other Turkish versions have subsequently been made.

Hammer-Purgstall, (*Hist. de l'Emp. Ottoman*, ii. 212, French trans.) says, that Arabshah had been preceptor to the children of Timour before he received a similar appointment at the Ottoman court: but this statement, improbable from the respective ages of Timour and Arabshah, becomes incredible when we consider the bigoted opposition of the latter to the Sheah tenets held by the Tartar monarch, and the malignant hatred shown in his writings to the person and character of Timour.

On the accession of his royal pupil, Mourad II. to the Ottoman throne, (A. H. 824, A. D. 1421,) Arabshah appears to have returned to his native country: but he mentions a visit which he paid to the Turkish dominions in 1435, and in the

interval he had travelled into Kipzak, or Russian-Tartary, penetrating (as a passage in his *Life of Timour* seems to imply) as far north as Astrakhan. He died, A. H. 854, A. D. 1450 (Hadji-Khalifa), six years, according to Hammer-Purgstall, after having written the history of Timour: but Arabshah's own words at the conclusion of the work fix its publication in A. H. 840, fourteen years before the death of the author. Of his numerous works, that by which he is principally known in Europe, is his *History of Timour* (*Ajaib al-makdur fi akhbar Timour*); the original of which was published, accompanied by a Latin version, under the title of *Ahmed Al-Biadsi Vitæ et Rerum Timuri, qui vulgo Tamerlanes dicitur, Historia*. Samuel Henricus Manger. 1767, 2 vols, 4to. Leipsic. (Gibbon erroneously states it to have been printed at Franeker.) The text had previously (1636) been printed at Leyden, under the superintendence of Golius; and a very faulty French version, now exceedingly rare, appeared at Paris, 1658-9, from the pen of Pierre Vattier, physician to Gaston, duke of Orleans. This history is said by Gibbon to be "much esteemed for the florid elegance of its style;" but the diction is labouring and unequal: and when the author attempts, as is frequently the case, to copy the lofty phraseology of the Koran, his meaning is often lost amidst a cloud of obscure and turgid metaphors. As an historical work, its accuracy and completeness render it valuable; but as a biography it is singular, as having been undertaken apparently for the sole purpose of vilifying and traducing its subject: the hostility of the Syrian against the devastator of his country, and the polemic zeal of the Sooni doctor against the Sheah heretic, are conspicuous in every page; and the epithets of the basilisk, the impious scourge, the devouring whirlpool, &c. are liberally showered, even in the headings of the chapters, on the devoted head of Timour. Two other works, on the *Unity of God*, and the *Fruits of the History of the Khalifs*, are noticed by Herbelot; and a poetical treatise, entitled, *Mirât-al-Adhab*, or the *Mirror of Morals*, is known by the passages frequently introduced from it into the *History of Timour*. From a catalogue of oriental works, in the Imperial Library at Vienna, Hammer-Purgstall mentions three other treatises: *Djami-al-hikayat* (the *Collector of Histories*); *Ankood-en-Nassihat* (the *Raisin of Counsel*!); *Ajaib-al-Boudour* (the



Wonders of full Moons.) (D'Herbelot, pp. 72, 121, 394; Hadji-Khalifa; Manger; Hammer-Purgstall.)

**ARADON DE QUINIPILY**, (Jerome,) one of the principal officers of the duke of Mercœur in the wars of the League, who wrote a journal of the events in which he was concerned. (Biog. Univ.)

**ARAGON**, ('Iulia d.') one of the most celebrated and accomplished of the Italian poetesses in the sixteenth century, was natural daughter of Peter Agliavia d'Aragon, archbishop of Permo. She was very beautiful; and was scarcely more than a child, she spoke and wrote in Latin and Italian with equal facility. During her life-time she enjoyed considerable reputation, which has not, however, continued to attend her writings. They are—*Rime*, Venice, 1547, and often reprinted; *Dialogo dell'infinità d'Amore*, Venice, 1547; *Il Mesino o il Guerino*, Poema in ottava rima at Venice, 1560. (Biog. Univ. Roscoe, Leo.)

**ARAGONESE**, (Sebastian,) a draughtsman and antiquarian, descended from a Spanish family, and the son of a painter of some repute, is supposed to have been born at the town of Meda, in the province of Bresciano. He originally studied painting, but abandoned it, and confined his attention to pen drawing, in which he greatly excelled. Some of his most beautiful works are copies of ancient medals, a collection of sixty hundred of which, with their reverses attached, and executed in a highly finished manner, in two hundred drawings and arabesque scrolls, are attributed to him. This collection, which belonged to Ottav. Rossi, is spoken of by him with high praise in his notice of Aragonese, in his *Elogi istor. de' Bresciani Illustri*, p. 21. Sebastian drew in the same manner of antiquities, marbles, and inscriptions which in his time were at Brescia, the capital of Bresciano, then a province of the Venetian territory, and which are now preserved in the Quirinian library there. It was Aragonese's intention to publish the plates which he had engraved from these in 1554, but no impressions are known to have been then taken from them. In 1711 some prints were taken from them, which form a work, large folio, containing thirty-four engravings on wood with white letters on a black ground, entitled *Monumenta Antiqua Urbis et Agri Brixiani, summa cura et diligentia collecta per me Sebastianum Aragonensem Brixianum*. The dates alike of his birth and death are variously stated, some assigning 1523 as

the year of his birth; whilst others contend that he must have been born earlier. And the period of his death is mentioned to be either 1554, 1561, or 1566.

Lanzi, in his *History of Painting in Italy*, thus makes mention of an artist of this name, which is most likely meant the subject of this article:—"Luca Sebastiano, an Aragonese, who died about the close of the sixteenth century, was celebrated, as we are told, rather as a fine designer than a painter. An altar-piece with the initials L. S. A. has been attributed to his hand. It is the Saviour represented between two saints, the composition of which is common; the foldings of the drapery want softness; but the figures, the colours, and the attitudes are excellent." In the *Index to Lanzi* he is called Luca Sebastiano da' Brescia. (Biog. Univ. Lanzi, Stor. Pitt. iii. 107.)

**ARAIGNON**, (Jean Louis,) a Parisian advocate, author of a tragedy, *Le Siège de Beauvais*, Paris, 1766; and a comedy, *Le Vrai Philosophe*, 1767. (Biog. Univ. Suppl.)

**ARAJA**, (Francisco,) a composer, born at Naples in 1700, was chapel master at St. Petersburg, in the service of the empress, and is celebrated as the author of the first opera in the Russian language. It was entitled *Cephalo et Procris*, and composed in 1755. He also produced several other operas, amongst which may be enumerated *Abiatare*, *Semiramis*, *Scipione*, *Arsace*, and *Seleuco*, at St. Petersburg; *Berenice*, at Florence; and *Amore per Regnante*, at Rome. He retired to Bologna in 1759. His style is rapid, brilliant, and ingenious, and his melody pure and sweet. (Dict. of Musicians.)

**ARAKTCHEEV**, (Count Alexis Andreevitch,) a Russian general, who rose from the ranks, and who essentially benefited the military system of his countrymen, by the very great improvements he introduced in the artillery service, was born in the province of Novogorod, 1767. He was educated in the corps of cadets; but as, although belonging to the class of nobles, his parents were poor, he was entirely dependent upon his own exertions for his future advancement. In his other studies he made very little progress, nor did he ever become acquainted with any other language than his own; but his application to every thing connected with military pursuits was most assiduous. After passing through several other grades,



he was appointed by the grand duke (afterwards Paul I.), in 1792, commander of the artillery forces in the garrison of Gatchina, where, by his unremitting attention to discipline, he obtained the personal favour of the prince, who, among other distinctions, conferred upon him the rank of major-general, the order of St. Anne, and an estate of 2000 peasants. After a short retirement from the service, in 1798, he took an active part in the following year in the military preparations Russia was then making, but in consequence of some tumults and acts of insubordination in the artillery companies, fell under the emperor's displeasure, and withdrew from the service till 1803, when Alexander appointed him inspector of all the artillery forces throughout the empire. He now commenced those reforms and improvements in that department of the military establishment which have since brought it to its present degree of perfection. To his prudent counsels and measures, among which was that of organizing numerous corps de reserve, may be partly attributed the success of the Russian arms in 1813-14. When peace was established he still continued his active services to the state in various ways, and had considerable share in the formation of military colonies or settlements. In 1826, after the death of Alexander, he retired altogether from public affairs, and resided upon his estate, where he died in 1834. Having no heirs, he left the disposal of his landed property to the emperor, who assigned it to the Cadet Institute of Novogorod, which has in consequence now taken the title of *Arakhtchev C. I.* During his lifetime he had bestowed upon it 300,000 rubles. One very singular disposal of money made by him is the following: in 1833 he lodged in the Imperial Bank the sum of 50,000 rubles, on the express condition of its being left to accumulate, untouched, for the term of ninety-three years, when it is computed that it will amount to 1,918,960 rubles, three-fourths of which is to be bestowed (in 1925) on the author of the best history of the Emperor Alexander (to be written in the Russian language), and the remainder appropriated to defraying the expense of printing 10,000 copies of the work!

**ARALDI**, (Alessandro of Parma, about 1470—1528,) a painter, was born in that city, but studied under Giovanni Bellini at Venice. In the church of the Carmelites at Parma there is a picture by him, representing the Annunciation,

with his name. "He was indisputably a good artist," says Lanzi, "in the mixed manner, that is now called *antico moderno*." There are also several altarpieces in the churches of Parma by this master. (Bryan's Dict. Lanzi, Stor. Pitt. iv. 53.)

**ARALDI**, (Michael,) an Italian physiologist, born at Modena, 1740, died at Milan, 1813. The results of his labours, both in physiology and mathematics, to which he also applied himself, are to be found principally in the Transactions of the Scientific Society of Modena; but he published two separate works; one, a treatise on the Anastomoses of the Vascular System in Animals; and another, on some disputed points of Physiology. (Biog. Univ. Appl. Lombardi, Storia della Letter. ii. 31.)

**ARAM**, (Eugene,) a native of Ramsgill in Yorkshire. His father was a gardener, and he had received little education; but by his own talents and assiduity, he had acquired a considerable knowledge of languages, and was engaged as a teacher in different schools. His fame rests upon a much less creditable circumstance. In 1558, when employed as an usher in the free-school at Lynn, he was arrested for the murder of a shoemaker, named Daniel Clark, perpetrated at Knaresborough thirteen years previously, and, after a clever and ingenious defence, being convicted of the crime, which he afterwards confessed, he was executed at York in the year following.

**ARAM-SHAH**, the second of the Patan monarchs of Delhi, son of Kootbed-deen Aibek, the first who attained independence in those regions on the fall of the supremacy of the Ghaurian sultans. He succeeded his father, A.H. 607, A.D. 1210; but his imbecility and unfitness for rule soon becoming apparent, he was deposed in a few months, and succeeded by his brother-in-law, the celebrated Shams-ed-deen Iltutmish, or Altmish. See *ILETMISCH*. (Ferishtah, D'Herbelot.)

**ARAMON**, or **ARAMONT**, (Gabriel de Luetz, baron d') distinguished himself as ambassador of France at Constantinople, in the reign of Henry II. He died about 1553. His secretary, Jean Chesneau, wrote an account of his travels, one of the most interesting narratives composed in the sixteenth century. (Bayle. Morel. Biog. Univ.)

**ARANDA**, (Manuel de,) though a native of Bruges, was a Spaniard by education, family connexions, and property. On his return from Spain he was

taken by an Algerine pirate, and detained in captivity for some years. On his enlargement in 1642, he published a relation of his misfortune, and his book was translated into several languages.

ARANDA, (Antonio de,) published in 1545, at Toledo, an account of the Holy Land.

ARANDA, (Juan de,) published a common-place book of Maxims, &c. Seville, 1595.

ARANDA, (Pedro P. Abarca de, count of, 1719—1794,) a noble of Aragon, entered the military profession, but was subsequently employed as ambassador to Poland, where he remained five years. In 1765 he was called to join the administration; but the share which he had in that iniquitous transaction, the expulsion of the Jesuits, rendered it necessary for Charles III. to remove him honourably from court, as ambassador to Paris. The stubbornness of his character led to his fall in 1784; eight years after, he was again in the ministry, but only to make room for the queen's paramour—the infamous Godoy.

ARANJO DE AZEVEDO, (Antonio de, 1752—1817,) count de Barca, a Portuguese diplomatist and minister, whose negotiations and conduct were disastrous to Portugal. Under the directorial government of France, to which he was accredited, he lost much time in negotiating a treaty which his own carelessness, want of foresight, and above all want of activity, rendered of no effect. At Lisbon he managed things so injudiciously that the royal family were nearly captured by Junot. He died in Brazil.

ARANTIUS, (Gaius Cæsar,) a celebrated anatomist, born at Bologna about 1530; studied under Vesalius and his uncle Bartolomeo Maggi; and was professor at Bologna for thirty-two years, till his death in 1589. His chief works were—*De Humano Fœtû Lib.* In *Hippocratis Librum de Vulneribus Capitis Commentarius brevis, ex ejus Lectionibus collectus.* (Biog. Univ. Harp. Marget.)

ARAROS, the son of Aristophanes, was, like his father, a writer of comedy, but had so little of hereditary talent, that his name became a bye-word for such excessive coldness, as to be able to turn water into ice, as remarked by Alexis in his Parasite, quoted by Athenæus.

ARATOR, a native of Liguria, secretary and intendant of finances to Athalaric, and afterwards subdeacon of the Romish church, lived in the sixth century.

He wrote, among other poetry, the Acts of the Apostles in Latin verse which he presented to Pope Vigilius in 544. His poems have been frequently printed. For a further account of them see Leyser, *Hist. Poet. Med. Æv.* pp 1—151.

ARATUS of SICYON was born about 320 B. C. When only seven years old his father Clinias was murdered by the orator Abantidas, who sought likewise the life of the mother, but the latter found an asylum in the house of the sister of Abantidas, and by her he was sent away privately to Argos. There he devoted himself to all kinds of manly exercises, and with such success as to carry off the prize of the *Pentathlon*; disregarding the attention usually paid by the public characters of the day to the graces of oral and written composition. After the death of Abantidas, and the murder of his successor Paseas by Nicoteles, the latter became in his turn the tyrant of Sicyon, when Aratus determined, with the aid of other exiles, to make himself master of the town. Accordingly, having prepared ladders, which could be easily taken to pieces, the party commenced their march by moonlight, and arrived before the place at daybreak; and scaling the walls compelled the tyrant to fly, leaving his palace to be pillaged by the enemy. Signal as was the success of Aratus in restoring his country to liberty, it was no less so in controlling the passions of his party, who were eager to recover the property they had lost during the period of their exile. To prevent, therefore, a civil war, he left Greece with the view of sailing to Egypt to obtain pecuniary assistance from Ptolemy; but was driven by stress of weather upon a coast subject to his enemy Antigonus. From thence, however, he escaped with difficulty, and arrived in Egypt, where he was received kindly by Ptolemy; whose goodwill he had gained by sending choice specimens of art, for which Sicyon and Corinth were in the time of Apelles so celebrated. Loaded thus, not only with favours but money, Aratus returned to Sicyon; where a statue of him in brass was erected, with an inscription in which Aratus is called the saviour of his country. Shortly afterwards, being elected the head of the Achæan league, he bent his whole mind to driving out the Macedonians from the peninsula. For this purpose he made himself master of the citadel of Corinth, under favour of a night in which the moon, visible or not

at different periods, and stood equally the attempt, which Plutarch considers as the last of the noble deeds done by the Greeks. Not content with freeing his own country, Aratus was desirous of doing as much for Argos. There, says Plutarch, the people, accustomed to slavery, made not the least exertion to liberate themselves, but sat like spectators at the Nemean games, and saw unconcerned the contest between Archippus and Aratus on the pillow, although the latter was wounded, he might have easily defeated his opponent, had he continued his exertions through the night; for Aristippus was already on the point of running away, and had even put some of his private property on ship-board. He was, however, defeated shortly afterwards at Cleone, without the loss of a single man by Aratus; who thus disproved the charge brought against him of fainting at the very sound of a trumpet, and of always retiring from the field to await the issue of a fight. Nor did he behave with less courage in his attempt to free Athens, by frequently attacking the Macedonian garrison in the Piræus. In his retreat, he sprained his leg, and was compelled to be carried for some time on a litter, while prosecuting subsequent military operations. Failing, however, in his final attempt, he was given out for dead; and so completely had the spirit of freedom departed from Athens, that the people actually crowned Demetrius on the receipt of this intelligence. A similar report was spread when he was defeated by Cleomenes near Lycæum. Finding himself unable to cope single-handed with Cleomenes, he formed an alliance with Antigonus. But so completely did the rising star of Cleomenes eclipse the declining one of Aratus, that he who had been the leading man of the Achæans for thirty-three years, appeared, says Plutarch, like a vessel water-logged, in the shipwreck of his country. In the midst of his difficulties overtures were made to him by Cleomenes, which he declined, preferring rather to attach himself to Antigonus, into whose hands he offered to put the citadel of Corinth, and give his own son as the pledge for his fidelity. This so exasperated the Corinthians that they confiscated his property, and even made over his house to Cleomenes. Despite his previous hostility to the Macedonians, Antigonus received him with marked attention, fully aware that the talents and influence of Aratus would be equally serviceable. To this disgraceful conduct, for which

Plutarch pleads imperious necessity, perhaps the leading motive was the desire to punish Aristomachus; who had been the first to destroy the credit of Aratus with the Achæans; and hence we need not wonder that when, after the surrender of Mantinea, Aristomachus fell into his hands, Antigonus first tortured him and then threw his body into the sea near Cenchrea. The influence, however, which Aratus possessed over Antigonus lasted but a short time with his successor Philip; who was led by some of his courtiers to view Aratus with suspicion; nor was the Macedonian general disabused until events taught him otherwise; but unable to bear his continued good fortune, which was owing rather to the counsels of Aratus than to any talents of his own, the young man soon showed himself in his natural colours, and after insulting the son of Aratus, began to throw off the father; and, at last, carried his ill-feelings towards him to such an extent that he employed Taurion, one of his officers, to get rid of Aratus. This the too faithful friend of the tyrant effected by administering a slow poison, that produced first a cough, and then a spitting of blood; which when Aratus saw, he said to his servant, "Behold the reward for serving a prince!" His death, which took place shortly afterwards, was viewed as a public calamity by his countrymen, and the memory of his services was perpetuated by two festivals, one kept on the anniversary of the day when he restored Syon to liberty, and the other on that of his birth. With regard to his degenerate son Plutarch says that, though he died in the very flower of youth, his death ought to be considered rather a happy release than a misfortune. The period at which Aratus lived, forms the connecting link between Greek and Roman history; and Polybius says he took up the third of the narrative where the memoirs of Aratus broke off. He describes Aratus as no unusual mixture of opposite qualities, with parts alternately quick and slow, and conspicuous alike for courage and cowardice.

ARATUS, the son of Athenodorus and Letophile, was born at Soli in Cilicia; but according to Apuleiades Myrleanus, at Tarsus. After attending the schools of approved masters in grammar, philosophy, and rhetoric, he adopted at first the medical profession; but feeling a greater attachment to the Muses than to Æsculapius, he brought himself into notice by writing an Epithalamium on the marriage of Antigonus with Philæ, the

daughter of Seleucus Nicator; and it was at this time probably he was invited to Athens, from whence he migrated to Macedonia, to the court of Antigonus Gonatas, where, according to Suidas, he died. His body, however, was carried back to his native place, or what is more likely, a cenotaph was erected there, possessing the curious property of breaking in two the stones that were thrown against it, as mentioned by Pomponius Mela, i. 13. Of his numerous works, only the *Phænomena* have been preserved; the meter of which is said to have been furnished by the prose of Eudoxus, with Aratus, at the request of his patron, Antigonus, put into verse, just as Pope supposed to have written his *Essay on Man*, from the ideas suggested by his friend Lord Bolingbroke. His poem on the Appearances and Prognostics of the Celestial Sphere, has been thrice translated into Latin. Of Cicero's version, about 600 lines have been preserved, and nearly 800 of that by Cæsar Germanicus; while the one by Festus Avienus, containing upwards of 1800, has come down to us in a complete state. Aratus was not only poet, but a commentator, first on the *Odyssey*, and subsequently, at the request of Antigonus, on the *Iliad*; and being as Callimachus testifies in an epigram, a man of learning, no doubt acquitted himself to the satisfaction of his patron. The *Letters*, however, which pass under his name, were written, says one of his Greek biographers, by Sabinus Pollio, who is reported to have forged those of Euripides likewise. Since the time of Buhle, whose edition appeared at Leips. 1793—1801 in 2 vols. 8vo, F. C. Matthiæ has given one at Francof. in 1817; Bekker, another at Berol. 1828, with the collation of thirteen MSS. and the Scholia of Theon and others; and lastly, Buttmann published the text alone, with a few notes, at Berol. 1836, and where he says that he has taken advantage of the matter to be found in the German translation by Voss at Heidelberg, 1824; but he seems not to have known the edition of the *Prognostics*, printed by T. Forster in the *Classical Journal*, and subsequently by itself in 1815, with a copious commentary.

**ARBACES**, the Mede, who, together with Belesis, revolted against Sardanapalus, about 900 B.C. Several kingdoms arose from the destruction of the Assyrian empire, which joined in a confederation, with Arbaces at its head.

**ARBASIA**, (Cesare of Saluzzo,) a painter who flourished from about 1570

to about 1600. He was stated to have been a pupil of Leonardo da Vinci, a mistake which probably arose from his being an imitator of that master, though Lanzi does not seem to consider that his style was similar. He resided some time in Rome, and taught in the academy of St. Luke. He is mentioned with commendation by the Padre Chiessa, in his *Life of Ancina*, as one of the first painters of his age. He went to Spain during the reign of Philip II. but it does not appear that he was employed by that monarch in decorating the Escorial. In the cathedral of Malaga, there still exists his picture of the Incarnation, painted in 1579; and there is an entire chapel adorned by him in fresco in the cathedral of Cordova. He painted also the ceiling of the church of the Benedictines at Savigliano. In the public palace of his native place, Saluzzo, he executed some works in fresco, and he was held in esteem by the court, which granted him a pension in 1601. Lanzi classes him in the first epoch of the Piedmontese school. (Bryan's Dict. Lanzi, *Stor. Pitt.* ii. 98; iv. 166; v. 304.)

**ARBAUD**, (François,) was one of the first members of the French Academy; he was an imitator of Malherbe, from whom he learnt to make poetry, and has left an ode to Louis XIII. a paraphrase of some of the Psalms, together with some other poetical pieces. He died in 1640. Jean Arbaud, his brother, also wrote sonnets, and versified some Psalms. (Biog. Univ.)

**ARBETIO**, a Roman general, who acted a very conspicuous part in the affairs of the empire, under Constantius and Valens. (See Gibbon.)

**ARBOGAST**, (Louis François Antoine,) a distinguished French analyst, was born in 1759 at Mutzig, a small town in Alsace. Of his early life or studies nothing is known, but we find him professor of mathematics in the artillery school of Strasbourg, and afterwards rector of the university of the same place. On the formation of the national convention he was elected to represent the province of the Lower Rhine in that assembly; but his amiable and retiring character little fitted him for distinction amongst that body, and we consequently find his name but seldom recorded in its proceedings. It appears, however, in a report upon the newly-invented telegraph of M. Chappe, and likewise in that upon an uniform system of weights and measures. On the dissolution of the a

bly he retired to Strasbourg, and devoted himself with renewed energy to the cultivation of science, and especially to the subject upon which his celebrity is mainly founded, the composition of his *Traité du Calcul des Dérivations*. His work has been often censured for the number of new notations which he has introduced into it, and thereby rendered the study of it exceedingly embarrassing. Many of these notations, he has the pillow only embarrassing for a student having been accustomed to others; but they are founded on philosophical and uniform principles, and we only speak from our own experience in stating that, when this difficulty is once got over, there can scarcely be proposed to our consideration a work containing so systematic and elegant a series of investigations. Many of his conclusions too were not only new at the time of publication, but even now, after a lapse of forty years, there are many remarkable theorems in his work that are still unknown to analysts in general. One professed object of the work is the development of functions in series, and especially of such as had not been effected, and apparently could not be, by means of the differential or any analogous calculus; but of his methods, it would be inconsistent with the plan of this work to give any detailed and intelligible account, mixed up as it must be with mathematical discussions of a kind that would not admit of compression into the space allotted to a single life. It may, however, be stated that to Arbogast is due the systematic separation of the symbols of operation from those of quantity, in expressing the original condition, or the terms of the development of commutative functions. The application of this principle promises ere long to alter alike the appearance and character of many of the most frequently occurring operations of development. Some specimens may be seen in Sir John Herschel's *Calculus of Finite Differences*, and in the *Cambridge Mathematical Journal*, vols i. and ii.

Arbogast presented to the Académie, in 1789, a work bearing the title of *Essai sur de Nouveaux Principes de Calcul Différentiel et Integral, indépendants de la Théorie des Infinités petits, et de celle des Limites*. This essay was not printed; but from his own account of it in the Preface to his *Calcul des Dérivations*, he claims to have preceded Lagrange in his manner of establishing the development of functions, and the determina-

tion of the series of Taylor. There can be no doubt of his having anticipated Lagrange's publication; but we cannot for a moment entertain the belief that Lagrange had borrowed the idea from Arbogast. The essay never having been published entire by itself proves that, at all events, the plan and execution of it was inferior to that of his great rival, even in his own estimation.

In 1792 Arbogast sent a paper to compete for the prize offered by the Petersburg Academy, for a discussion of the nature of the arbitrary functions which enter into the integrals of partial differential equations. His paper gained the prize. His views are the same as those of Euler and Lagrange, and in opposition, consequently, to those of D'Alembert.

After his return to Strasbourg he was appointed professor of mathematics to the central school of the department of the Lower Rhine, and was mainly instrumental in forming the fine library attached to that institution. His whole life, indeed, was one of unwearied labour in the cultivation and diffusion of science, and the fulfilment of the duties of a good citizen and sincere friend to all with whom he came into social contact. He died April 8, 1803, at the early age of forty-four, respected and regretted by all.

**ARBOGAST**, (St.) bishop of Strasbourg, a native of Aquitaine, made bishop in the reign of Dagobert II. about A. D. 670. He died in 674. His writings appear to be lost. His life was written by Utho, a bishop of the same see after the tenth century. See *Hist. Lit. de France*, iii. 621.

**ARBORIO BIANINO**, (Pietro, (1767—1811,) was prefect of the department of La Stura, in Napoleon's government of Italy, and composed instructions of public economy, which were printed at Coni. (*Biog. Univ. Suppl.*)

**ARBORIO DE GATTINARA**, (Mercurin, (1465—1530,) was chancellor to Charles V. by whom he was employed in several important negotiations, especially in that with Clement VII. He was created a cardinal by this pope in 1529. (*Biog. Univ.*)

**ARBORIO DE GATTINARA**, (Ange Antonio,) of the same family as the preceding, was born at Pavia in 1658; in 1724 was made archbishop of Turin; and died in 1743. He assisted in terminating the differences between Victor Amadeus II. and Pope Benedict XIII. on a question of ecclesiastical jurisdiction; and resisted



that he might present in the assembly, where his name in the managing committee or commission was very great. Soon after this, he failed, and he died in 1583. He was acquainted with philosophy and mathematics; eminent as a lawyer, a divine; and was of great service to the church of Scotland and to his country. His only printed work was, *Origine et Dignitate*, the 1572. (Biog. Scot. in Kenzie's Scots Writers, iii. 186.)

**ARBUTHNOT**, (John, M.D. 1675—1734-5,) one of the most celebrated wits and physicians of the reign of queen Anne. He was the son of an episcopal clergyman of Scotland, and born at Arbuthnot, near Montrose. He studied at the university of Aberdeen, where he took the degree of M.D. By the revolution his father was deprived of his preferment; young Arbuthnot therefore quitted his native country, and went to reside at Doncaster, a place remarkable for its salubrity. Here he experienced little success, and was induced speedily to quit it. To a neighbour who observed him galloping away, and who inquired whither he was going, he facetiously replied, "To leave your confounded place, where I can neither live nor die." He arrived in London, and found an abode in the house of Mr. William Pate, "the learned wool-len draper," but he did not practise physic while resident with him; he supported himself by teaching the mathematics. In 1697 Dr. Woodward published his Essay towards a Natural History of the Earth, &c. in which he put forth some singular opinions relating to the Deluge. Arbuthnot immediately entered upon a critical examination of this essay, and published it simply with his initials, J. A., M. D. It excited much curiosity, and obtained great notoriety, for he showed Woodward's opinions to be inconsistent with mathematical principles or sound philosophy. This enabled him to commence practice as a physician. His manners were elegant and agreeable, and he rapidly rose into favour; his wit and pleasantry are said to have often assisted his prescriptions, and in some cases even to have superseded the necessity of them. By his learning he soon became associated with the chief literary men of the day, and he lived and corresponded with Pope, Swift, Gay, Parnell, and others, and was a member of the Scriblerus Club, the object of which was "to ridicule all the false tastes in learning, under the

character of a man of capacity enough, that had dipped into every art and science, but injudiciously in each." In the correspondence between Swift and Pope, Arbuthnot is frequently mentioned as a person destined to take an active part in the projected Memoirs of Martin Scriblerus; and no one could have been better qualified to perform his part of the labour, for he abounded with wit and science. The death of queen Anne put an end to the plan, and deprived the world of work which would, doubtless, have insured admiration of posterity. The first pocketbook only appeared, and was published Pope's works. It was from the pen of Arbuthnot. Dr. Johnson, who could not do the piquancy of the wit, condemns the specimen, and contends that the satire only be understood by the learned. He accuses the authors of having raised notions of absurdity to be driven away of curing diseases that were never met. The Travels of Gulliver by Swift and The Art of Sinking in Poetry by Pope may be considered as emanating from the same association. Arbuthnot was intimate with Harley and Bolingbroke (the rival ministers), with Atterbury, Ogleve, Addison, and many other celebrated men. He was a Tory, and many of his pieces have a political tendency. In 1700 he published An Essay on the Usefulness of Mathematics to Young Students in the Universities. He was elected fellow of the Royal Society in 1704; and in 1710 communicated a paper, which was printed in the Philosophical Transactions, (vol. xxvii. p. 186,) on An Argument for Divine Providence, taken from the constant regularity observed the Births of both Sexes. The equality of the sexes is here treated of in a mathematical manner, by which he deduces that polygamy is contrary to the law of nature and justice, and to the propagation of the human race. He was admitted a fellow of the Royal College of Physicians of London in 1710, having in the preceding year been appointed one of the physicians in ordinary to the queen, an appointment he obtained by his successful treatment of Prince George of Denmark, who was suddenly taken ill at Epsom. By his skill he secured the confidence of the prince, who recommended him to the queen; and upon the indisposition of Dr. Hannes, a physician of little pretence, but a favourite with her majesty, who conferred the honour of knighthood upon him, Arbuthnot was called in to attend on the queen.



He was speedily in high favour; the queen estimated his talents. Swift calls him "the queen's favourite physician," and "the queen's favourite."

Gay, in the Prologue to *The Shepherd's Week*, makes the following allusion to his skill in recovering the queen from a dangerous illness:

"A skilful leach (so God him speed)  
They say had wrought this blessed deed;  
This leach Arbuthnot was yeapt,  
Who many a night not once had slept,  
But watch'd our gracious sovereign still;  
For who could rest while she was ill?  
Oh! may'st thou henceforth sweetly sleep!  
Sheep, swains! oh! sheer your noses! sheep  
To swell his couch; for well I warrant  
He saved the realm who saved the queen.  
Quoth I, 'Please God, I'll hie me hence  
To court, this Arbuthnot to see!'"

He attended her majesty with Dr. Mead in her last illness in 1714; and her death affected him so greatly, that he withdrew to Paris to recruit his spirits. He was deprived of his apartments at St. James's; and upon his return to London, took a house in Dover-street, whence he writes to Pope: "Martín's office is now the second door on the left hand in Dover-street, where he will be glad to see Dr. Parnell, Mr. Pope, and his old friends, to whom he can still afford a half-pint of claret." Literary occupation seems to have solaced him under the distress occasioned by the queen's death, and the destruction of the Tory party.

In 1712 he wrote the History of John Bull, a political allegory of great merit, and full of wit and humour. Pope and Swift have vouched for his being the sole author of this piece, which was particularly intended to throw ridicule upon the virtues of Marlborough, and make the people discontented with the war. Sir Walter Scott has admirably illustrated the satirical allusions contained in this production, in his edition of Swift's works. A translation of it into French by the Abbé Velly, was printed in 1753 in 12mo. In 1716 he printed *The Petition of the Colliers, Cooks, Cook-maids, Blacksmiths and others, addressed to the Lord Mayor and Aldermen of the City of London*. In 1718 he visited France; and in 1722 went to Bath, being unwell and of low spirits. In 1723 he was appointed one of the censors of the Royal College of Physicians; and in 1727 delivered the Harveian oration, which was published in the same year in 4to. In this year also he published his most celebrated work, entitled, *Tables of Ancient Coins, Weights and Measures*; a second edition of which, with an Appendix by Benjamin Langwith,

D.D. was printed in 1751, and it has a poetical dedication to the king by Charles Arbuthnot, a student of Christ Church, Oxford. This work displays considerable learning and judgment. He possessed a good share of antiquarian knowledge, and was industrious in research. Although the work is not free from errors, it may yet be consulted with advantage. It contains a curious account of the medicines given by ancient physicians, and the prescriptions of Celsus, Paulus, &c. This work was translated into Latin by D. Koenig, Utrecht, 1756. In 1727 also appeared *Miscellaneous Poems*, by Arbuthnot, Swift, Pope and Gay, in three vols. 8vo; and in the following year, he published *An Essay concerning the Effects of Air on Human Bodies*, in which he contends for the necessity of attending to meteorological observations as illustrative of the prevalence of different diseases. This work went through several editions, and was translated into French by Boyer at Paris, in 1742. In 1731 he put forth *An Essay concerning the Nature of Aliments*, and the choice of them, according to the different Constitutions of Human Bodies. This was written to prove that the dietetic part of medicine depended as much as any other upon scientific principles, and may be looked upon as a physiology of aliment. This work also went through several editions; the second in 1732 having *Practical Rules of Diet in the various Constitutions and Diseases of Human Bodies*. It was translated into French by Boyer at Paris, in 1741, and into German, and published at Hamburgh in 1744, in 4to. In 1732 he contributed to detect and punish some impositions and abuses, carried on under the name of the Charitable Corporation; and in 1733 he wrote *The Freeholder's Political Catechism*, an edition of which appeared in 1769, in 8vo. His health was bad; he suffered greatly from asthma and dropsy, and in 1734 went to reside at Hamstead, but soon returned to his house in Cork-street, Burlington-gardens, where he died Feb. 27, 1734. Of his marriage no particulars are recorded; but he left two children, George and Anne. The former was one of the executors to Pope's will, and held the place of first secretary in the Remembrance Office under Lord Masham. Arbuthnot is more distinguished by high moral feelings, and great intellectual endowments, than by his ability as a practical physician. Humanity and benevolence formed conspicuous traits



in his character. His friends were most warmly attached to him. Dr. Johnson gives him high praise. He extols him as "a man of great comprehension, skillful in his profession, versed in the sciences, acquainted with ancient literature, and able to animate his knowledge by a bright and active imagination; a scholar with great brilliance of wit; a wit, who in the crowd of life retained and sipped the noble ardour of religious study." Pope's Letters to Swift and to Pope fully develop his character, and place him in the most honourable and amiable point of view. They are, at the same time, full of manliness and tenderness; his principles are fixed and founded on a sincere love of virtue. Pope says that he was fitter to live or die than any man he knew; and that his good morals were equal to any man's; but his wit and humour superior to all mankind. Swift said, "he has more wit than we all have; and his humanity is equal to his wit." In 1750, some of his MSS. were put to the press, and published as *The Miscellaneous Works of the late Dr. Arbuthnot*, at Glasgow, in 2 vols, 12mo; a second edition appeared in 1751. These volumes contain many pieces that had appeared in Swift's *Miscellanies*, and a variety of pieces printed anonymously, some of which are unquestionably Arbuthnot's, whilst others are of doubtful parentage. His son pronounced these volumes to be an imposition upon the public, and not the works of his father, in a letter he addressed to the newspapers, Sept. 25, 1750. Positive as is this assurance, and though some few may be spurious, the style and character of many fully prove them to be genuine.

ARBUTHNOT, (Mariot,) an admiral in the British navy, was born about the year 1711. He was said to be nephew to the celebrated Dr. Arbuthnot, the friend and associate of Swift, as also of Pope. Contemporaneous with the first American war, his achievements were confined to the western world. After the failure of the French at Savannah, the capital of Georgia, Admiral Arbuthnot, the commander-in-chief of the station, prepared to escort Sir Henry Clinton and his troops on an expedition which had long been projected against South Carolina. Shifting his flag into the *Roebeck* of 44 guns, (vessels of a light draught of water being best calculated to carry into execution the service required,) he departed New York on the 26th December, 1780. Five 74-gun ships accompanied the ex-

pedition as far as the vicinity of Charlestown, which port, upon reaching, these vessels, as unavailable for future operations, were directed to leave for New York, under the orders of Captain Drake of the *Russell*, leaving the vice-admiral a squadron consisting of the *Roebeck* (44), *Renown* (50), *Romulus* (44), the *Blonde*, *Perseus*, *Camilla*, and *Raleigh*, frigates of an inferior force.

In consequence of a long continuance of inclement weather, and the interminable annoyances which the boats employed to sound the channel encountered from the enemy's forces, it was not till the 20th of March that the British squadron, after the larger ships had been considerably lightened, succeeded in passing the bar; when the enemy, who had a considerable naval force in the harbour drawn up in the order of battle, as if prepared and determined to dispute the passage, abandoned their position, and retired towards the town, where most of the armed ships, together with several merchant vessels, were sunk purposely to block up the channel and obstruct the navigation.

At the desire of Sir H. Clinton, some heavy guns were landed from the ships of war, with a detachment of seamen; and by the 9th of April the army, consisting of 7550 men, had constructed and opened batteries against the town. On the same day, the British squadron sailed and passed Sullivan's Island under a heavy fire from the forts; and soon after a brigade of seamen and marines were landed, and took possession of a post at Mount Pleasant without opposition, the enemy flying into Charlestown on their approach. Thinking it practicable to carry the fort on Sullivan's Island by storm, the vice-admiral determined to make the attempt; and on the night of the 4th of May, 2000 seamen and marines were landed. The detachment succeeded in passing the fort before daylight, unobserved by the enemy, and took possession of a redoubt on the east end of the island. The ships of the squadron being brought up to support the attack, and all being perfectly prepared to commence the assault, a summons was sent into the fort, the garrison of which almost immediately surrendered as prisoners of war.

This success was followed by the surrender of Charlestown itself, about the 11th of the same month, when the Pro-

\* Under command of captain Hudson, Order of the Gambier.

*vidences* and *Boston*, American frigates, *Ranger*, of 20 guns, *L'Aventure*, a French ship of 20 guns, a polacre of 16, and several other small vessels, fell into the hands of the British, whose whole loss during the siege did not exceed twenty-three killed, and twenty-eight wounded.

Early in the ensuing spring the enemy, according to Charnock, "encouraged by the reduced state of Arbuthnot's squadron,—one of whose ships, the *Culloden*, of 74 guns, was totally lost; the *Be' J'd*, of the same force, dismasted; and two other ships, one of 64 (the *America*) driven to sea; the other of 5 guns (the *Adamant*), absent,—are said to have contemplated an attack on the British admiral, who then lay in Gardiner's Bay, Long Island. This attempt, however, they resolved to abandon on more mature reflection and better information concerning the position of the British ships. Foiled in their first project, the enemy next directed their attention to the small naval force which had been despatched from New York to cooperate with General Arnold on the Virginia station. In this they were also disappointed; but on their return were fortunate enough to capture the *Romulus* of 44 guns, whose captain had not been apprised that an enemy was off the coast.

Embarking two thousand troops, the French *chef-d'escadre* put to sea, with a strong easterly gale on the evening of the 8th of March. Arbuthnot, who had accurate intelligence of the enemy's motions, prepared to pursue on the following day, and on the 10th was fortunate enough to clear the coast of Long Island with the whole of his squadron, having by great exertions, working night and day, put the *Bedford* in a state fit for service. On the 16th the French squadron was discovered steering for the Cape of Virginia, and after much manoeuvring, and manifesting little inclination for battle, were brought to distant action about two o'clock. The enemy began to fall into disorder after an hour's contest; but a thick haze, which had prevailed previous to, and during the action itself, together with the disabled state of some of the British ships which led into action, made it impossible to pursue the partial advantage, and rendered the contest indecisive. The British chief put into Lynnhaven bay, where he had it in his power to cover and protect the operations of the

army in Virginia; and the French, defeated in all their projects, returned unsuccessful to Rhode Island.

So says Charnock; but we place more confidence in the accounts of officers who participated in this "unsatisfactory fight." In the *Political Magazine* and *Parliamentary Journal* for May 1781, are several letters from parties concerned. One writer unhesitatingly asserts, "more might have been done;" and adds: "As for the two admirals, they had little share of the action; and the ships astern never came in, owing to the blunder of ordering the signal for the line at two cables' length asunder, and keeping it up the whole time; whereas, had he (the admiral) *hauled it down*, our ships would have each taken one of the enemy, and have stuck by her; when, no doubt, almost the whole of the French fleet would have been *taken, sunk, or destroyed*."

In another letter from an officer present, it is asserted that "the whole cause of our *failure* was the admiral not hauling down the signal for the line, and making the signal for close action." This officer concludes his letter in the following words:—"I am tired of telling our misfortunes; I wish I could obliterate such a day out of my memory."

The fact is, Arbuthnot was a sorry tactician; he permitted the French to out-manceuvre him in every evolution performed. His courage was never doubted; but, like many of his contemporaries, he was deficient in skill, and let slip the opportunity at which it was most desirable to engage the enemy. *Vide* Sir Charles Ekin's *Naval Battles*.

Shortly after this encounter, the vice-admiral proceeded to England, struck his flag, and during the war remained unemployed. He died in London the 31st Jan. 1794, having attained the rank of admiral of the blue, and reached the advanced age of eighty-three.

ARC, (Jeanne d.) See JOAN.

ARC, (Philippe Auguste de Ste Foix, Chevalier d.) natural son of the comte de Toulouse, died in 1779; leaving, besides some other publications, a *Histoire Générale des Guerres*, 1756-8, not completed, and *Histoire du Commerce et de la Navigation des Anciens et des Modernes*, 1758, of which that part relating to the commerce of the ancients only was executed. (Biog. Univ.)

ARCA, (Lionardo dell.) an Italian engraver, who flourished about the year 1600. He engraved, according to the Abbé de Marolles, some plates of orna-

\* On this occasion captain Cosby, in the *Roaduck*, distinguished himself in an eminent manner.

ments and grotesque figures. (Heineken, *Dict. des Artistes*. Bryan's *Dict.*)

ARCADIO, (Jean François,) a Piedmontese physician in the sixteenth century, born at Bistagno, in the district of Montferrat. He published, *De secundâ Venâ in Pleuritide*, Asti, 1609, in which he recommended bleeding for the pleurisy, and which was attacked by Roseo, and defended by Arcadio in his *Discurso sopra l'Antilogia del Roseo. H'ne pillow, Parafraasi sopra la* ~~Antilogia del Roseo~~ *Antilogia del Roseo*, Loano, 1618.

Alexander Arcadio, who lived in the seventeenth century, is also known as the author of several works on medicine, politics, and morals. (*Biog. Univ. Suppl.*)

ARCADIUS. A grammarian of Antioch, wrote a *Treatise on Orthography and Syntax*, and an *Onomasticon*, which Suidas describes as prodigious. His treatise on accents, however, is of little value as regards the quotations from the lost writers of antiquity, and is in fact only an extract from the *Catholicon* of Herodian. It was printed by E. H. Barker, at Leipzig, 1819, from two MSS. preserved at Paris; but neither of them are so valuable as the one at Copenhagen, whose various readings are given by Dindorf, in his *Grammatici Græci*, vol. i. p. 48. Leips. 1823.

ARCADIUS, (born 377, began to reign 395, died 408, A. D.) the eldest son of Theodosius the Great, and Flaccilla. He was born in Spain, in the habitation of a private family, but educated in the imperial palace at Constantinople, and was equally weak and wicked as if he had lineally inherited the purple from the sons of Constantine. His evil or imbecile temper first manifested itself in the treatment of his tutor Arsenius, who preferred fifty-five years of rigid penance in the monasteries of Egypt to the duties imposed upon him by Theodosius. The life of Arcadius would not be worth recording if it did not form a connecting link with those of Alaric, Chrysostom, Rufinus, and Stilicho, and if he had not been one of the principal instruments in the dismemberment of the Western empire. In his seventh or eighth year he was proclaimed Augustus by his father; and in his eighteenth, became the nominal master of the world, from Thrace to the confines of Ethiopia, and from the Euphrates to the western half of Illyricum. At his decease, Theodosius entrusted his sons to the care of his two ablest ministers, Honorius to the brave and loyal Stilicho, and Arcadius to Ru-

finus, a Gallic jurisconsult, the prefect of the East, a man accused of many vices, and probably guilty of them all. His avarice ruined, his cruelty alienated, his intrigues betrayed the provincials, and he regarded the emperor as his pupil rather than his sovereign. He projected a marriage between his only daughter and his ward; but the weakness of Arcadius, more perhaps than aversion to the match, disappointed the prefect in schemes of engrafting on the imperial line the obscure descendant of a Gallic family. The absence of Rufinus at Antioch transferred the emperor to the management of the eunuch Eutropius; and Eudoxia, the daughter of Bauto, a general of the Franks in the service of Rome, was raised to the rank of empress of the East. Eutropius at first shared, and afterwards, contested his authority over Arcadius, to whom a master was necessary, with Gainas the Goth, and Eudoxia. Under the reign of these successive favourites, the subjects of the eastern and western divisions of the empire learnt to regard each other with mutual hatred and jealousy; and by the appointment of Alaric (see ALARIC) to the government of the eastern Illyricum, which the suspicion or the dread of Stilicho, which the empress and her rivals agreed in entertaining, recommended to Arcadius, the Goths acquired, in a well-employed repose of four years, the superior arms and tactics of the Romans. The latter part of a reign equally feeble and calamitous, was occupied with the persecution of Chrysostom; and a religious quarrel, produced by the imprudence of the saint and the resentment of Eudoxia, deluged with blood the streets of Constantinople. Arcadius, who had alternately submitted to his ministers, his eunuchs, and his wife, died at the age of thirty-one in the thirteenth year of his reign, on the 1st of May, 408. It is impossible to delineate a character in which there is not a single trace of independent thought or action; but it may be proper to mention the only symptom of prudence or feeling that has been even fabulously attributed to Arcadius. Considering the helpless condition of his son (see THEODOSIUS II.), who had not reached his eighth year, the dangers of a minority, and the ambition of a powerful neighbour, Arcadius is said to have bequeathed, under trust, the sceptre of the East to Jazdegerd, the active and aspiring monarch of Persia. The story is more remarkable from its

proceeding to state that the royal guardian discharged his trust with fidelity. Procopius, however, and tradition (see Agathias, lib. iv. Niebuhr. ed.) are the sole authorities for the *testament* of Arcadius (see also 'Jezdegerd,' in the *Biographie Universelle* de Michaud). The personal appearance of Arcadius corresponded to the imbecility of his mind. His stature was low, his figure and demeanour ungraceful, his eyes small and inexpressive, his speech slow and embarrassed, and in the ceremonies of the imperial station, he required the presence of a prompter for his words and motions. By Eudoxia he left one son, Theodosius II., and four daughters, Eucilla, Pulcheria, Arcadia, and Marina. See Ducange, *Fam. Byzantina*, p. 70.

ARCÆUS, (Franciscus) a celebrated Spanish physician, who in 1573, in his eightieth year, wrote a treatise on the cure of wounds, *De Recta Curandorum Vulnerum Ratione*, which was printed at Antwerp the year following, and went through several editions in the seventeenth century. In it he anticipated many of the processes of the modern practice of surgery.

ARCANO, (Giovanni Mauro d') commonly called Il Mauro, a celebrated Italian burlesque poet, lived about 1530. He was secretary to the cardinal Alexander Cesarini, and seems to have lived on terms of intimacy with most of the clever men of his time. His performances have been printed with those of Berni, the most distinguished author in this species of composition, and consist of twenty-one Capitoli. He was an irreconcilable enemy of Aretino, whom he attacked in his poems. (*Biog. Univ.*)

ARCASIO, (1712—1791,) professor of civil law in the university of Turin, distinguished for his knowledge in Roman jurisprudence, and known by a work entitled *Commentaria juris Civilis*. Turin, 1782. (*Biog. Univ.* Biblioteca Oltremontana.)

ARCERE, (Louis Etienne,) was born at Marseilles in 1698. In 1743 he went to reside at Rochelle, became perpetual secretary to the Royal Society of Agriculture, and together with his colleague Jallot, was engaged upon the *Histoire de la Rochelle et du Pays d'Aunis*, which appeared in 1756. It is a complete account of one of the smallest provinces in France, and is remarkable for the curious research and exact knowledge of facts, as well as the sound views which it displays. Arcere died at Rochelle in 1782. His

other works are, *Journal Historique de la Prise de Mahon*; *Mémoire Apologétique de la Revolution de Corse* en 1760; and several memoirs published by the Academy of Rochelle. (*Biog. Univ.*)

ARCESILAUS, the son of Seuthes, or Scythes, according to Apollodorus, quoted by Diogenes Laertius, was born at Pitane in Æolia, and was the founder of the New Academy; the peculiar doctrine of which was to deny the certainty of every proposition, and hence he was accustomed to dispute on both sides of a question. His chief weapon was the Socratic interrogation, and his principal arguments drawn from the writings of the dead. He is described in a fragment of Numenius, preserved by Eusebius in P. E. xiv. 5, as of a ready and lively wit, and of an engaging person; and though he was employed, to use the words of Bayle, in the boldest attempt ever made by a philosopher, the rejection not only of the testimony of sense, but of reason; yet, says Numenius, he spoke so well and looked so beautiful, that it was equally difficult to resist the eloquence of his tongue and the fascination of his form; and thus, while his opponents were either vanquished by arguments, or rendered speechless by admiration, it seemed as if no opinions could be right or wrong except such as were approved or condemned by Arcesilaus. His favourite motto was the sentiment of Hesiod—

"All things the gods from minds of mortals hide;"

and as he carried out, beyond all the bounds of rational scepticism, the modest doubts of Socrates, by asserting that Socrates could not even say he knew nothing, Cicero has accused him of introducing into philosophy, what Tiberius Gracchus did into politics, a restlessness of mind as fatal to the morality, as the other was to the happiness of man; while, in allusion to the contradictory opinions which his principles necessarily gave rise to, it is prettily observed by Numenius that he was a hydra, devouring and devoured by itself, and this too with an equal want of judgment, and a total disregard of decency. It has been said that the object he had in view for thus overthrowing all the grounds, not only of belief but conviction, was merely to oppose the dogmatism of Zeno; and the tradition is supported not a little by the fact that, though his tenets tended to destroy all the distinctions between right and wrong, yet his conduct was generally such as to extort even the admiration of more liberal opponents.

For when some one said that the life and principles of Arcesilaus were of a piece—"Hold your tongue," said Cleanthes; "for if he destroys all the received ideas of duty by his words, he supports them with his acts;" where he probably alluded to the well-known anecdote, that when Arcesilaus visited a sick friend, who was unwilling to expose his poverty, the philosopher, on some pretence, bidding the invalid raise his head from the pillow, secretly placed under it a purse of money, in order, says Seneca, that the too bashful man might consider it rather as a god-send than a gift. Thus it might have been said of him, as of the man of Ross, celebrated by Pope, that he

"Did good by stealth, and blushed to find it fame."

For when Cleanthes stated that his life gave the lie to his doctrines, Arcesilaus repudiated the compliment, and called it flattery; on which Cleanthes asked, "Is it flattery to assert that you say one thing and do another?" where, says Bayle, there is an allusion to a line in Homer—the very author of whom Arcesilaus was so fond, that he called the Iliad his mistress, and never retired to rest without reading a portion of it; and it is from Homer that he probably imbibed a taste for poetry; but, like Plato, he seems to have tried his hand only on epigrams, two of which have been perpetuated by his biographer Diogenes. Unlike the son of Aristo, he wrote no works on philosophy, or destroyed rather those he did write, after he had been detected in the act of correcting them. Although he took no part in public affairs, he was still accused of courting the favour of the multitude, in consequence probably of the liberality with which he distributed alms to the needy, which he was enabled to do by funds furnished by his brother, who had an estate in Pitane. Amongst the persons who made themselves conspicuous by their abuse, Ælian has, in V. H. xiv. 26, given the name of the poet Antagoras; to whom, however, the philosopher would not deign to give a reply, feeling no doubt that the abuse of some people is the highest praise. He died at the advanced age of seventy-five, in consequence of drinking an immoderate quantity of wine.

Diogenes mentions three other persons of this name:—1. A writer of the old comedy, not quoted elsewhere. 2. An elegiac writer. 3. A sculptor, the son of Aristodemus, on whose statue of Diana Simonides wrote some verses. There is also a fourth, the son of Battus, who

was defeated by his brother Learchus, and, after drinking poison, strangled, as we learn from Herodot. iv. 159. To these may be added two mentioned by Polybius; one of whom, a countryman of the historian, took a part in public affairs, and was sent as an ambassador from the Achæans, to effect a reconciliation between Antiochus Epiphanes and Ptolemy; and the other, who was sent by some Spartan exiles to Rome, but was taken by pirates and murdered.

ARCESILAUS, the name of two painters and another sculptor. One of the former was a Greek painter of Pharos, a contemporary with Polygnotus, and who painted in encaustic. Of the other painter we have no account. Arcesilaus, a sculptor of Rome, lived sixty-five years B.C. He was employed by Lucullus. Varro speaks of him with praise, and mentions a group in marble, of one piece, from his hand, representing a lioness playing with cupids. (*Biog. Univ.*)

ARCHAGATHUS, (*Ἀρχαγᾶθος*), son of Lysanias, and an inhabitant of Peloponnesus, is said to have been the first foreign surgeon that settled at Rome, A. U. C. 535, B. C. 219. (Cassius Hemina ap. Plin. Hist. Nat. lib. xxix. cap. 6.) He was at first very well received, the Jus Quiritium (which comprehended all the rights of Roman citizens) was given to him, a shop was bought for him at the public expense, and he was called "Vulnerarius," or "the Healer of Wounds." Soon, however, on account of the (real or supposed) cruelty of his mode of using the knife and cautery, the people, who were unaccustomed to these operations, changed his name to "Carnifex," or "Executioner," and conceived a great aversion for the profession of medicine and all who practised it. The composition of a plaster, invented either by this person or another of the same name, is given by Celsus, *De Re Med.* lib. v. cap. 9, § 27.

ARCHDALL, (Mervyn,) an exemplary protestant divine, and learned antiquary, was born in Dublin in 1723, and died in 1791. After forty years of intense application to the records relating to the monastic foundations of Ireland, he published, in 1786, an abridgement of his labours, under the title of *Monasticum Hibernicum*. He published also, in 1789, an edition of Lodge's *Peerage of Ireland*, which he increased from four to seven volumes. The cause of the extension of the latter work, however, is attributed to Mrs. Archdall's skill in decyphering the short-hand notes of Mr. Lodge.

**ARCHDEKIN**, (called also Mac Gilla Cuddy; Richard,) an eminent Jesuit, born at Kilkenny in 1619, and died at Antwerp about 1690. He is the author of several works, some of which were exceedingly popular, particularly an *Essay on Miracles*. His *Theologia Tripartita Universa, sive Resolutiones Polemicæ, Practicæ, Controversiarum et Questionum etiam Recentissimarum quæ in Scholâ et in Praxi per Omnia Usum præcipuum habent, Missionariis, et aliis Animarum Curatoribus et Theologiæ Studiosis solerter accommodata*, was published in its fifth edition at Antwerp in 1682, 3 vols, 8vo. The eleventh edition appeared at Venice in 1700, 4to. At the time the eighth edition was undertaken there were sixteen thousand copies of this work disposed of, and a great demand for more.

**ARCHEBULUS**. A lyrical writer at Thebes, and the inventor of a kind of verse called after his name, as stated by Hephæstion.

**ARCHEDAMUS**, **ARCHEDEMUS**, and **ARCHIDEMUS**, for so the word is written respectively by Strabo, Plutarch, and Cicero, was a Stoic of Tarsus or Athens, and wrote some treatises on the Voice and the Four Elements; of which only a fragment has been preserved by Stobæus in *Eclog.* xcix. According to Plutarch, he left behind him in Babylon a succession of Stoic philosophers.

**ARCHEDICUS**. A writer of comedy; two of his plays are quoted by Athenæus, and we learn from Suidas that he directed his satire against the nephew of Demosthenes.

**ARCHELAUS**, the son of Apollodorus or of Myson, was born at Miletus, and migrated to Athens; and after studying philosophy under Anaxagoras, became, as some assert, the teacher of Socrates. He was the first to introduce at Athens the physical philosophy taught in Ionia. According to his theory, heat and cold proceeding from, or accompanied by, moisture, were the two principles of creation; and he taught that all animals were produced from the earth, which sent up a mud-like substance, of the colour and consistency of milk; while in morals, he said that the ideas of right and wrong are the creatures of law, and not of nature. He seems to have been a poet too; at least Plutarch says that he wrote some elegiac verses to console Cimon for the loss of his wife.

Of the other persons of the same name there are, 1. The geographer, who wrote an account of the countries traversed by

Alexander, and to whom perhaps ought to be attributed the work on rivers quoted by Pseudo-Plutarch, i. p. 1148, Xyl. 2. The author of a poem, called *ΔΙΟΦΥΗ*, a word that has puzzled the learned not a little; although it is easy to see that the correct reading is *ΔΙΥΟΦΥΗ*, "mud-born," in allusion to the doctrine of Archelaus; to say nothing of the fact, that in Greek no words are compounded of two adjectives. He is called by Athenæus (ix. p. 309, C.) the Chersonesite, and is identified by Schweighæuser with the Archelaus of Egypt, quoted by Antigonus, Caryst. H. M. ss. 23, because there was a town of Chersonesus not far from Alexandria. The poem was written in iambics, as the same scholar infers from Athenæus, xii. p. 534, E. 3. The writer on stones, who was probably the Milesian; for according to his doctrine, stones might be considered only as earth, with its moisture evaporated by heat.

**ARCHELAUS**, king of Macedon, was the natural son of Perdiccas, who left to his care Alcetas, his legitimate son and destined successor. He was, however, removed by Archelaus, who assumed the crown himself. During a reign of fourteen years he materially added to the resources of his kingdom, by the construction of forts and roads; kept up a large army, and built ships; and extended his patronage to literature and art. He was assassinated b. c. 398.

**ARCHELAUS**, one of the most able generals of Mithridates in his war with Sylla. Convinced of the superiority of the Roman power, and becoming suspected by Mithridates, he ultimately found shelter among the Romans.

**ARCHELAUS**, son of the preceding, remained attached to the Romans, and was made by Pompey high-priest of Comana in Armenia, and afterwards married the daughter of Ptolemy, and became, for a short time, king of Egypt. He was killed in battle with the soldiers of Gabinius, b. c. 56.

**ARCHELAUS**, son of the preceding, by Glaphyra, was made king of Cappadocia by Mark Antony, in place of Ariarathes X. He was with Antony at Actium, but nevertheless was confirmed in his sovereignty by Augustus. He was sent for to Rome by Tiberius, and died there A. C. 17, after which Cappadocia became a Roman province.

**ARCHELAUS**, son of Herod the Great, was tetrarch of Judea and Idumea, but was deprived of his power by Augustus, in the year 6 A. C.

**ARCHELAUS**, bishop of Cascara, a city on the confines of Mesopotamia, remarkable for a dispute which he maintained against the Manichæans, in the year 277, when the doctrines of that sect had spread widely in Persia, and threatened to infect the rest of the East. He has been erroneously supposed to be bishop of Haran, or Charræ, but Assemani (vol. i. p. 555) has satisfactorily shown the source of this mistake.

The greater part of the above-named disputation, and the whole of the author's letter to Diodorus, who had consulted him on the spread of the errors of Manes, were published by Valesius at the end of the *Annotationes in Socratem et Sozomenum*, and a fuller, but still imperfect edition, by Zacagnius, prefect of the Vatican.

**ARCHELAUS**, a sculptor, born at Priene in the age of Claudius. He executed a small bas-relief of the Apotheosis of Homer, on which appear, in a Greek inscription, the name and country of the sculptor. This work is said to have been dug up, about the year 1658, from beneath the Appian way, near Albano, in a place formerly called Bovillas. The emperor Claudius had a palace near that locality, and it seems probable that it was decorated with this sculpture. (*Biog. Univ. Lempriere's Class. Dict.*)

**ARCHELAUS**, (Ἀρχελαός), an Egyptian, who wrote, in Greek verse, a work on the wonders of Natural History, (*περὶ τῶν παραδόξων*), addressed to Ptolemy. His date is uncertain, but as he is quoted by Antigonus Carystus (*Hist. Mirab.* cap. 23) he probably lived in the 3rd century B.C. Only a few of his verses have been preserved, in which he says that scorpions spring from the putrid carcase of a crocodile, wasps from that of a horse, and bees from that of an ox. (*Antig. Car. loco cit.*; Varro, *De Re Rust.* lib. iii. cap. 16.) Another person of the same name is mentioned by Athenæus (*Deipnos.* lib. ix. § 76, p. 409), and Diogenes Laertius (*Vit. Philosoph.* lib. ii. cap. 4, § 17), as having written a work, *Περὶ τῶν ἰδιοφύων*, *De iis quæ propriæ Naturæ sunt*; he is called *χερρονήσιος*, an inhabitant of Chersonesus. A person of the same name is quoted by Pliny, *Hist. Nat.* xxviii. 6; Galen, *De Medic. kara vomous*, ix. 6; and Aëtius, *Tetrab.* iv. serm. 4, cap. 133; but it is not possible to say exactly to whom all these passages refer.

**ARCHEMACHUS**, a writer on the affairs of Eubœa, is known only by a

fragment of his third book found in Athenæus.

**ARCHENHOLZ**, (Johann Wilhelm von,) was born near Dantzig in 1745, and received his early education at the cadet's school in Berlin. In his fifteenth year he entered the Prussian army, in which he served till the conclusion of the seven years' war. At the peace in 1763 he received his dismissal in consequence more especially of his fondness for gaming, which had come to the knowledge of his king, Frederick II. Upon this he set out on his travels, and during a space of sixteen years passed through most parts of Germany, Switzerland, England, Holland, the Austrian Netherlands, France, Italy, Denmark, Norway, and Poland. He has been accused, by a contemporary writer, of acquiring funds for this journey by practices too similar to those which had procured his dismissal from the Prussian army; but this account seems to be at least deeply coloured by the prejudices of the biographer, and by the envy of an unsuccessful rival. Whilst in Italy he had a fall from his horse, which fractured his leg, an accident from which he never fully recovered. On his return to Germany he resided in Dresden, Leipsic, and Berlin, but more especially in Hamburg, and lived by his literary labours. Without possessing profound learning, he had a considerable acquaintance with modern languages, an extraordinary spirit of observation, and a peculiar talent for collecting information; to this he added much knowledge of the world and of mankind, and the faculty of seizing the most important and characteristic points of a subject, and of expressing them in the most lively and expressive language. All this, with a nice tact in adapting his subjects to the taste of the day, earned him considerable popularity, and a great share of influence. His first literary employment was the publication of a monthly journal, the *Neue Literatur und Volkerkunde*, which was continued for nine years, from 1782 to 1791, and was remarkable for the nice feeling of the popular taste, and the best means of meeting it, which distinguished our author. A more important work was his *England and Italy*, a book which has been translated into almost all the languages of Europe. In this work he has spoken of Italy with a feeling of prejudice against that country, which accompanied him through life, and was apparent as well in his public writing as in his most confidential conversation.



The part relating to England is written in a very different spirit, and perhaps lies open to the opposite charge of an exhibition of over-partiality. This feeling showed itself in the choice of a subject for his next work, the *Annals of British History*, from the year 1788; a work which, in spite of many errors as to facts, which even the author's fellow-countrymen have not been slow to discover, has done much to extend among them the knowledge of the English political history at a very interesting period. In 1787 he began the *English Lyceum*, a periodical work, continued under the title of the *British Mercury*, to promote the reading and study of the English language among the Germans. His *History of the Seven Years' War* first appeared in the *Historische Taschenbuch* of Berlin for 1789, but was republished in a much more extended form in 1793 and in 1801. This has been thought worthy of a translation into several modern languages, and also into Latin, by Reichard (*Baireuth*, 1790), an honour which it deserved for the accuracy, clearness, and elegance of its composition. He wrote also, the *History of Queen Elizabeth*, for the *Leipsic Kalender für Damen*; the *Conspiracy of Fiesco*; and the *Life of Pope Sixtus V.*; and a valuable *History of the Buccaneers*. His *History of Gustavus Vasa* is an interesting account of the reign of a monarch whose accession will long be an epoch in Swedish history, but there is little of that historical novelty which might have been anticipated from the author's announcement of his access to new sources of information. Archenholz translated Orme's *History of Hindostan* into German, but the translation appears to have been deficient in those explanatory additions which were necessary to render this work available to German readers. The last twenty years of Archenholz's life were devoted to political writing, as editor of the *Minerva*, an historical and political journal, commenced in 1792 and continued till the editor's death, in 1812, with a few interruptions. Following cautiously the public feeling, he contrived always to preserve the appearance of an impartial writer; the paper, however, is of great value for the political history of the time. Archenholz died at his estate near Hamburg, at the age of seventy-one.

ARCHER, (Dr. Thomas, 1553—1630,) a distinguished clergyman of the Church of England. He was a fellow of Trinity college, Cambridge; took his degree of

A.M. in 1582; and was admitted chaplain to his near kinsman, Dr. John May, bishop of Carlisle, in October, 1584. After Dr. May's death (viz. in 1599) he became chaplain to archbishop Whitgift.

In 1589, Dr. Archer was presented to the living of Houghton-Conquest in Bedfordshire, where he continued rector forty-one years. Happening to preach before James I. at the neighbouring village of Hawnes, in 1605, Archer so pleased the king that he was sent for at the close of the sermon, and appointed his majesty's chaplain in ordinary. His text was from Canticles, ch. ii. ver. 15. This circumstance is carefully recorded in a curious MS. volume, which has descended to the successive incumbents of Houghton-Conquest, and from which these biographical particulars are derived. In the same volume are enumerated the other several occasions on which Archer had the honour of preaching before the king and his court. The entries which this volume contains are, in some few instances, valuable, but of the greater number the interest is merely local; all, however, tend to show that their author was pious, amiable, and intelligent; and he is proved to have been a liberal benefactor to the church and parish of Houghton.

In 1629, as if conscious of his approaching end, Archer raised a monument to himself, immediately above the grave which, six years before, he had prepared for the reception of his body, and survived that act only a few months. His singular epitaph, written by himself, may be found in Lysons' *Hist. of Bedfordshire*.

ARCHER, (Sir Simon, born 21st September, 1581,) an antiquary of the former half of the seventeenth century, who resided at Umberslade, in the parish of Tamworth. He was the son of Andrew Archer, of the same place. He lived at a time when the attention of persons of an imaginative and historical turn of mind were much directed on the possibility of giving authentic accounts of the several districts into which the kingdom is divided, and fasti of the persons holding eminent situations within those districts, or genealogies of the families who had been their more considerable inhabitants; and for this purpose he consulted the chronicles, and examined many records, both in public depositories and in private hands, emulating in this what was doing on a larger scale by Gascoign and Dodsworth, Burton and Ferrars, and some others who prepared the way for Dugdale and other persons of



the same turn of mind in the succeeding generation. Sir Simon Archer's collection seems to have related chiefly to the county of Warwick, but we find him also contributing to the Vale Royal, by Daniel King, a manuscript containing Webb's Survey of the County of Chester. His collections for Warwickshire were used by Sir William Dugdale, when he published his *Antiquities* of that county; and one of the circumstances of the life of Sir Simon Archer which connects him worthily with the literary history of his time, is that he was an early friend and patron of this eminent person, as Dugdale in the account which he prepared of his own life has gratefully mentioned, introducing him to many of the gentry of the county, and afterwards, in London, to Sir Henry Spelman and other eminent antiquarian scholars. Sir Simon Archer received the honour of knighthood from king James, on August 21, 1624. He married a daughter of Sir John Ferrars, of Tamworth-castle, and had several children. He was living in 1654. There are many of his Letters in the Correspondence of Sir William Dugdale, published by Mr. Hemper, in 4to, 1827. His great-grandson, Thomas Archer, was created a peer by king George II.

ARCHER, (Thomas,) an English architect, who flourished during the early part of the eighteenth century. He was a pupil of Sir John Vanburgh, who, being appointed surveyor-general for the new churches in London, which were to be built by the grant of queen Anne, gave several of them to his pupils. The new church of St. John the Evangelist, in Westminster, fell to the lot of Archer, and was built in 1728. The plan consists of an oblong with rounded corners, having at the east and west ends deep recesses for the altar and vestry, and on the north and south sides, bold projecting enclosed porticos, flanked on each side by a tower, making four in all, and which now have staircases, to afford access to the modern galleries. At first the interior was enriched by columns, and there were no galleries: so that the inside must have originally been extremely effective. In 1741, the interior and roof were consumed by fire, which left only the walls and columns standing. The church was then rebuilt, the columns being omitted; in 1758 galleries were added, and subsequently lengthened in 1826 by Mr. Inwood, architect. When this fine building was first completed, justice was not done to the originality and powers of the

architect; and Horace Walpole, with some other critics of the day, unable to appreciate its beauties, reprobated its cumbrous aspect, and its four towers.

The outside consists of a bold Doric order, well proportioned and elegantly profiled: the columns are about three feet four inches in diameter, and stand upon a lofty pedestal or podium, eight feet high. The north and south porticos or hexastyle, each consisting of four outer pilasters and two central columns; the three centre intercolumniations being recessed, and the outer interpilasterations being solid, these latter serve as bases to the towers, which rise at each end of the tympanæ. The entablature is surmounted by a balustrade, except over the porticos, where there are pediments broken through in the centre, for the width of three intercolumniations, to admit a kind of fantastic pedimental group, with a perforated niche. The four towers have square bases to the height of about eight feet above the springing of the pediments, and then assume a circular plan. At the angles there are isolated columns with circular pedestals and circular entablatures, projecting from the main body of the towers. Above the entablature, there is a gradually receding roof of concave profile, surmounted by a pine apple. The east and west ends of the main roof are enriched by grouped gables, flanked by large enriched scrolls or trusses in the Roman fashion.

The whole composition is impressive, and its boldness loses nothing by the graceful playfulness of the outline. There are some inaccuracies of detail, which a little more study of purer models might have corrected; but the whole is well worthy a distinguished place among the striking productions of the Vanburgh school. The exterior being entirely faced with stone, its solid magnificence forms a striking contrast to the parsimonious meanness, which distinguishes the like buildings of the present day. In vol. iv. p. 70, of Dallaway's edition of Horace Walpole's *Anecdotes of Painting*, Hethrop, St. Philip's church at Birmingham, a work of considerable merit, the quadrant colonnades at Cliefden-house, and a house at Roehampton, peculiar but striking in its effect, all given in the *Vitruvius Britannicus*, are mentioned as works of Archer. To him also is attributed the fanciful and attractive pavilion at the end of the piece of water, which faces the centre of Wrest-house, in Bedfordshire, the seat of the Earl de Grey.

This pavilion is hexagonal in plan, with a porch at the entrance: with very little attention to effect, it might be made a very graceful object, well worthy the splendid mansion, which has been recently erected by the present noble possessor from his own designs and under his own immediate direction, and in which his lordship has evinced a great feeling for art, sound discrimination, and a happy adaptation of the style chosen, which is that of the French chateau, of the time of Louis XV.

ARCHESTRATUS of GELA or SYRACUSE, for authorities differ, was the pupil of Terpsion, according to Clearchus, in Athen. vii. p. 377, B, and wrote a didactic poem on Gastronomy, or the Art of Good Living, which he dedicated to his friends, Moschus and Cleander, or Cleænus. Like Ulysses, he visited many places, and conversed with many men, to enable him to do justice to a subject, far more palatable to the taste of many persons, than are the songs of Homer and the precepts of Hesiod, whom he parodied, as may be seen in the numerous fragments preserved by Athenæus; and hence, Chrysippus considered him as the real founder of the sect of Epicurus. Of his age, nothing is known. Schweighæuser feels almost disposed to make him a companion of one of the dissolute sons of Pericles. There is another Archestratus mentioned by Athenæus, as the author of a treatise in two books on Flute-players.

ARCHËTIMUS, or ARCHIDEMUS, the philosopher and historian of Syracuse, seems like Plutarch to have written a fictitious account of the congress of the sages who met at Corinth, during the reign of Cypselus, as may be inferred from Diogen. Laert. i. 40. To the same person has been attributed the history of Arcadia, mentioned by Plutarch.

ARCHIAS of THURIUM, was the leader of the party sent by Antipater, to discover the hiding-place of Demosthenes; and for his success in that and similar occupations, he went by the name of "the exile-hunter." He was originally a tragic performer, and the master of the more celebrated Polus, and had studied oratory under Lacritus. From the part which he played in the dying scene of the life of Demosthenes, it would seem that one of his characters was that of Creon, in the Antigone of Sophocles. 2. A grammarian of Alexandria, and the master of Epaphroditus, as stated by Suidas in his account of the latter; and hence, he

has been assigned to the age of Augustus Cæsar.

ARCHIAS, (A. Licinius,) born at Antioch in the latter part of the second century B. C. He was living, advanced in years, in B. C. 61, but the dates of his birth and death are not known. The poetical talents of Archias developed themselves early. The reputation they procured him, even in boyhood, in his native city, was confirmed and extended subsequently in a journey through Asia Minor and Greece. But the oppressed and impoverished provincials could afford him little beyond barren admiration; and Archias sought in Italy and at Rome a more solid recompense for his productions. After spending some time in southern Italy, where his lectures and recitations obtained for him the freedom of Tarentum, Locri, Rhegium, and Neapolis, he proceeded to Rome in B. C. 102. The Luculli received him into their house, continued their protection or their friendship to the end of his life, and conferred upon him their *gentile* name Licinius. Through Cæcilia Metella, mother of the afterwards celebrated Marcus and Lucius Lucullus, Archias was recommended to the Metelli also. These families were his principal patrons; but the sons of the most illustrious houses in Rome were placed under his care, and he numbered among his friends or his pupils the Lutatii, the Octavii, the Drusi, the Hortensii, Æmilius Scaurus, and Marcus Cicero. He accompanied L. Lucullus the elder into Sicily; and, after his banishment for malversation during the second Servile war, (Diodorus, x. p. 161,) to his place of exile, Heraclea in Lucania. At the request of his patron, Archias was presented with the freedom of this place, which, as one of the allied cities, enjoyed ampler privileges than those in which he was already a citizen. And by the Plautian and Papirian law, B. C. 90, the freedom of Heraclea entitled its possessor, on fulfilling certain conditions, to the full franchise of Rome. Archias attended the younger L. Lucullus to Asia when prætor to Sylla, in B. C. 86; to Africa, when prætor, in 76; and, in 70, to the third Mithridatic war. In 62, the right of Archias to the privileges of a Roman citizen was called in question, before the city prætor, Q. Cicero, by one Gracchus, or Gracchus. For assuming the franchise without a legal title, he would have come within the penalty of the Papian law, B. C. 66.

Why, however, Archias, a man of

blameless life, popular talents, and great reputation, was selected as an object of attack, is not clear. The Pompeians, aggrieved in the year preceding by the triumph of Lucullus, hoped perhaps to wound him by the conviction of a favoured dependant. The accusation turned on two principal points: had Archias been registered at Heraclea? This could only be proved by oral evidence, since the registry was burnt during the Marsic war. Had he complied with the terms of the Plautian and Papirian law? This was the weakest part of the defence, and apparently Archias was not, according to the strict letter of the law, a citizen, since his advocate, M. Cicero, always eludes the question, or meets it by saying that if Archias had not already the franchise, his talents and virtues long ago deserved it. The result of the trial is not recorded, but Archias was probably acquitted. The oration of Cicero, which has preserved the name of Archias from a casual existence in the Anthologia, was delivered, perhaps, after the consulship of Piso, n. c. 61; its genuineness is questioned by Klotz, *Acta Literaria*, Altenburg, 1767; and Schroeter in his edition of the *Oratio quæ vulgo fertur pro A. &c. Lips.* 1818, 8vo; defended by Platz in *Crit. Bibliothec.* 1821-22; by Frotscher, *Anmerkung, z. Cic. Red. pro Archia*, Schneeberg, 1820; and by Madrig. *Comm. de Ascon. Pedian.* p. 151, not. 8. Archias celebrated, in Greek verse, the Cimbric wars of Marius, and the Mithridatic war of Lucullus, *Cic. pro Arch.* c. 9; he had also undertaken the consulate of Cicero, *id. c.* 11. Some of the epigrams extant in the Anthologia, under the name of Archias, are by Archias of Antioch. He was celebrated for his skill in improvisation, *Pro Arch.* viii. 18; and it is not unlikely that his compositions were better suited to recitation than to silent reading. Quintilian, *Instit. Orat.* x. 7, § 19, mentions Antipater of Sidon and Archias together as *extemporary* poets. See *Cic. de Or.* iii. 50; see also, Archias in Clinton's *Fast. Hellen.* c. 12, No. 157, and Drumann, *Geschichte*. Licinii, 23, vol. iv. s. 199, and the Scholia Bobiensia in *Or. pro A. Licinio Archia*, published by A. Mai.

**ARCHIDAMIA**, a woman of Sparta, daughter of Cleades, who procured the repeal of a decree that the women should be sent to Crete on the approach of Pyrrhus, by seizing a sword, rushing to the senate house, and declaring that the women could never survive the ruin of

their country, and could fight as well as the men. (Plutarch, *Life of Pyrrhus*.)

**ARCHIDAMUS**. The name of several kings of Sparta. The first, son of Anaxidamus, is said to have reigned in b. c. 620.

*Archidamus II.*, son of Zeuxidamus, succeeded his grandfather Leotychides as king of Sparta, b. c. 476. In his reign an earthquake devastated Laconia, and the Messenians revolted and fortified themselves at Ithome, where they maintained themselves for ten years. Archidamus commanded the Peloponnesian troops against the Athenians, b. c. 431, 430, 428, and died b. c. 427.

*Archidamus III.*, son of Agesilaus, to whom he succeeded b. c. 361. He took an active part in the sacred war; and b. c. 338 went to Italy, to the assistance of the people of Tarentum, against some neighbouring states, and fell in battle.

*Archidamus IV.*, son of Eudamidas, was king of Sparta when it was attacked by Demetrius Poliorcetes, 293 b. c.

**ARCHIDAMUS**, (*Ἀρχιδάμος*), a physician of the fifth century b. c. who is mentioned by Diocles Carystus as having preferred dry friction after bathing, from the idea that oil hardens the skin. (Galen, *De Simplic. Medicam. lib. ii. cap. 18.*) A physician of the same name is mentioned by Pliny, *Hist. Nat.*, *Ind. Auct.*

**ARCHIGENES**, (*Ἀρχιγένης*), an eminent physician at Rome, in the time of Trajan, at the beginning of the second century A. D. He was born at Apamea in Syria; his father's name was Philip; he was a pupil of Agathinus; and he died at the age of sixty-three (Suidas, in *Ἀρχιγ.*), or according to the empress Eudocia (Violar. ap. Villosion, *Anecd. Gr.* vol. i. p. 65) eighty-three. He is much praised by Galen (*De Locis Affect. lib. ii. cap. 6, sq.*), who says he had learned every thing connected with the profession of medicine, and that all that he had written was worth reading; he adds, however, that he was too fond of subtle definitions (*φιλοσοφία*); that his style was obscure and negligent; and that he sometimes prescribed medicines without judgment. (*De Medicam. kara rovous*, lib. iii.) Alexander Trallianus calls him (*lib. vii. cap. 6*) *Θεοταρος*, the most divine, which is the same epithet he constantly applies to Galen; and Juvenal several times (*Sat. vi. 236; xiv. 252; xiii. 98*) mentions his name, to signify an eminent physician in general. He wrote several works on medicine and natural

philosophy (*ιατρικα και φυσικα*, Suidas) of which only some of the titles remain, together with several fragments, preserved by Galen, Oribasius, Aëtius, Paulus Aegineta, Alexander Trallianus, &c. In pleurisy he directed blood to be taken from the arm opposite to the side affected (Aëtius, Tetrab. ii. serm. iv. cap. 68). In case of an abscess of the liver, he recommends an opening to be made, though he confesses it is hazardous; he notices that when the pus escapes by the lungs and mouth, there is more danger than when it makes its way either through the integuments of the abdomen, or by the intestines (Aët. iii. 2, 4, and 5). In diabetes he recommends blood-letting (Aët. iii. 3, 31). He says that neither eunuchs nor women are subject to elephantiasis (Aët. iv. 1, 122). There are many fragments concerning *materia medica*, and among them the formula of a celebrated medicine called, after his name, 'Hiera Archigenis' (Aët. i. 3, 114). There are also several charms and amulets, in which, notwithstanding his medical skill, he seems to have placed much confidence. There is a dissertation by Harles, entitled, *Analecta Historico-Critica de Archigene Medico, et de Apolloniis Medicis, eorumque Scriptis et Fragmentis*. Bamberg. 1816, 4to.

ARCHILOCHUS of PAROS, whose father was Telesicles, and mother, Enipo, a slave, lived, according to Herodotus, i. 12, in the time of Gyges, and was contemporary, says Cicero, with Romulus. To him we owe the invention of the Iambic measures, found in the Comedies of Aristophanes, the Fables of the Pseudo-Babrius, and the Epodes of Horace, together with the Trochaic and some other varieties of versification. Quintilian has said of him and of Homer, that invention and perfection went hand in hand in them alone. Such was the bitterness of his satire, that he drove not only Lycambes, who had promised his daughter, Neobule, to the poet, and afterwards married her to a wealthier suitor, to hang himself, but his daughters likewise to follow the example of their father. The story has, however, been called in question of late years, though on scarcely sufficient grounds. Although the united voice of antiquity places him amongst the greatest of poets, the few fragments that have been preserved do not enable us to judge of the truth of such commendations; but of his indelicacies, which were such as to induce the emperor Julian to prohibit their perusal by the priests, we can get a glimpse from one or

two passages. Like his imitator, Horace, he was better able to handle a pen than a spear, and was not ashamed to throw away his shield in the endeavour to save his life; in which, however, he seems to have been unsuccessful, as he met his death at the hands of one Calondas of Naxos, whose surname was Corax, "a raven," and who, when he went to Delphi, was ordered to leave the temple, as being the murderer of a servant of Apollo, although he pleaded that he had done it fairly in war. Bitter as was the pen of Archilochus, it could still employ itself in subjects of a mournful cast, as shown by his poem, which, like Falconer's, was called the Shipwreck, and written on the loss of his brother-in-law at sea. A fragment of it has been preserved by Plutarch; while of the other remains of the poet, the fullest collection is by Liebel, Lips. 1812. Gaisford, in *Poetæ Minores Graeci*, Oxon. 1814, which was reprinted by Dindorf, Lips. 1823, who had added a few references to critics, omitted by Gaisford, and taken not the least notice of Liebel's work, although a second edition of it is quoted by Hermann, in his *Dissertation. de Particula Ar, ii. 13*, but which is only the first with a new date in the title-page, 1818 instead of 1812.

ARCHIMEDES. The most celebrated of the Greek mathematicians, born about 280 B. C. at Syracuse, and related to Hiero king of Sicily. He was remarkable for his extraordinary application to mathematical studies, but more so for his skill and surprising inventions in mechanics. He excelled likewise in hydrostatics, astronomy, and optics; he exhibited the motions of the heavenly bodies in a pleasing and instructive manner, within a sphere of glass of his own contrivance and workmanship; he likewise contrived curious and powerful machines and engines for raising weights, hurling stones, darts, &c., launching ships, and for exhausting the water out of them, draining marshes, &c. When Marcellus the Roman consul besieged Syracuse, the machines of Archimedes were employed; these showered upon the enemy a cloud of destructive darts, and stones of vast weight and in great quantities; their ships were lifted into the air by his cranes, levers, hooks, &c., and dashed against the rocks, or precipitated to the bottom of the sea. Nor could they find safety in retreat; his powerful burning glasses reflected the condensed rays of the sun upon them with such effect that many of them were burnt. Syracuse was, however, at last

taken by storm, and Archimedes, as it is said, too deeply engaged in some geometrical speculations to be conscious of what had happened, was slain by a Roman soldier. Marcellus was grieved at his death, which happened 210 B. C., and took care of his funeral. Cicero, when he was questor of Sicily, discovered the tomb of Archimedes overgrown with bushes and weeds, having the sphere and cylinder engraved on it, with an inscription which time had rendered illegible.

His reply to Hiero, who was one day admiring and praising his machines, can only be regarded as an empty boast. "Give me," said the exulting philosopher, "a place to stand on, and I will lift the earth." *Δος μοι που στῶ, καὶ τὴν γῆν κινήσω.* This, however, may be easily proved to be impossible; for, granting him a place, with the simplest machine, it would require a man to move swifter than a cannon-shot during the space of a century, to lift the earth only one inch in all that time. Hiero ordered a golden crown to be made, but suspecting that the artists had purloined some of the gold and substituted base metal in its stead, he employed our philosopher to detect the cheat. Archimedes tried for some time in vain, but one day as he went into the bath, he observed that his body excluded just as much water as was equal to its bulk; the thought immediately struck him that this discovery had furnished ample data for solving his difficulty; upon which he leaped out of the bath, and ran through the streets homewards, crying out, *εὕρηκα! εὕρηκα!* *I have found it! I have found it!*

Of all the mathematicians of antiquity, Archimedes is confessedly the first for power and originality. In his treatise entitled *Ψαμμίτης*, or *Arenarius*, he shows the means of accomplishing what, in his time, appeared to all others to be impossible. This treatise stands, from its subject, distinct from the rest of his works, but it is not on that account the less interesting or valuable. It gives us, indeed, no specimen of that beautiful geometry, in which the ancients taught by their example the most perfect form of close and logical reasoning; but if its want of this attraction has made us less familiar with it, the same circumstance adds a certain variety to the method of investigation which it pursues. He addresses his work to Gelo, the eldest son of Hiero. It appears that the grains of sand at Syracuse had been held by some to be infinite, and that even those who

could not admit such an unqualified assertion, still considered them to exceed any numbers that could be assigned for them. Here was the question that brought Archimedes to the very verge of the fluxional calculus! This appears to be a speculation from which no practical advantage was likely to be produced, and none possibly was derived from the mere resolution of the question; but in the means which Archimedes devised for this purpose, we find the principle not only invented, but brought into actual operation, which in our later times has formed one of the greatest means of shortening labour in the conduct of arithmetical processes. The excellence of the Oriental numerals has reduced the Grecian arithmetic to an object of historical curiosity, and we can only admire the ingenuity of those who could work with such awkward implements. The *Arenarius*, indeed, is employed rather on the arrangement than the notation of numbers, but the imperfection of that notation would, in any common hands, have probably soon put a stop to the inquiry. No one can read the treatise without finding how much more clearly he can follow the reasoning of it, by reducing the several parts to the figures which we have now in use; how much, therefore, must the difficulty have been increased when the ideas to be expressed were entirely new! Archimedes, however, confident in his powers to overcome the difficulty, at once endeavoured to take it in its greatest possible extent, and asserted that he could assign the numbers which should exceed not only the sands of Syracuse and Sicily, but what would be sufficient to fill a sphere equal to the earth, or even to the universe itself. An English translation of the *Arenarius* was published at London in 1784; it is the work of Mr. George Anderson, and is extremely well performed.

The quadrature of the parabola, accomplished in two different ways by Archimedes, was the first example of an exact quadrature between curves and straight lines. His method of *exhaustion*, which consisted in limiting curves by means of polygons, deserves especial notice; an extension of it produced the method of *indivisibles* by Cavalieri. The best edition of the works of Archimedes is that published by the Oxford press in 1792, under the able editorship of Dr. Robertson, then Savilian professor of astronomy.

ARCHIMELUS, a writer of epigrams,

two of which are preserved in the Greek Anthology.

**ARCHINTO**, (Octavio,) a Milanese count, son of Horace Archinto and Leonora Tonsa, was born towards the end of the sixteenth century. He filled several public stations, and received from Philip III. of Spain the title of count de Barata. He published—*Epilogati racconti delle Antichità, e Nobiltà della Famiglia Archinti, etc.*—*Aggiuntavi una breve Esposizione degli Antichi Marini, che ne' Palagi di questa Famiglia si leggono*, Milan, 1648. *Collectanea Antiquitatum in ejus Domo*, fol. no date or place—a very rare book. (Biog. Univ.)

**ARCHINTO**, (Count Charles,) son of the senator Philip Archinto, born at Milan, July 30, 1669, founded an academy at Milan, and collected a valuable library and philosophical apparatus. He was appointed gentleman of the bed-chamber to the emperor Leopold; and, by Charles II. and Philip V. of Spain, a knight of the golden fleece and grandee of Spain. He left many MSS. on scientific subjects, but nothing in print, except some notes on the History of Arnolphus, in the *Scrip. Rer. Ital.*, and a work published posthumously at Venice, *Tabulæ, præcipua Scientiarum et Artium capita digesta per Ordinem, representantes*. The Palatine Society of Milan, which was formed for the purpose of assisting Muratori with subscriptions to defray the expense of printing the *Scriptores Rerum Italicarum*, chiefly owed its existence to the exertions of the count Charles Archinto. (Biog. Univ.)

**ARCHINUS** of Cœle, in Attica, was one of the party who assisted Thrasylbus in expelling the thirty tyrants from Athens. According to Photius, (in *Biblioth. cod. 240.*) Isocrates took much of his Panegyric from the funeral oration of Archinus, to which allusion is made by Plato in his *Menæxenus*.

**ARCHIPPUS**.—1. A Pythagorean of Tarentum, who, according to Porphyry, was amongst the first of those who wrote a commentary on the precepts of his master. 2. A dramatist of the old comedy. The titles of seven of his plays have been preserved; but according to Suidas, he only once gained the prize, in *Ol. 91*.

**ARCHON**, (Louis, 1645—1717,) was chaplain to Louis XIV. and author of a *History of the Chapel of the Kings of France*. Paris, 1711. (Biog. Univ.)

**ARCHYTAS** of Tarentum, was the eighth philosopher who sat in the chair of Pythagoras, and was the master of

Philolaus, Eudoxus, and Plato. Like the rest of his school, he was a man of varied attainments in philosophy, geometry, mechanics, and harmonics; and such were his talents as a politician, that he was elected seven times the chief of the state, an office that had been previously only for a year; and so able a general, that according to Aristoxenus, he was never defeated. His death by shipwreck is alluded to by Horace; and though Diogenes says nothing of his writings, Fabricius has given a long list of his works, of which a few fragments, written in the Doric dialect, have been preserved by Stobæus and others, and collected first by Gale, and more recently by Orelli, in his *Opuscula Græcor. Veter. Sententiosa*, Lips. 1821. Amongst his mechanical inventions, Aulus Gellius, x. 12, mentions an automaton dove, that was made to fly by means of air enclosed within it; a story that would lead to the supposition that Archytas was acquainted with the property of gas, and the principle of aërostation, and of which another curious proof is perhaps given in the story of Dædalus. The other persons of the same name were, 1. A musician of Mitylene. 2. An epigrammatist of Amphissa, which is thought to be the town now called Salona. 3. A writer on agriculture, by some identified with the philosopher. 4. A writer on cookery.

**ARCIMBOLDI**, (Giuseppe, 1533—1593,) a native of Milan, and established at Prague, was skilled in portraits, and was selected as the court painter of the emperor Maximilian II., in which office he continued also under the emperor Rodolph. He was celebrated for those capricci, or fancy pieces, which afterwards fell into disuse, and which at a distance appeared to be the figures of men and women; but on a nearer view the Flora disappeared in a heap of flowers and leaves, and the Vertumnus was metamorphosed into a composition of fruits and foliage. He acquired great credit for these strange inventions; and on one occasion painted a picture of Agriculture, consisting of spades, ploughs, scythes, and other appropriate implements. He also excelled in painting interiors of kitchens with fruit, vegetables, culinary utensils, &c. There are engraved after him, the Four Seasons, their heads composed of flowers and fruit, without the name of the engraver, but bearing the inscription *Correte e Serbenatti, &c.* (Lanzi, *Stor. Pitt.* iv. 180. Bryan's *Diet. Heinecken*, *Dict. des Artistes*.)

**ARCIMBOLDO**, (Giovanni Angelo,) archbishop of Milan, born in 1485, died 1555. He was legate in Germany to Leo X. and in 1529 was made one of Charles Vth's counsellors, and a prince of the Holy Empire. He published a catalogue of heretics, which was translated into Italian and printed by Vergerio; under the title *Catalogo ove Arcimboldo, Archives di Milano, Condanna e Dittama per Heretici la maggior Parte de' Figliuoli di Dio*, &c. 1554, in 8vo, which is very scarce. (Biog. Univ.)

**ARCION**, (Ἀρκίων,) a surgeon at Rome, who was called in to dress the wounds of those persons who were hurt at the time of the assassination of the emperor Caligula, A. D. 41, A. U. C. 794. (Joseph. Antiq. Jud. lib. 19, cap. 1, where some editions read Ἀλκίων or Ἀλκων.)

**ARCISZEWSKI**, Krzysztof, (Christopher,) a Pole, who after having served some time in the army, in the reign of Sigismund Wasa, in order to avoid persecution for his religious opinions, as being a dissident, went to Holland, and entered the service of that republic. His bravery and skill recommended him so greatly to the Dutch, that they sent him out as military governor to their possessions in the Brazils, where he established garrisons at Rio Janeiro, Bahia, Pernambuco, and other places. His successes over the Spaniards raised him so high in the esteem of the Dutch, that they caused a medal to be struck in honour of him. Notwithstanding the authority and credit he enjoyed, he earnestly longed to return to his native country; and, as the ruler previously shown towards the Polish dissidents began to abate after the accession of Ladislaus IV. (Sigismund's son), Arciszewski addressed a letter to that prince (in 1637), which may be seen in Niemcewicz's Historical Collection. Except, however, that he did return, nothing further can now be traced respecting him from that time; the only positive information we have is, that Kochowski states his death to have happened at Lesznic in 1655, at the time of the war with Sweden, and that shortly after he was buried, the church where he was interred was set fire to and destroyed by the Swedes. He wrote a Latin work on Artillery, which was then considered the best of its kind, and was translated into French, German, and Dutch. In character he was noble and disinterested, rejecting many offers from different states which would willingly have engaged his

services on his return to Europe; in his patriotism enlightened, predicting the calamities that would ensue to his country from the influence of the Jesuits, and the tyranny of the nobles.

**ARCKENHOLZ**, (John,) born in Finland in 1695. He accompanied a Swedish gentleman to Paris, and while there composed a pamphlet against the policy of an alliance between Sweden and France. This having become known he was thrown into prison on his return to Sweden. He was shortly after released, however, on condition of his apologizing to cardinal Fleury, who appears to have been more particularly attacked in his work. In 1746 he was appointed librarian and keeper of the medals in the collection of Cassel, a post which he retained for twenty years. He then received permission to retire to Sweden, and after eleven years' residence in that country, during which time his powers of mind were so weakened by age as to render him incapable of prosecuting his historical labours, he died, in 1777, at the age of eighty-two years. His chief works are, *Mémoires concernant Christine, Reine de Suède*, Amsterdam, 1751-60; whence d'Alembert has taken the anecdotes of Christina, given in his *Mélanges de Littérature*, &c.; *Lettres sur les Lapons et les Finois*, 8vo, Frankfort, 1756; *Mémoires de Rusdorf, Ministre de l'Electeur Palatin*, written in French, and translated from the MS. into German, published in that language at Frankfort and Leipsic, 1762; and *Recueil des Sentimens et des Propos de Gustave Adolphe*, Stockholm, 1769. In his latter years he had been charged with the task of writing the history of Frederick I., who died in 1751; but his infirmities rendered him unequal to it.

**ARCO**, (Nicolas, count of,) a good Latin poet of the sixteenth century, second son of count Oderic, privy counsellor to the emperor Maximilian, was born at Arco, in the Tyrol, an ancient fief in his family, in 1479. He was learned in the ancient languages, and spoke all the modern ones with fluency. He entered the army, and served under Wolfgang of Furstemburg, until the death of his brother, when he abandoned his military career, and took possession of his paternal fief. He had several public employments, but did not neglect literature, and lived on intimate terms with Paulus Jovius, Annibal Caro, Fracastor, and others. His death is supposed to have taken place about 1546, in which year his Latin poems were published, with the



titlé, Nicolai Archii Comitii Numeri, Mantua, in 4to. They were reprinted by Comino, with those of Fumano and Fracastor, at Padua, in 1739. (Biog. Univ.)

ARCO, (Philip, count of, born in 1740, died 1805,) belonged to the order of Malta, and was their ambassador to the electoral court of Bavaria, where he afterwards held some important political offices. His brother, Ignacius Charles, was also honourably engaged in the political service of Bavaria, and died at Munich in 1812. (Suppl. Biog. Univ.)

ARCO, (Alexis del, 1625—1700,) a Spanish painter, born at Madrid, a disciple of Antonio de Pereda. He was deaf and dumb from his birth; but was, nevertheless, an eminent painter, both of history and portraits. Several of his pictures are mentioned by Polonusio, particularly the Miraculous Conception, and the Assumption of the Virgin in the cloister of the Trinitarios Descalcos at Madrid; and in the church of San Salvador, a fine picture of S. Teresa. He died in his native city. (Bryan's Dict.)

ARCO, (Giambatista Gherardo d', 1739—1791,) an Italian writer on miscellaneous subjects. His first work was a prize essay on a subject proposed by the Academy of Sciences at Mantua, which gained him much reputation. His essays, as member of several scientific and literary societies, were published at Cremona in 1785, in four volumes. The emperor Joseph II. gave him a political situation in Mantua, in which his humanity and good management are much praised, especially in 1782, a year of great scarcity. In his essay on the Origin of the Fine Arts of Design, he considers Italy their birth-place, and tries to prove that the Greeks borrowed their first notions thence! He retired from public life some time before his death. (Tibaldi's Biog.)

ARCON, (Jean Claude Eleonore Lemiteaud d',) a celebrated French military engineer, was born at Pontarlier in 1733. He was destined by his father for the ecclesiastic state, but showed a strong taste for the profession of arms, which was allowed to prevail; and in 1754, d'Arcon entered the school of Mézières, and in the following year received a commission as engineer in the army. He served in the seven years' war, and particularly distinguished himself at the defence of Cassel in 1761. At the siege of Gibraltar in 1780, d'Arcon conceived the plan of attack from the sea, by immense floating batteries, which could not be

sunk or set on fire by heated shot fired from the rock. These were constructed from large ships, covered with hides, and provided with the means of circulating water in all parts to extinguish fire: they were besides bomb-proof, and carefully ballasted, to balance the weight of the guns carried by them. They were to be supported in the attack by bomb-vessels, gun-boats, and ships of the line. One hundred and fifty pieces of heavy artillery were to be directed against the British stronghold, from ten of these enormous machines; and the utmost interest was excited at the courts of Spain and France for the success of the scheme. On the 13th September, 1782, the plan was put into execution, but completely miscarried; and d'Arcon was obliged to publish a justification of his share in the affair. He was afterwards engaged in the invasion of Holland, and was made a member of the senate by the first consul in 1799, but died in the following year. General d'Arcon was the author of several works on military subjects, of which his *Considérations Militaires et Politiques sur les Fortifications*, Paris, 1795, was the most important, as combining the results of all his observation and experience on the subject to the pursuit of which his life was dedicated. (Biog. Univ. Drinkwater's *Siege of Gibraltar*. Ann. Reg. 1782.)

ARCONS, (Cæsar d',) advocate to the parliament of Bordeaux, died in 1681, was author of—*Du Flux et du Reflux de la Mer, et des Longitudes*, Rouen, 1655. *Traité de Physique*, Bordeaux, 1668. *Dissertations*, Bruxelles, 1680. *Echantillon, ou le premier des trois Tomes d'un Ouvrage qui fera voir dans l'Apocalypse les Traditions Apostoliques, ou les Mystères de l'Eglise passés, présents, et à venir, dédié au Sacrement de l'Autel*. Paris, 1658. (Biog. Univ.)

ARCONVILLE, (Thiroux d',) See THIROUX.

ARCUDI, (Alexandre Thomas,) a Dominican, descended from a noble family of Corfu, was born in the kingdom of Naples, and died in 1720, leaving *Anatomia degli Ipocriti*, under the assumed name of Candido Malasorte Ussaro, Venice, 1699. *Galatina Letterata*, Genoa, 1709. *Prediche quaresimali*, Lecce, 1712. *Sant'Atanasio magno*, Lecce, 1714. (Biog. Univ.)

ARCUDIO, (Peter,) a learned Greek priest, of Corfu, was brought up at Rome, and employed on various occasions by Clement VIII.; by whom he was sent to



Russia, to decide some disputed points of doctrine. He died at Rome in 1634. Arcadio was exceedingly anxious to reconcile the Greek and Latin churches, and wrote a book, *De Concordiâ Ecclesiæ Occidentalis et Orientalis*, Paris, 1619, to prove that they did not in fact differ materially, either in doctrine, or in their modes of administering the sacraments. He also wrote two treatises, now scarce, — *Utrum datur Purgatorium, et an illud sit per Ignem?* Romæ, 1632; *De Purgatorio Igne, adversus Barlaam*, Romæ, 1637; and translated several modern Greek treatises on doctrinal questions. (Biog. Univ. Fabr. Bibl. Græc.)

ARCULANUS, (Joannes,) or HERCULANUS, an eminent Italian physician of the fifteenth century, is commonly supposed to have been born at Verona. His real name was *Arcolani*, or *Ercolani*; the date both of his birth and of his death is uncertain. He was professor of medicine, first at Bologna and afterwards at Padua, and is said to have died at Ferrara. He has left behind him two medical works, both relating to the Arabic physicians, and both of which (judging from the number of editions that were called for) seem to have enjoyed a great reputation. The first is a commentary on the ninth book of the

كتاب المنصوري, *Ketaab Almansuri*,

*Liber ad Almansorem*, of Rhazes, the great text-book of practical medicine in those times. It was first published, 1483, Venet. fol., with the title, *Practica Medica, quæ Omnium Morborum et Symptomatum Censur et Remediorum Præcepta exponit*. The last edition was in 1560, Venet. fol. The other work is a commentary on the first Fen of the fourth book of the كتاب القرن في الطب,

*Ketaab Alkanoun fi Aiteb*, *Liber Canonis Medicinæ of Avicenna*, which was first published 1488, Ferraræ, fol., with the title, *Expositio Perutulis in Primam Fen Quarti Canonis Avicennæ in quâ de Febribus agitur*. The last edition, with rather a different title, was in 1684. Patav. 4to. Haller (Biblioth. Med. Pract.) speaks slightly of both these works, and it appears that the only real service he has rendered to medicine is the introducing the more frequent use of the seton. The chapter *De Balneis* is inserted in the Latin collection of ancient writers on that subject, published 1553, Venet. fol.

ARCULF, a Gallic bishop of the

seventh century, who is known only by his travels. He was moved by the desire of visiting the holy places mentioned in Scripture, and, in company with a Burgundian hermit, named Peter, he went first to Jerusalem. After having paid his devotions there, and at most of the ancient sites in Palestine, he embarked at Joppa, and went to Alexandria in Egypt. He next went to Crete, and from thence to Constantinople, where he made a long stay, (from Easter to Christmas.) He next proceeded by sea to Sicily, where he visited Mount Etna, and then went to Rome. After having resided during some time at Rome, he embarked in a ship in order to return to his native land, but the ship was so long driven about by storms and contrary winds, that he was at last thrown upon the isle of Iona in the Irish sea, where he was received by Adamnanus, then abbot of the celebrated monastery in that island. It seems probable that Arculf spent the rest of his days in the society of Adamnan, to whom he told his adventures, and who committed them to writing. This book was, according to Bede, presented by Adamnan to the Anglo-Saxon king Aldfrid, and must therefore have been written before A. D. 698. Bede gives a short account of Arculf in his History, and some extracts from his work; he also founded upon it his treatise, *De Locis Sanctis*; and it is partly embodied in the *Itinerarium Bernardi Sapiensis*, written a little later. Adamnan's tract was first edited by Jacob Gretser, a German Jesuit, at Ingolstadt, in 1619, and was afterwards inserted in the Act. SS. Ord. Bened. III. part ii. p. 456. (Bede. H. E. v. 15, 16, 17. Hist. Lit. de France, ii. 651.) See ADAMNAN.

ARCUSSIA, (Charles d'), descended from an ancient and illustrious family of Provence, born 1547, died about 1617, was a celebrated writer on Falconry. The first edition of Arcussia's Fauconnerie, containing five books, was printed at Aix in 1598, 8vo. It met with great success, and was reprinted at Paris in 1604 and 1608, and was translated into German and Italian. The most complete edition is that of Rouen, 1647, in 4to, which has ten books. Lallemand has given an account of this work, which is still interesting, in his *Bibliothèque des Théreuticographes*. (Suppl. Biog. Univ.)

ARCY, (Patrick d'), was born of an ancient family in Galloway, in Ireland, in 1725, educated in France, and served in the French army. He made several campaigns in Germany, and Flanders,

and in 1746, was in the expedition sent to Scotland, to the assistance of the Pretender. He was taken, but dismissed, by the English government, and afterwards served in the campaign of 1757. D'Arcy distinguished himself by several scientific works, among which may be mentioned his — *Essai sur l'Artillerie*, 1760; *Mémoire sur la Durée des Sensations de la Vue*, 1765; *Sur la Théorie de la Lune*, 1749; *Sur la Théorie et Pratique de l'Artillerie*, 1766; *Nouvelle Théorie d'Artillerie*, 1766; *Recueil de Pièces sur un Nouveau Fusil*, 1767. He also discovered an important general principle in mechanics, made a series of experiments in electricity, in concert with M. Leroi, and contributed many papers to the *Académie des Inscriptions*. He died in 1779, and his éloge was pronounced by Condorcet. (Biog. Univ.)

ARDABURIUS, general to Theodosius II. in 421 commanded an army against the Persians. In 425, Ardaburius, with his son Aspar, was sent by Theodosius II. to assist Valentinian III. and Placidia. This Ardaburius must not be confounded with his grandson of the same name, the son of Aspar, who died in 471. (Biog. Univ. Gibbon.)

ARDASHEER, (surnamed Babekan, or son of Babek, and called Artaxerxes by the Roman writers,) was the founder of the Sassanian dynasty in Persia. His father was an inferior officer in Fars: but he claimed descent, through his remote ancestor Sassan, from the ancient Kaianian monarchs, the race of Cyrus and Cambyes; a pedigree probably devised after his own elevation to royal dignity. The scanty details which we possess relative to the Ashganian dynasty (or Arsacidæ) then ruling in Persia, being almost exclusively drawn from Roman historians, who term them *Parthians*, give no clue to the position of internal politics which led Ardasheer to form, at an early age, the apparently daring project of possessing himself of the crown; but the rapidity of his progress implies that the juncture must have been favourable to such an attempt; and it has been conjectured with probability that he won the regards of his countrymen by declaring himself the champion of the ancient faith of Zerdusht or Zoroaster, in opposition to the Greek idolatry, to which the reigning prince Ardewan (Artabanus) was inclined. After making himself master of his native province of Fars, and overcoming the rivalry of his elder brother Shapoon, he subdued within a few

years, and almost without opposition, Kerman, Irak, and the other southern provinces: and when Ardewan at length took the field in person, he was overthrown and slain in the decisive battle of Hormuz, which established the new dynasty of Sassan in Persia, A. D. 226. The first care of Ardasheer was to replace the lax and enervated rule of the Ashganians by an uniform and vigorous system of administration, which he enforced by visiting at the head of his army every part of his newly-acquired dominions. The Magian doctrines were declared, by a general synod convoked for the purpose, to be the sole tolerated religion in the empire; and all dissidents or schismatics, of whatever denomination, were persecuted with unrelenting bigotry. After completing the domestic regulations of his kingdom, by the promulgation of a code of laws, which continued till the Mohammedan conquest the basis of Persian jurisprudence, Ardasheer turned his attention to foreign conquest; but the war in which he engaged against Alexander Severus, A. D. 230, for the recovery of the ancient Asiatic provinces of Persia, led to no decisive results; and though many of its events were glorious to the Persian arms, the Romans continued to retain Mesopotamia. After the Roman war, he enjoyed several years of uninterrupted prosperity; till A. D. 240, tired of the fatigues of royalty, or more probably anxious to secure his line by the establishment of a successor in his own lifetime, he resigned his sceptre to his only son, Shahpoor (Sapor I. of the Romans). His mother is said by all the Persian historians to have been daughter of Ardewan, the last Ashganian king. How long Ardasheer survived his abdication is not stated: his dying advice to his son, in which are embodied his views on religion and government, is given by Ferdousi. In the above account, we have followed the statements adopted by Malcolm and Gibbon, as many of the Persian histories are replete with fable and contradiction in the life of this great restorer of their national monarchy, (vide D'Herbelot, in art. *Ardschir Babegani*.) Ardasheer is pronounced by Malcolm to have been "one of the wisest and most valiant princes that ever reigned over Persia." His claim to the latter appellation is sufficiently proved by the ease with which he subverted the preceding dynasty, and maintained his acquired crown against foreign and domestic foes; nor are the evidences of his wisdom and policy less

indisputable than of his valour. The skill with which he reunited the disjointed provinces of the kingdom, and the energy and vitality which was infused by his administration, at once raised Persia from the distracted and feeble state into which it had fallen under the later Ashganian princes, to the rank of a compact and powerful empire; and the permanence of the Sassanian dynasty, which, with its concomitant civil and religious institutions, remained unshaken during more than four centuries, till overthrown by the arms of the khalifs, attests the sagacity which enabled its founder, during his short reign of fourteen years, to place on so firm a basis the edifice of his power. He is said to have been the author of two works, the *Kar-Nameh*, or Commentaries of his own Life; and a treatise on the Rules of a Good Life, which was frequently transcribed and circulated by his successors. Many of his maxims have also been preserved by tradition: perhaps one of the most characteristic of the spirit of oriental government is the saying, "that the sword should never be used where the stick would be sufficient."

There were two other Sassanian princes of the name of Ardasheer: one, the successor of Shahpoor the Great, who reigned from A. D. 380 to 385; the other, an infant son of Shirtiye, the son of Khosroo - Purveez, who was placed on the throne for a few months in 629, in the confusion which preceded the fall of the Persian monarchy; but neither of their reigns presents events of importance.

**ARDAVAN**, or **ARDEWAN**. The name of two kings of Persia, the one immediately succeeding the other, and belonging to the dynasty of the Molük Attawayif, or king of the tribes—a race of inglorious kings, or, as some suppose, of rulers of provinces only, coming in between Alexander the Great and Ardasheer Babekan, the founder of the Sassanian dynasty. The whole of this line is passed over very slightly in Persian historians, and little more is recorded of the two kings under notice, than that the first reigned thirteen years, and was deposed by the second, who reigned twenty-three years. There was also a third of the name, the last king of this race, who was deposed by Ardasheer Babekan, after a nominal reign of thirty-one years. From this name the Greek historians have made *Αρταβανος*.

**ARDEE**, (Jacques d'), a monk of Huy, born at Liège in the latter years of the sixteenth century, author of a poetical

version of the Book of Ecclesiastes, Liège, 1632; and a History of the Bishops of Liège, also in Latin verse, 1634. (Suppl. Biog. Univ.)

**ARDELL**, (James Mac, about 1710—June 2, 1765,) an admirable mezzotinto engraver, was either a native of Ireland, or of Irish extraction, and is regarded as one of the ablest artists, in his branch of engraving, that has practised the art. The number of his plates is very considerable, the greater part of which are from portraits of persons of distinction by the principal painters of his time, such as Hogarth, Hudson, Sir Joshua Reynolds, Zoffany, Cotes, and others. He also scraped a few plates from historical subjects by Murillo, Vandyck and Rembrandt, some of his finest works after whom are the Virgin and Infant Jesus; Moses and Pharaoh's Daughter, and Time clipping the Wings of Love, after Vandyck; Tobit and the Angel, the Tribute Money, Rembrandt's Mother reading, and the Student in Mathematics, after Rembrandt; the Virgin, with a Glory of Angels, St. Jerome kneeling before a Crucifix, and St. Francis da Paola, after Murillo. He also engraved Rubens, his Wife and Child, after that master. He lived almost entirely in London, where he died. (Strutt's Dict. of Eng. Heineken, Dict. des Artistes. Bryan's Dict.)

**ARDEMANS**, (Teodoro,) a Spanish architect, but of German extraction, (his father being a native of that country, serving in the Spanish royal guards,) was born in 1604. He at first studied painting under Coello, but afterwards applied himself chiefly to architecture, and in 1689 was appointed superintendent of Granada cathedral, where he had an opportunity of exercising both his professions. A similar appointment was conferred upon him in 1694, by the chapter of the cathedral of Toledo. In 1702, Philip V. made him both superintendent of the royal buildings, and his sergeant-painter. After the termination of the war of the succession, he was employed by that monarch to complete the palace of Aranjuez, which had been left unfinished from the time of Philip II.; and the chief part of the east front was executed by him, but merely in continuation of the original design by Juan de Herrera. He also made extensive additions to the ancient palace of Valsain, in Old Castile, to which place Philip V. was extremely partial; but as the king would not allow any part of the old buildings to

be taken down, the whole presents merely an irregular assemblage of different structures. After many years of suffering from the gout, to a degree that incapacitated him from making any designs or sketches, he died at the beginning of 1726.

ARDEN, (Edward,) born in 1532, a gentleman of an ancient family in Warwickshire. His father died during his infancy, and he became the ward of Sir George Throckmorton, of Congleton, whose daughter he afterwards married. Mr. Arden, who was a zealous catholic, is chiefly celebrated for a plot, real or supposed, against queen Elizabeth, in which he is said to have been engaged. In 1583 he was committed with others to the Tower for high treason, and was after trial executed in Smithfield.

ARDEN, (Richard Pepper,) first baron Alvanley, and chief-justice of the Common-Pleas, was the second son of John Arden, of Bredbury in Stockport, where he was born in 1745. He was educated at the grammar school of Manchester, and, in October 1763, entered himself as a gentleman commoner at Trinity college, Cambridge, where, although not conspicuous for his application, he obtained the prize for declamation, and credit for the possession of considerable talents. In 1766 he was twelfth wrangler, and was soon after elected a fellow of his college. Although, in compliance with his father's wishes, Arden entered himself of the Middle Temple, he continued to reside some time at Cambridge, where he revised the statutes of Trinity college, which had previously been often the subject of litigation. In 1770 he was called to the bar, and commenced practising in the court of Chancery, going at the same time the northern circuit. Some time elapsed after his call before his name became at all known; but this was a matter of less importance, as his father possessed means and influence through which Arden obtained the recordership of Macclesfield, when almost unknown at the bar. He gradually rose into notice, and in 1770 was made a Welsh judge, when his business increased so much, that he obtained, in 1780, a silk gown. In July 1782, he was made solicitor-general, when the Shelburne administration were in power; and in February 1783, entered parliament as member for the borough of Newton, in the Isle of Wight. He ably supported the government, then exposed to the attacks of the combined forces of Mr. Fox and Lord North, and together with them resigned his office in the very next month.

He took an active part in opposing Fox's East-India bill; and when, in accordance with the sense of the country, the king dismissed the ministers with whom that unconstitutional measure originated, and recalled Mr. Pitt and his friends, Arden resumed (Dec. 26, 1783) his office of solicitor-general, from which, on the 24th March, 1784, he was raised to the attorney-generalship, which last appointment he held for five years, in conjunction with the chief-justiceship of Chester. On Lord Kenyon's promotion to the King's Bench in 1788, Arden was, through the influence of Pitt, and despite the opposition of the chancellor, Thurlow, appointed to the mastership of the Rolls, which he held till 1801, when he succeeded Lord Eldon as chief-justice of the Common-Pleas, and was raised to the peerage by the title of Baron Alvanley, of Alvanley in Cheshire. He died on the 19th of March, 1804. As a lawyer, Lord Alvanley, though not entitled to rank amongst the first, holds a very respectable station: and the appeals from his decisions were neither more numerous, nor, in their disposal, less creditable to him than those which had been brought in the days of Lord Kenyon. In parliament he was not a distinguished speaker, but at times wielded the weapons of sarcasm and railery with great effect. In society he was greatly liked, as, with a hasty temper, he possessed a kindly and generous disposition, and manners so singularly prepossessing, as to have conciliated the regard of men so dissimilar in character, as the statesman Pitt, and the dissipated Byron. Lord Alvanley was once married, (September, 1784.) By his lady, Anne Dorothea, eldest daughter of Richard Bootle Wilbraham, Esq. a lady of great attractions and good family, the sister of Lord Skelmersdale, he had three sons and four daughters.

Lord Alvanley's judgments, whilst Master of the Rolls, will be found reported in Brown's Chancery Cases, and Vesey jun.'s Reports; whilst chief-justice of the Common-Pleas, in Bosanquet and Puller's Reports in the Common-Pleas Court.

ARDENE, (Esprit Jean de Rome d'), a French poet and general author, was born at Marseilles in 1684, died in 1748. His published works are—*Recueil de Fables Nouvelles en Vers*, 1747; *Cœuvres Posthumes*, 4 vols, 1767. (Biog. Univ.)

ARDENE, (Jean Paul de Rome d'), brother of the preceding, born in 1689, died 1769. He was a priest, the author

of several botanical works, and edited his brother's posthumous works. (Biog. Univ.)

**ARDENNE**, or **ARDUENNA**, (Remacle d'), one of the best Latin poets of his time, was born at Florennes, near Maubeuge, about 1480. He was secretary to Margaret of Burgundy, in the Low Countries. He was at London in 1512, and died in 1524. He wrote—*Epigramma* lib. iii., at Cologne or Paris, 1507; *Palamedes*, London, 1512,—a book of extreme rarity like the preceding; *Amorum Libri*, Paris, 1513, small 4to, also very scarce. (Biog. Univ. Suppl.)

**ARDENTE**, (Alessandro of Faenza,) a painter of history and portraits, of the Piedmontese school. He is by some called of Pisa, and by others a Lucchese; but on one of his three pictures, in the church of S. Paolino at Lucca, namely, that of S. Antonio Abate, he subscribes himself "Alexander Ardentius Faventinus, 1565." There are others of his works in Lucca, in one of which, painted at S. Giovanni, the subject is treated in a highly original manner. In the neighbourhood also of that city, there are many of his productions. In Turin, at the Monte della Pietà, is a picture by him of the Conversion of St. Paul, painted in a style which would lead to the supposition that he studied at Rome. Lanzi considers that Ardenite resided a considerable time in Piedmont, as he finds some works by him out of Turin, as an Adoration of the Magi, an altar-piece in Moncalieri, inscribed with his name, and dated 1592. On his death in 1595, a pension was assigned by the prince to his widow and son. "a proof to my mind," says the same author, "that he must have served the court many years." (Lanzi, Stor. Pitt. v. 302.)

**ARDERN**, (John, fourteenth century,) eminent in surgery. The date of his birth is unknown; but the MSS. of his works, of which there are several in the British Museum, state him to have been established at Newark, in Nottinghamshire, from the first year of the pestilence, in 1349, to the year 1370, "where he lived all that interval." His experience, and the reputation he gained, caused him to be sent for to London, where he successfully practised his profession among persons of high rank, and he introduced some improvements into surgery. One only of his works has been printed, that on *Fistula*. Of this treatise, John Read made a translation into English, and published it in 1588. His method of treatment was in accordance with that

proposed by Celsus and Paulus Ægineta. He superseded the cruel practice of his day, the cautery, as used by Albucasis. He adopted the mode by incision, which is still practised; but he occasionally employed the ligature, after the manner of William of Saliceto. His MSS. give coloured representations of his cases, and the names of many of his patients are mentioned. He invented a syringe for the injection of clysters, which were not in general use in his time. He boasts much of his skill in the use of his instrument, and states the fame and profit he derived from this occupation. His writings are not untinted by empiricism, which, considering the period in which he lived, is not at all remarkable. He stipulated with his patients in regard to the fees he should receive, and took security for the payment. Freind and Eloy give an example of his rapacity for fees in cases of operation for the fistula. "Centum Marcas (a Nobili), vel xl libras cum robis et feodis—et centum solidos per annum ad terminum vitæ." Ardern employed caustics, of which arsenic entered into the composition; but he does not disguise the evil effects occasionally produced by their employment, and ingenuously relates the particulars of two cases, in which they did much injury. The surgery of Ardern seems principally to have been drawn from the writings of Paulus and Celsus, and he may be looked upon as having been the earliest to introduce a rational surgical practice into England.

**ARDERNE**, (James,) an English divine, was a native of Cheshire, and educated at Christ's college, Cambridge, from which he afterwards migrated to Brazennose college, Oxford. He held the living of St. Botolph Aldgate, in London, from 1666 to 1682, when he became dean of Chester, where he died in 1691. He bequeathed his books and the principal part of his estate to provide and maintain a public library in the cathedral of Chester, for the use of the city and clergy. He wrote, *Directions concerning the Matter and Style of Sermons*, 1671; *Conjectura circa Επιστολην D. Clementis Romani, cui subjiciuntur Castigationes in Epiphanium et Petavium de Eucharista, de Coelibatu Clericorum, et de Orationibus pro Vita functis*, 1683; some single sermons on occasional topics were also printed by him. (Wood, Ath. Ox.)

**ARDICES** of **CORINTH**, a painter who, together with Telephanes of Sicyon, is said to have improved the art of painting,

which previously consisted of the tracing of a simple outline, called by Pliny *Pictura Linearis*, and which was invented, according to that author, either by Philothes the Egyptian, or Cleanthes the Corinthian. This improvement was effected by the addition of other lines, indicative of the internal parts of the figure, by means of which were described the lights and shades. Still the picture was only an outline, without any attempt whatever at colour. (Biog. Univ. Bryan's Dict.)

**ARDICINI**, (Louis,) born at Padua, in 1739, was a scientific agriculturist, and at the age of twenty was appointed assistant-professor to his father. His works are, a translation of a French treatise, by M. Tessier, *Sur la Carie des Blés*; *Elements of Agriculture*; *On Bees*; *On the Cultivation of Dyeing Plants*; *On Naked Barley*; *On the Application of Technical Terms to Agriculture*. In 1810 a prize was offered by Napoleon for the discovery of a substitute for sugarcane sugar, on which Ardicini published an interesting treatise on the extraction of sugar from the holcus-cafor, from which an abundant supply of highly crystallized sugar might be obtained. Ardicini died in 1833.

**ARDISSEN**. The name of this painter is found on a portrait of bishop Anthony Godeau, engraved by J. Landry in 1672. (Heineken, *Dict. des Artistes*.)

**ARDIZON**, (Jacopo,) an Italian jurist, who flourished at Verona in the fourteenth century. His treatise on Fiefs, *Summa in usus Feudorum*, went through several editions, and was held in general estimation. (Biog. Univ.)

**ARDUINI**, (Pietro,) an Italian botanist, born at Verona, was professor of agriculture and rural economy at Padua, and author of *Animadversionum Botanicarum Specimen*, Patavii, 1759; *Memorie di Osservazioni e d'Esperienze sopra la Ccltura e gli Usi di varie Piante che servir possono all' Economia*, Padova, 1766. (Biog. Univ.)

**ARDUINIS**, (Santes de,) also called Arduino de Bologna, a painter and engraver, who flourished, according to Gandellini, about 1515, and engraved on wood; but his prints are not specified. (Heineken, *Dict. des Artistes*.)

**ARDUINO**, or **ARDOINI**, an Italian physician, who practised at Venice in the fifteenth century. He was the author of a *Treatise on Poisons*, published at Venice in 1492. (Biog. Univ. Mazuchelli, i. 987.)

**ARDUINUS**, (Marquis of Yvrée,) king of Italy, was chosen by the Italians, in 1002, on the death of Otho III.; at the same time that the duke of Bavaria was chosen by the Germans, under the name of Henry II., who asserted his pretensions to all rights enjoyed by the Othos in Italy. Arduinus, unable to defend himself against the emperor Henry, and deserted by his subjects, finally took the monastic habit in 1015, and in the same year died. (Biog. Univ.)

**ARDYS**, son of Gyges, succeeded his father in the kingdom of Lydia, about 678 B. C. He reigned forty-nine years, and left the throne to Sadyattes his son. (Herod. 1, c. 15.)

**ARE PRODE**, an Icelandic historian; the first, according to Snorro, who committed the annals of his own country to writing. This circumstance, however, does not give him a claim to be considered as the first *historian* of Iceland; for in that country, as well as in the whole of the Scandinavian peninsula, traditional materials for history and biography were handed down *orally*, from one generation to another, probably with as much accuracy as if they had been committed to writing. Snorro relates that he wrote a large historical work on the kings of Norway, Denmark, and England; but this work is lost. Suhm, in his *Histoire Critique*, mentions a MS. in the collection of Arnas Magnæus, as being probably an abridgement of our author's great work above mentioned; but the only part of it now remaining, as well as the only surviving work of this historian, is the *Scenæ Islandicæ*, a short history of Iceland. Of this work there have been three editions published; one printed at Skalholt, edited by Kruse, the Icelandic text revised by Thorlacius, bishop of Skalholt. A second edition appeared from the Sheldonian press at Oxford, bearing the date of 1716, but in reality completed in 1697. This edition contains the text, with a version, paraphrase, and philological notes, and was conducted by Chr. Wormius, afterwards bishop of Zealand, who, however, left his work imperfect, being obliged to leave Oxford from debt.

Are Frode (or Arius Polyhistor, as he is called in Latin) was born in the year 1068, about two hundred years after the first peopling of Iceland from Norway, and little more than sixty years from the introduction of Christianity into the island. He was thus almost an eye-witness of events, which other historians could only speak of on the authority of chronicles.

a consideration which renders doubly deplorable the loss of the large historical work, which Snorro and others, in the most positive terms, attribute to him. Till the age of twenty, he was brought up by a near relation, who was the grand nephew of Hrolf, or Rollo, the famous leader of the Normans into France; and Sæmund, the author or compiler of the older Edda, appears to have been the companion of his youth. The two young scholars studied together for three years at Cologne, on the Rhine. Are was afterwards admitted to the priesthood of the Icelandic church; and from this circumstance he takes the title of "prestr" (ecclesiastic), which is sometimes added as an epithet to his name.

Besides his historical works, he appears to have written some sort of a grammar, a work of note in its day. The author of the Hatterly Kil, a treatise on poetry, says, "I will show you the first forms of the letters according to the alphabet of the Danish language, consisting of sixteen letters, as Thorolde, master of Runes, and Are Frode, prestr, disposed them, after the similitude of the Latin alphabet, ordered by Priscian." Resenius, in the introduction to his edition of the Edda, also mentions, on the authority of Amgrim Jonas, that our author wrote a work on the Runic literature.

AREIUS of ALEXANDRIA, a Stoic philosopher, one of the most intimate friends of Octavianus Cæsar, whose education, in conjunction with Apollodorus of Pergamum, he completed. He shared the table and friendship of the triumvir with his sons Dionysius and Nicanor. (Sueton. August. 89, Dio. 51, 16, 52, 36, and Fabricii Not.) Upon his entrance into Alexandria, and afterwards in the theatre, Octavianus appeared in close conversation with the philosopher, and in his speech to the people in the Hippodrome, assigned as one among three motives for sparing the city from pillage, that it was the birth-place of Areius. Seneca (Consol. ad Marciam. 4) has preserved part of a discourse addressed by Areius to the empress Livia upon the death of her younger son Drusus Nero. Whether Dioscorides dedicates his Treatise on the Materia Medica to this Areius or another of the same name is not ascertained.

ARELLANO, (Juan de; 1607—1670,) a Spanish flower-painter, born at Torcas, near Toledo, was a pupil of Juan de Solis, under whom he studied historical composition, but soon abandoned it. After copying several pictures of Mario Nuzzi,

called Mario di Fiori, he studied flower-painting from nature, and practised it with great success. He died in the chapel of Notre Dame de Bon-Conseil, at Madrid, in which city there are four of his pictures. (Biog. Univ.)

Spain has also produced other persons of this name:—

1. *Gil Ramirez de*, member of the council of Castile, and president of the Inquisition, wrote two treatises, on the Privileges of Creditors, and on the Greatness of the House of Aquilar.

2. Another *Ramirez de Arellano* wrote a treatise on Spanish orthography.

3. A third, a monk who lived in the early part of the seventeenth century, is much better known than the preceding. He wrote—1. On the Antiquities of Carmona. 2. On the Image of the Blessed Virgin. 3. On the Reliques of St. Justa and St. Rufina. In addition to these, perhaps also he wrote an account of the antiquities in the convent of the Holy Trinity at Seville.

4. *Miguel Gomez de*, knight of Santiago, and member of the council of Indian affairs, wrote on canon and civil law, and on the immaculate conception, in the middle of the seventeenth century.

ARELLIUS, a painter of some celebrity at Rome, a short time before the reign of Augustus. Pliny speaks of his ability with much commendation, but blames him for having selected as models for his goddesses the most celebrated courtesans of his time. Some of his pictures were in the temples, but the senate on this account ordered them to be withdrawn, notwithstanding their great beauty, that they might not desecrate the sacred places. (Biog. Univ. Bryan's Dict.)

AREMBERGH, (Jean de Ligne, count of,) a zealous officer of Charles V., was killed in battle near Groningen, in 1568. Charles d'Arembergh, a capuchin of the same family, born at Brussels in 1593, died 1669; published a History of the Writers of his Order from 1525 to 1580; Cologne, 1640. Clypeus Seraphicus, sive Scutum Veritatis in Defensionem Ordinis Minorum, 1650. (Biog. Univ.)

AREMBERGH, (Leopold Philippe Charles Joseph, duke of,) duke of Aerschot and Croi, governor of Hainault, was born at Mons in 1690. His father was captain-general of the emperor's guards, and was killed at Peterwaradin in 1691. Leopold was wounded at Malplaquet, and by his courage and deserts raised

himself to the highest military honours. He made the campaigns of 1716-17 in Hungary, as major-general of the emperor's armies, and was wounded at the siege of Temeswar. He commanded the right wing of infantry at Belgrade, and essentially contributed to the gaining of that battle. In 1719 he was appointed governor of Rome; and in the campaign of 1733 continued to serve under prince Eugene, on the Rhine. In 1737 he was made field-marshal, and commander-in-chief of the emperor's armies in the Low Countries; and in 1743 was wounded at the battle of Dettingen. He died in 1754, as celebrated for his patronage of literature as for his military renown. (Biog. Univ. Suppl.)

AREMBERGH, (Louis Engelbert, duke and prince of,) grandson of Leopold, was born in 1750, and lost his sight when twenty-four years old. He passed the period of the French revolution in retirement, which he was induced to leave in 1806; and in return for his seat in the Senate-conservateur, and other distinctions, lent his aristocratic presence to Napoleon's court. He died at Brussels in 1820. His daughter Pauline, married to the Prince Schwartzberg, perished in the ball-room conflagration, at Paris, in 1810. (Biog. Univ. Suppl.)

AREMBERGH, (Auguste Marie Raymond, prince of,) younger brother of the Prince Louis Engelbert, was born in 1753. He long bore the title of count de la Marck, and was colonel of a German regiment in the French service, with which he served in India. Returning to France, he embraced the doctrines of the revolution; became a member of the States-general, and afterwards of the National Assembly, and contracted an intimate friendship with Mirabeau, who named him one of his executors. The count's revolutionary zeal was a little cooled by the suppression of the privileges of the nobility, and especially by the being deprived of his regiment by the National Assembly; and he assisted Mirabeau in his negotiations with the court. When the royal cause became hopeless he left France, and entered the Austrian army with the rank of major-general, and was employed as a diplomatist on various occasions, but never on any military service. On his brother's establishment at Paris, he was anxious to re-enter the service of France; this however Napoleon would not allow him to do, and he remained at Vienna till 1814, when he came to Brussels, and was made lieute-

nant-general by the new king. He left the Dutch army after the revolution of 1830, and died in 1833. (Biog. Univ. Suppl.)

ARENA, (Antonius de, i.e. Antoine du Sablon,) a celebrated macaronic poet of the first half of the sixteenth century. He was born at Solliers, in the diocese of Toulon, and studied under Alciatus at Avignon. He was afterwards judge of St. Remy, in the diocese of Arles, and died there in 1544. The original editions of his works are now very rare, but some of them have been reprinted more than once during the last century, and may be found in most large public libraries. In one of his works, entitled *De Arte Dandsandi*, and evidently written while he was young and a student at Avignon, he gives many curious traits of the manners of the students, of the customs of the university, such as their election of the "abbot of misrule," and the efforts of the different "nations," to secure the election of one of their own party, and of the contentions between the students and the town, &c. In this tract he calls himself "Provençal de Bragardissima Villa de Soleris." The first lines of one of the chapters which treat on the manners of the students, entitled *De Gentilessis Instudiantium*, may serve as a specimen of the kind of jargon in which these pieces are written:—

"Genti galantes sunt omnes instudiantes,  
Et bellas gasas semper amare solent;  
Et semper semper sunt de brigantibus ipsi,  
Inter mignonos gloria prima manet.  
Banquetant, bragant, faciunt miracula plura,  
Et de bonitate sunt sine fine boni."

The poem on the War in Provence in 1536, published at Avignon the same year, under the title *Meygra Entreprisa Catholiqui Imperatoris quando en 1536 veniebat per Provensam bene carossatus in postam prendere Fransam cum Villis de Provensa, &c.*, like some other of his smaller poems, contains many historical notices which are not found elsewhere. The common imprint of these burlesque tracts was "*Stampatus in Stampatura Stampatorum*." Arena also printed some treatises on jurisprudence, chiefly remarkable for the bad Latin in which they were written.

ARENA, (Jacques d'), a French jurist in the thirteenth century, of whom very little is known. He wrote several learned and valuable works on the Civil Law, which were printed in the sixteenth century. (Biog. Univ.)

ARENA, (Joseph,) a Corsican officer in the French revolutionary army, who



was condemned to death along with Cerachi, Topno Lebrun, Demerville, and Diana, for a conspiracy against the first consul in 1802. (Biog. Univ.)

**ARENA**, (Barthelemi,) brother of Joseph Arena, was deputy from Corsica to the Council of Five Hundred, and was accused of an attempt to stab Buonaparte on its dispersal by him, on the 18th Brumaire; which he always strenuously denied. He was a violent republican, and died in obscurity at Livourne, 1829. (Biog. Univ. Scott's Life of Napoleon.)

**ARENÆUS**. Of this writer a solitary epigram has been preserved in the Greek Anthology.

**ARENDT**, (Martin Frederick,) a Danish antiquary, born at Altona in 1769, who led a singularly rambling life. At first he applied himself to the study of botany, which he abandoned for that of archaeology. In 1789 he commenced his travels, in search of MSS. and other antiquities, taking up his quarters in the houses of the peasants and pastors, without at all consulting their wishes or convenience. On one occasion he is said to have been carried out of a house forcibly, and on another to have been smoked out. He continued this kind of rambling life till 1806, when he returned to Copenhagen with his collection of monuments and copies of Runic inscriptions. Here he obtained employment under the commission for publishing ancient Icelandic MSS., but soon quarrelled with them, and made his way to Paris. Arrived there, he discovered that he had left behind him at Rostock, some Cufic coins entrusted to him by the baron de Tham, and immediately set out again to recover them. At Paris he fell ill, and lost an eye while a patient in the Hôtel Dieu, a misfortune which he attributed to his exposure to the weather during his antiquarian journeys in the north. From Paris he walked to Venice to see the Runic inscription on the lion of St. Mark. In 1810 he returned to Paris, and was taken care of by Malte-Brun, and became a member of the Celtic Academy. Always restless, however, he set off suddenly one day for Naples, and was confined for some time as a vagrant at Melun. In the same year he resumed his roving life in the north, refusing every offer of assistance which was likely to interfere with the perfect freedom of his motions. In 1820 he came to Germany, and thence southwards to Italy and Spain, wandering about, and asking or refusing alms when

offered, according to his circumstances at the time. In returning from Madrid, he had nearly reached the borders of Germany, when a doubt struck him as to some point to be cleared up in that capital; he went straight back to Madrid, and then resumed his homeward route. He was arrested during a second visit to Italy, in 1824, on suspicion of being an emissary from the German carbonari, from the resemblance of his name to Arndt, the author of the *Spirit of the Times*—a suspicion which was confirmed by the Runic alphabets which he carried being mistaken for secret symbols. He died in prison at Naples. Arendt's learning was immense, but in a great measure died with him, for he kept no journal of his travels, and only wrote a few memoirs on particular subjects. (Biog. Univ. Suppl.)

**ARENHOLD**, (G. J.) a German portrait painter, from whose pictures the following prints are known:—Portrait of Jean Gottfried Meiern, folio, engraved by Bernigerot; another of Silvestre Tappen, Lutheran divine, 8vo, engraved by Geor. Dan. Heuman; and a title with a view of Goslar and Rammelsberg, folio, G. J. Arenhold, inv. and del Hanov.; G. D. Heuman, fecit. Norimb. 1738. (Heineken, Dict. des Artistes.)

**ARENIVS**, or **ARRHENIVS**, a portrait painter at Stockholm, after whom the following prints are known:—the portrait of Charles Harlemen, folio, engraved in mezzotint by J. J. Haid; and a portrait of John Charles Hedlinger the medallist, painted at Stockholm in 1738; mezzotint at Augsburg by the same engraver. (Heineken, Dict. des Artistes.)

**ARENSBECK**, (Peter Diederich,) a Swedish classical and oriental scholar. He was employed under the direction of bishop Mathias, in a translation of the Bible into Swedish, which however was never finished. He wrote, on this occasion, a work now very rare even in Sweden, entitled *Specimen Conciliationis Linguarum ex nativis eorundem proprietatibus in Textus aliquot sacros ad Veram et Convenientem Linguæ Sueticæ Versionem deductum*. He died at Stockholm in 1673.

**ARENTS**, (Thomas, 1652—1700,) a Dutch poet of some celebrity in his day, who produced several tragedies, and a collection of *mengel-poesi*, or miscellaneous pieces, which latter are commended by De Veris, and the specimen he gives of them justifies his commendation. Ac-

cording to that critic, Arents would have greatly surpassed what he now is, had he trusted more to his own talents, instead of imitating the poets of France.

ARESAS, a Pythagorean philosopher of Lucania. A single fragment of his treatise, *On the Nature of Man*, has been preserved in the *Eclog. Physic. of Stobæus*.

ARESI, (Paul,) of Milan, was born at Cremona about 1574. He taught theology, philosophy, and rhetoric, at Rome and Naples, and was appointed confessor to Isabella of Savoy, duchess of Modena, and was afterwards made bishop of Tortona. He died in 1644. His principal works were—*In Libros Aristotelis de Generatione et Corruptione*. Milan, 1617. *De Aquæ Transmutatione in Sacrificio Missæ*. Tortona, 1622. *De Cantici Canticorum Sensu, Velitatio bina*. Milan, 1640. *Velitationes sex in Apocalypsim*. Milan, 1647. In Italian, *Arte di predicar bene*. Venice, 1611. *Imprese sacre con triplicati Discorsi illustrate ed Arricchite*. Verona, 1613. *Della Tribolazione e suoi Remedii*. Tortona, 1624. *Panegirici fatti in diverse Occasioni*.

ARESKIN, or ERSKINE, (Robert,) principal physician to Peter the Great, was a native of Scotland, who, after studying at Oxford and taking the degree of doctor of medicine, went to Russia about 1704, where he was at first private physician to prince Menzikov. In 1716 he became chief physician to Peter, whom he accompanied the following year in a journey through Germany, France, and Holland, and by whom he was greatly esteemed both for his abilities and personal qualities, and for his attachment as well as his professional skill. It is to him that Russia was indebted for the adoption of many excellent measures tending to advance the study of medicine and pharmacy, and to rescue them from ignorant or incompetent practitioners. The high favour in which he stood with his imperial patron did not fail to excite cabals against him, one of the instigators of which was baron Hertz, who endeavoured to make it appear that Erskine was aiding the cause of the Stuarts, and carrying on a correspondence with their adherents in Scotland. The czar, however, gave no credit to such rumours, and took care that Erskine should be cleared from all suspicion in the eyes of the British court. He died in December 1718, at Olonetz, and was interred with great ceremony in the Newsky monastery, St. Petersburg;

the funeral being attended by Peter himself, and many of the principal nobles. His library, and collection of minerals, &c., were purchased during his life for the Academy of Arts. (*Entziklop. Leksikon.*)

ARETÆUS of CAPPADOCIA, (1st century,) one of the most celebrated and learned physicians of antiquity, but of whose history the particulars are unknown. Even the time and place in which he lived is uncertain. From what has been collected, however, it would appear that he flourished towards the close of, or immediately after the reign of the emperor Nero, as he mentions the *Theriaca* for the cure of the poisonous effects of the viper, which was invented by Andromachus of Crete, the father of the physician to the emperor. Vossius places him before the Augustan age, on the ground that his work is written in the Ionic dialect; but this inference is untenable, as Arrian of Nicomedia, who lived as late as the middle of the second century, employed this dialect in his book entitled *Indica*. Rome, or its neighbourhood, seems to have been the seat of his practice, from the character of his remedies and the wines he recommends, among which are the Falernian, the Surrentine, Signine, &c. From the time of Aëtius (who lived in the fifth century) few writers of any celebrity have failed to quote from his works, and to express their admiration of his style, which, in elegance, surpassed that of the period in which he is supposed to have lived. It is a matter of surprise, and quite unaccounted for, that he should not be noticed by Galen, Oribasius, and others who have so largely referred to preceding writers of eminence. The writings of Aretæus have been, and continue to be, highly esteemed by physicians for their accuracy and perspicuity. The symptomatology has always been admired. His style has attracted the attention of all learned men, and it is exceedingly to be regretted that we are ignorant of his personal history. His works have not descended to us without mutilation; Aëtius quotes passages which are not now to be found in any of his known writings. In the description of diseases he is almost unrivalled, and the truth of his delineations is universally admitted. Freind looks upon Aretæus and Alexander to be the two most valuable authors since the time of Hippocrates. They treat of but few distempers, not more than fifty or sixty, and evidently write of these from personal observation,

Of the writings of Aretæus we have eight books; two on acute and two on chronic diseases generally, and two on each of these divisions descriptive of their particular symptoms. It is impossible to read Aretæus without being forcibly reminded of the great father of physic. The correspondence of style, mode of description of symptoms, observation of nature, sagacity of diagnosis, order in the statement of causes, judicious selection of remedies, &c., are manifest. He precedes his history of diseases by an anatomical introduction upon the organs affected. Anatomy was then in its infancy, and great difficulties existed to its progress. The errors of Aretæus in this branch are therefore necessarily numerous. He considered the heart to be the principle of life and strength, and in which the soul and nature of man held their residence. He looked upon it as the source of respiration, being placed in the centre of the lungs. These organs he considered as active, their motions being dependent on their small nerves. The venous system, according to him, took its origin from the liver. He admitted, with Erisistratus, that the nerves were the organs of sensation and motion. These ideas he endeavoured to apply to his views of disease. Shortly after the establishment of the sect of the Methodists in physic, the Pneumatists and Eclectics arose, the latter of which attempted to reconcile the doctrines of the Empirics and the Methodists. Aretæus seems to have taken for the basis of his doctrine that of the Pneumatists, but he reduced their principles to a more scientific form, and enriched it by a number of valuable observations. The practice of Aretæus was, however, in accordance with that of Hippocrates; it was founded on experience and an attentive observation of nature. In his mode of treatment he rarely employed other than the most simple means, and his remedies were few in number. He employed bleeding in many cases, and in several to a great extent. He used arteriotomy behind the ears in severe affections of the head. Emetics (of white hellebore especially) he used extensively. He attended particularly to the diet of his patients, and did more in this respect than by the employment of pharmaceutical means. In chronic diseases his practice was often bold. In epilepsy he did not hesitate to make a perforation in the skull, for which practice, however, it would be difficult to find any thing like a satisfactory reason;

the cautery was of common application. He states elephantiasis to be infectious. He deserves notice, as having been the first medical writer to observe particularly the influence which the mind exerts over the body, and that exercised also by the body over the mind; influences, for which, with the modesty associated with science, he does not attempt to account. He is the earliest writer to recommend the employment of cantharides to produce vesications. Prior to this time, mustard and the plant called thapsia were used for this purpose.

From the works of Aretæus which are preserved to us, it is evident that he had composed others which are lost; on surgery, fevers, the diseases of women, the preparation of medicines, &c. The works we possess are also imperfect, and their unrivalled excellence materially excites regret for the absence of any part. His works have been published in Greek, Latin, and other languages. In Greek, the first edition is that of J. Goupyl, Paris, 1554, 8vo, which was reprinted by Henry Stephen, in the collection *Medicæ Artis Principes*, Paris, 1567, folio. There is another Greek edition by Turnebus, *Ex Bibl. Reg.* printed also at Paris, 1554, 8vo. In Greek and Latin, an edition by George Henisch was printed at Vienna in 1603, and again in 1627 in folio. Wigan of Oxford published an edition taken from two Greek MSS. with notes, prefaces, critical dissertations, &c., at Oxford, 1723, folio. Triller published some remarks on this edition. Boerhaave edited an edition at Leyden in 1731, in folio. He followed the Greek text of Goupyl, and the Latin version of Crassus, and he has given a commentary, by Peter Petit, on the first three books, which were written in 1662, and separately printed by Mattaire at London, in 1726. A second edition by Boerhaave, with additional notes and observations, was printed in 1735. This is esteemed the best edition of the works of Aretæus. Haller printed an edition also in his *Medicæ Artis Principes*, at Lausanne, in 1772 and 1787, which is not considered of importance. The first edition of Aretæus was published in the Latin language, by Junius Paulus Crassus, a professor at Padua, and printed by the Juntas at Venice, 1552, in 4to. Of this version several editions were published; at Paris, 1554, 16mo; Basil, 1581, 4to; Argent. 1768, 12mo. Translations have also been published in German by Dr. Dewaz, Vienne, 1790—1802, 8vo, 2 vols.

**Is** English by Dr. Moffatt, Lond. 1785, 8vo; and a translation is said to have been made into French by Lefebvre de Villebrune, but it has never been printed.

**ARETAPHILA**, daughter of Æglatos, wife of Melanippus, a priest of Cyrene, lived in the time of the Mithridatic war. Nicocrates, tyrant of Cyrene, killed her husband Phædrinus, and forced her to marry him. Aretaphila never lost sight of schemes of revenge, and having failed in an attempt to poison Nicocrates, she engaged Leander his brother, who had married her daughter, to murder him. He did so, but possessed himself of the sovereign power, and the freedom of Cyrene was as remote as ever. Aretaphila afterwards procured his death, by means of Anabus, a Libyan chief, and established a free government in Cyrene. (Plut. *De Virtute Mulierum*. Polyæn. viii. c. 38.)

**ARETAS**. The name of several kings of Arabia Petræa. The first whose name is recorded defeated Jason, the leader of the Jews, about 170 B.C. A second possessed himself of Cœle-Syria, about 84 B.C., and coined money in his name, as king of Damascus. Another Aretas, king of Damascus, is mentioned by St. Paul.

**ARETE**, a daughter of Aristippus, and one of the few ladies of antiquity who devoted themselves to philosophy.

**ARETIN**, (Jean Adam Christophe Joseph, the baron,) was born at Ingoldstadt in 1769, died in 1822. He filled some of the highest state offices in Bavaria, and in 1817 represented that kingdom in the Germanic Diet. He was the author of some publications, an amateur in the fine arts, and possessed an exceedingly fine collection of paintings and engravings. (Biog. Univ. Suppl.)

**ARETIN**, (Jean Christophe Frederic, the baron,) brother to the preceding, born in 1773, was a person of considerable political and literary celebrity. He was actively engaged in public affairs from his first appearance at Munich in 1793, at the court of the elector of Bavaria, till his death in 1824; but did not succeed in his attempt to combine with these engagements the pursuits of a learned scholar. His literary performances have not much merit, although during five and twenty years he was constantly publishing political pamphlets, and contributing to periodicals, besides being the author of other works, a list of which is given in the *Biographie Universelle*. (Biog. Univ. Suppl.)

**ARETINO**, (Pietro.) This writer, who has obtained so unenviable a celebrity, was born at Arezzo, in April 1492, the natural son of Antonio Bacci, a patrician of that city. Whatever some writers may say of his early studies, it is certain that he never learnt either Latin or Greek; and the little of a general nature which he acquired was picked up here and there, by dipping into the books that were entrusted to him at the time that he was a journeyman to a bookbinder in Perugia. His disposition was lively and ardent, his imagination fervid, to which he joined a great fluency of expression, and an unbounded impudence. A satirical sonnet against indulgences drove him from Arezzo, and his want of religion made him leave Perugia to go to Rome on foot, his whole equipage consisting of the clothes he had on. His first patron was a merchant, Agostino Ghigi, the same for whom Raphael painted the palace called *La Farnesina*; soon after, he became known to pope Leo X. and to cardinal Giulio de' Medici, who was afterwards pope Clement VII., in whose service he entered, but it is not known in what capacity. Sixteen obscene sonnets which he wrote under sixteen no less disgraceful drawings of Giulio Romano, engraved by Raimondi, obliged him to quit Rome, and Giovanni de Medici, so notorious during the Italian wars by the name of the captain of "Le Bande nere," and on whom immorality could make no unfavourable impression, received him under his protection in Milan, and presented him to Francis I., whom he had the good fortune to please by the fulsome praises he lavished on him. At the death of Giovanni he fixed his residence at Venice, having previously made an excursion to Rome, where he was severely wounded, and with difficulty escaped with his life, through the jealousy of a gallant, for some verses which he had written for or against a cook, with whom both of them were in love.

Depending now upon his pen for his livelihood, he began to write prose and verse satires, delicate dialogues, heroic cantos, sonnets, comedies, besides an immense quantity of letters, which he addressed to all the princes, great men, and ladies of his time, sometimes flattering them or praising himself, and at others even threatening them with the lash of his satire; and from them all he received presents, which enabled him to live a dissolute life. He had the impudence to style himself "*Il Divino Aretino*;" and

boasted that he was the scourge of princes. He thus levied contributions upon most of the Italian princes, and even men of letters, besides Francis I., Charles V., several popes, Henry VIII. of England, and it is even said from Solymán the sultan of the Turks. At times, however, he met with a reward totally different, and much better deserved. He died suddenly in Venice, in 1557, by overturning his chair in an immoderate fit of laughter at hearing an indecent story of his two sisters, who led a life as infamous as his own.

The nature of most of his works has been already noticed. There are others, which being of a religious cast, have made some writers believe that towards the end of his life he became penitent. This, however, is a mistake; Aretino was never penitent; the motives which prompted him to compose his religious works were as mercenary as those which moved him to write the others. He also has been thought to be the author of the famous book *De Tribus Impostoribus*. This supposition rests upon an assertion of the celebrated Campanella, who having been accused, as many others before him had been, of being the author of that book, justified himself by saying that it had been printed thirty years before he was born; an epoch which agrees with the time of Aretino. The existence even of this book has been doubted.

For other persons of this name, see ACCOLTI, BRUNI, GUIDO, and SPINELLO.

ARETIUS, (Benedict,) an eminent Swiss divine and botanist, was born at Berne early in the sixteenth century, and became distinguished as a teacher of theology, and preacher of the reformed religion at Marburg. He died at Berne in 1754. His most important theological works were—*Examen Theologicum*, a voluminous work, which was printed twelve times within three years; *Commentaries on the New Testament*; *A Life of Gentilis*, with a Refutation of his Principles, &c. But Aretius is better known in his other pursuit, which led him into correspondence with nearly all the eminent botanists of his time, who speak highly of his skill and useful researches. He discovered and described forty new Alpine plants, and published *Stockhornii et Nessi Helvetiæ Montium, et nascentium in eis Stirpium, Descriptio*, impr. in *Opusibus Val. Cordi*. Strasb. 1561. (Biog. Univ.)

ARETUSI, (Cesare, or Munari degli Aretusi,) a Bolognese citizen, and pro-

bably born at Modena about 1580, who painted history and portrait, but principally the latter, and flourished about the year 1606. He formed his taste by copying the works of Bagnacavallo, at Bologna. He was invited by Ranuccio, duke of Parma, to become court painter, and in 1587 employed by him in painting, in the new buildings of S. Giovanni, copies of the pictures of Correggio, which had decorated the old structure. As a portrait painter, he attained to great eminence, and was patronized in that capacity by many of the Italian princes. He had the power of assuming the style of almost every painter, and in many instances is said to have passed off his copies for the originals. In his imitation of Correggio he was particularly successful, and having copied the celebrated Night by that master, for the church of S. Giovanni di Parma, he obtained the honour of restoring the painting formerly executed by Correggio in the same church as mentioned above. Ruta, in his Guida, says his success in this performance was such, "from its accurate imitation of the taste displayed in the original, of its conception, and of its harmony, as to lead those unacquainted with the fact to suppose it to be the work of Allegri." In conjunction with Gio. Batista Fiorini, he painted the cupola of the cathedral of S. Pietro, at Bologna. His portrait, painted by himself, for the gallery of the grand duke, is engraved by P. A. Pazzi. He died in 1612. (Lanzi, Stor. Pitt. iv. 32, 89; v. 51. Bryan's Dict. Heineken, Dict. des Artistes.)

AREUS, son of Acrotatus, king of Sparta, 309 B. C., lost his life in battle with Antigonus Gonatas, at Corinth, 268 B. C. (Paus. iii. c. 6.)

AREZZO, (the Cardinal Thomas,) was born in 1756, at Orbitello, in Tuscany. After having filled other stations, he was sent by Pius VII. as nuncio to St. Petersburg, on a mission for the reconciliation of the Greek church to that of Rome. Much had been agreed on between him and Paul, when the death of that king put an end to the negotiation. He was residing as legate at Dresden in 1807, from which place Napoleon sent for him to Berlin, and communicated to him some of his designs upon the pontifical sovereignty. It appears that Arezzo turned all the information he received in this manner to the advantage of Pius VII., and he was in the following year arrested at Florence, and confined for some time in the island of Corsica. In 1815 he was created

cardinal, and in 1830 vice-chancellor of the church. He died in 1833. (Biog. Univ. Suppl.)

ARFE, (Juan de,) was the grandson of Henrique, and son of Antonio de Arfe, both celebrated carvers and workers in metal, the elder of whom was a German by birth, and supposed to have been brought from Flanders to Spain by Philip I. Antonio is said to have been the first who adopted columns and other ornaments derived from Italian architecture, in custodias, reliquaries, &c. Juan, who was born at Leon in 1535, distinguished himself not only by his performances as an artist, but by his mathematical knowledge, by his studies and his writings. Among these last, the most remarkable is his *Varia Commensuracion* (the first portion was printed at Seville in 1585), wherein he treats of sculpture and architecture, also of geometry and anatomy, giving his precepts in octave stanzas, accompanied by a prose explanation and commentary. The wood-cuts were also executed by himself. It happened by singular misfortune that the whole of the first impression of the work was destroyed by fire, and he was obliged to re-write it. In the preface to it he promised to compose a treatise on *Practical Perspective*, which, however, he does not appear ever to have done. In his own profession he executed many productions, of which only the more celebrated can now be specified; among others, the custodia of the cathedral of Avila, and that of the cathedral of Seville; both of which are represented in his *Varia Commensuracion*. The first of these was finished by him in 1570, and consists of three orders, Ionic, Corinthian, and Composite; the other, which occupied him six years, is circular in plan, and consists of four orders, viz. Ionic, Corinthian, and two Composite ones, with a variety of statues and bas-reliefs: For the Escorial he executed sixty-four metal busts. The last work attributed to him is the custodia of the church of St. Martin at Madrid, the contract for which was made in 1600, and it is supposed that he died shortly after completing it.

ARFE, (Juan de,) born at Seville in 1603. He commenced the study of his art in that city, and afterwards went to Italy to perfect himself. On his return to his native country he executed, amongst other great works, statues in marble of the evangelists and doctors, twenty feet high, in the chapel of the Communion of Seville. (Biog. Univ.)

ARFWIDSSON, a modern Swedish engraver of portraits. (Heineken, Dict. des Artistes.)

ARGAIZ, (Gregorio de,) a monk of St. Benedict in the seventeenth century; published in 1667 an *Ecclesiastical History of Spain*, which he pretended to be, in substance, founded on a work of St. Gregory, bishop of Grenada. The imposture was detected by Garcia de Molina.

ARGALL, (John,) was born in London, but in what year is uncertain. Anthony Wood, who collected nearly all that is known of him, informs us that he was the third son of Thomas Argall, by Margaret, daughter of John Falkarne of Cornwall; and that late in the reign of Mary, he became a student of Christ-church, Oxford. He took his degree of M.A. in 1565-6, being the senior of the act celebrated on the 18th February. (Ath. Oxon. by Bliss, i. 760.) In September of the same year, a Latin and an English play were performed before queen Elizabeth, in Christ-church hall, the former called *Progne*, by Dr. James Calfhill, and the latter, entitled *Palamon and Arcyte*, by the celebrated Richard Edwards, (Collier's Hist. of Dram. Poetr. and the Stage, i. 191.) In one of these John Argall performed, and Wood states, that he was "a great actor;" but whether in Latin or English, or in both, does not appear. He might be the unnamed performer to whom queen Elizabeth presented eight guineas, in token of the satisfaction he had given her on that occasion; but had such been the case, he would probably have obtained greater preferment than when, after studying "the supreme faculty," he took orders, and "became parson of a market-town in Suffolk, called Halesworth," where he lived long, and was buried obscurely. He died suddenly during a feast at Cheston, a mile distant from Halesworth, and his interment took place on the 8th of October, 1606. Argall, in his *Introductio ad Artem Dialecticam*, Lond. 1605, 8vo, (which Anthony Wood quaintly calls "very facete, and pleasant,") claims to have been intimate in early life with Dr. Bilson, subsequently bishop of Winchester; Dr. Heton, bishop of Ely; Dr. Robinson, bishop of Carlisle; and Dr. Matthew, first bishop of Durham, and finally, archbishop of York. If they attempted anything in Argall's favour, they attempted it ineffectually; for as he himself said, the year before his death, he was "an unworthy and poor old man, still detained

in the chains of poverty for his great and innumerable sins, that he might repent with the prodigal son, and at length, by God's favour, obtain salvation." Besides the *Introductio ad Artem Dialecticam*, from which the above quotation is made, John Argall wrote and printed a treatise, *De Vera Penitentia*, Lond. 1604, 8vo; and Dr. Bliss has pointed out a MS. in Bibl. Reg. A. xii. entitled, *Johannis Argalli Epistola Monitoria ad R. Jacobum, cum in Regem Angliæ inauguratus est*.

ARGALL, (Richard,) was "a sacred poet of some merit, but not of much celebrity; and whether any and what relation to the preceding, is uncertain, no particulars of his life or family being known. Three of his works were published in the same year, viz. *The Song of Songs*, which was Solomon's, metaphorised in English heroicks by way of Dialogue, Lond. 1621, 4to; *The Bride's Ornament*, poetical essays upon a divine subject, Lond. 1621, 4to; and *A Funeral Elegy*, consecrated to the memory of his ever-honoured lord, King, late bishop of London, 1621. He was patronized by bishop John King, and dedicated the first of the preceding works to his son Henry, then archdeacon of Colchester, and subsequently bishop of Chichester. Anthony Wood (*Ath. Oxon.* by Bliss, i. 761) notices two other intended publications by Richard Argall, and doubts whether they were ever printed, owing to the disappointment of the author at the death of his patron: the one was called *Meditations of Knowledge, Zeal, Temperance, Bounty, and Joy*; and the other, *Meditations of Prudence, Obedience, Meekness, God's Word and Prayer*. Wood does not add where he had seen the MSS. of these productions. He had not been able to ascertain to what college in Oxford Richard Argall belonged, but merely states, that he "spent some time in study" there.

ARGAND, (Aimé,) inventor of the lamp known by his name, was a Genevese. He made his first lamp in England about 1782. He found it expedient to share the honour and profits of his invention with M. Lange, who also claimed the discovery, in whose name, jointly with his own, French letters patent were obtained in 1787. The use of the new lamp, with its perfect combustion of the oil and steady light, produced by the internal current of air and the glass chimney, soon became general; but the revolutionary abolition of all exclusive privi-

leges deprived the patentees of their expected profits. Argand came to England, and his death in 1803 is said to have been accelerated by his disappointments. (*Biog. Univ.*)

ARGELLATI, (Philip,) an Italian printer, and one of the most learned and laborious authors of his time, was born at Bologna in 1685. His most important undertaking was the printing of the great collection of ancient historians, known as the *Scriptores Rerum Italicarum*. Muratori, who formed the design of this work, was almost on the point of abandoning it, from the impossibility of getting it printed in Italy, where the art of typography had been allowed to fall into great neglect. A society, called the *Palatine*, was however formed, chiefly owing to the exertions of the count Charles Archinto, to defray the expenses of publication, and Argellati established a magnificent printing-house at Milan, from which this work was the first to issue. His other productions were—the works of Sigonius, in 6 vols, folio, which appeared in 1738; *Le Opere inedite di Ludovico Castelvetro*, 1727; *De Antiquis Mediolani Edificiis*, 1736; &c. Argellati also wrote and published, *Bibliotheca Scriptorum Mediolanensium*, 1745; *Biblioteca de' Volgarizzatori Italiani*, 1767; besides many memoirs in different collections. He died in 1755. (*Biog. Univ.* Mazuchelli.)

ARGELLATI, (Francesco,) son of the preceding, born in 1712, was well acquainted with ancient and modern literature, which he had ample opportunities of cultivating in his father's house, with whom he lived till his death in 1754. He left some unpublished works, in jurisprudence, philosophy, and general literature. (*Biog. Univ.* Mazuchelli.)

ARGENS, (Jean Baptiste de Boyer, marquis d'), was born in 1704, at Aix in Provence, and entered the French army at an early age; he was, however, obliged to leave it, and was sent to Constantinople with the French ambassador. On returning to France, his family wished him to study for the bar, a profession for which his profligate habits particularly unfitted him; and he again entered the army, but a fall from his horse at the siege of Philipsburg disqualified him for a military life. Disinherited by his father, he was obliged to take to his pen, as a means of subsistence, and went to reside in Holland, where he published his *Lettres Juives*, a work which recommended him to the notice of Frederick II. at that time prince royal of Prussia. On his accession

to the throne, Argens accepted an invitation to Berlin, where he received the appointment of chamberlain, with a considerable salary, and the superintendence of the literary department of the academy. He resided in Prussia for twenty-five years, living on terms of great intimacy and favour with Frederick, until he offended the king by marrying, when nearly sixty years old. The last two years of his life were spent in Provence, where he died in 1771. His publications were numerous, but did not possess much literary merit: they were once popular, and are all tainted with infidelity and immorality. His information was extensive, but employed with little taste or judgment; and his style has all the faults of a frequent and hasty writer, with whom literary composition was at first necessary as a means of support, and afterwards, as an indispensable habit. (Biog. Univ.)

ARGENSOLA. Two brothers of this name are entitled to a particular mention in the literary annals of Spain:—

1. *Leonardo de Lupercio*, (1565—1613,) a native of Barbastro, and by both parents of ancient lineage. His education, like that of his brother Bartholomew, began at Huesca and was finished at Saragossa. It is mentioned, to his praise, that he paid considerable attention to Greek—a language more studied in those days than at present in the Spanish universities. From the time of his leaving college to 1585, we know nothing of his motions; but in that year he was at Madrid, completing three tragedies, which were probably represented at court. He, or at least his brother, seems to have had some interest among the great; for he was about this time appointed secretary to the empress Maria of Austria, to whom Bartholomew was chamberlain, and gentleman in the household of the archduke Albert. An appointment far more worthy of him, and more congenial with his wishes, was that of *cronista mayor* of Arragon, which Philip III. had created about 1598. The patronage of this office was not in the crown; it was wisely left to the deputies of the kingdom, who evinced their good sense by attaching two conditions to the office; first, that the chronicler should reside in Arragon; and secondly, that Lupercio should continue the Annals of Zurita, by writing the history of the reign of Charles V. How long he had exercised this duty when, in 1610, he was nominated secretary to the conde de Lemos, (viceroys of Naples,) and member of administration, we know not;

nor can we conceive how the Arragonese dispensed with his residence among them, even for a time. Accompanied by his brother, Lupercio went to Naples. At his request the viceroy founded a new academy, that of the *Ociosos*, or Men with Leisure,—meaning that the subjects which lie within their province should occupy their notice only at leisure hours, as a relaxation from more important duties. The multiplicity of his offices injured Lupercio's health: he was physically unequal to duties so numerous and so varied, and notwithstanding the aid which he received from his affectionate brother, he sunk under them in 1613. The regret which his death occasioned, both in Naples and Spain, must be attributed to his private virtues as much as to his literary merit.

In the dramas of Lupercio,—of which the only two that are extant, *Isabela* and *Alejandra*, have been published in the *Parnaso Español*,—we find nothing to admire beyond the elegance of the language and the fluency of the versification. The former is acknowledged to be far superior to the latter; yet its faults are numerous, without any redeeming beauty beyond those we have just mentioned. But these works were exceedingly popular, and the reader who may remember the high praise bestowed upon both by Cervantes, in the conversation between the curate and the canon of Toledo, will have little respect for the critical authority of that celebrated writer.

In another department, Lupercio is deserving of a high degree of praise. As an imitator of Horace, as a lyric poet, a satirist, and a writer of epistles, he will always be perused with pleasure. If he has not feeling, he has fancy; his judgment is good; his observation of life considerable; his taste highly cultivated; his manner often sententious. In the sonnet and the national song he was also successful; but he has little vigour, and his poetical efforts, elegant as they are, cloy by their uniformity. An historical work on the troubles of Arragon, connected with Antonio Perez, (see the name,) was also, we are told, composed by Lupercio, but it has never seen the light.

2. *Bartholome Juan Leonardo de*, (1566—1631,) who was born and educated at the same places as his brother, entered the church, and was chaplain to the empress Maria of Austria. On the death of that princess he repaired to Valladolid, where the court then resided; and where he found a patron in the conde de Lemos. But the manners of a



court did not please him, and he removed to Saragossa with the intention of permanently remaining in the capital of his native country. He did not, however, remain there many months; he resolved to accompany his brother to Naples, and as he was well provided with the goods of fortune, fraternal affection only could have been his motive. On the death of Lupercio in 1613, he was elected his successor as his biographer of Arragon. The duties of the post, coupled with those required by his prebendal stall in the cathedral of Saragossa, a stall conferred on him by Paul V., rendered his future residence in that city indispensable. He waited, however, at Naples until the end of the viceregal authority of the conde de Lemos, and reached Saragossa in 1616. From this time, religion, history, and poetry, occupied his whole time, unless indeed when the gout assailed him. This was his great enemy, and in 1631 it put an end to his life and labours.

For the literary merits of Bartholomew, as for those of his brother, we must not adopt the exaggerated estimate of Spanish writers. When Cervantes (in his *Canto de Caliope*) assures us that they were "two suns in poetry, on whom Heaven with lavish hand conferred all that she had to bestow;" "that the younger imitated the elder by soaring so high as to be lost to human gaze;" and when a recent native biographer affirms that Bartholomew was "a great, true, original poet, comparable with the most celebrated lyric poets of antiquity," we may smile at the manner in which children in the art of criticism—for such in poetry at least are the Spaniards—thus outrage the established principles of that art. But when Cervantes observes that the two brothers seemed to have been sent to reform the Castilian language, we may acquiesce in his opinion—for who was a better judge? Even to foreigners, who cannot have the same critical knowledge of mere style, there is in the writings of both a good taste, a correctness, a finished elegance, which we should vainly seek in any of their predecessors or contemporaries—even in Cervantes. In many respects the style of both is so similar that it can scarcely be distinguished. This similarity may be explained by that of their pursuits, their tastes, their conjoint education, their inseparability, and their strong fraternal attachment. But in the churchman there is more thought, more knowledge of the world, more vigour, a greater spirit of action. His

effusions are much more numerous than his brother's; and his spiritual songs, in imagery, power of reflection, and pathos, are superior to any thing produced by Lupercio.

As an historian, Bartholomew deserves considerable praise. His *Conquista de las Islas Molucas* (Madrid, 1609) is written with much elegance and with considerable judgment; and his continuation of Zurita's *Annals* is inferior to that of his reverend predecessor in one respect only—it is somewhat too rhetorical. In the latter work he proves himself a true Arragonese; he is animated by the free spirit of his country, and we are sometimes at a loss to conceive how the book could have been licensed in Spain. Some other works of Bartholomew yet remain in MS. and are mostly, we believe, in private libraries. (*El Parnaso Español*, tom. iii. vi. Nicolas Antonio, *Bibliotheca Nova* (sub nom). Bouterweck, *History of Spanish Literature*, book ii.)

ARGENSON. See VOYER.

ARGENTAL, (Charles Auguste de Ferriol, comte d') born at Paris in 1700, died 1788, was for many years counsellor in the parliament of Paris, and afterwards represented the duke of Parma at the court of France. He was an intimate and early friend of Voltaire, for whom he entertained the greatest attachment and admiration. (Biog. Univ.)

ARGENTELLÉ, (Louis Marc Antoine Robillard d') a Frenchman, who was very successful in modelling botanical specimens. He returned from the Isle of France to Paris, in 1826, with a rich collection of tropical plants, represented in his peculiar method. He was born in 1777, and died in 1828. (Suppl. Biog. Univ.)

ARGENTI or ARIENTI, (Augustine,) an Italian lawyer and poet of the sixteenth century, died in 1576. He composed a pastoral drama, entitled—*Lo Sfortunato*, *Favola Pastorale*, Venice, 1568, and dedicated to his patron, the cardinal d'Este, which was acted at Ferrara with great success. (Biog. Univ.)

ARGENTI, (Borso,) brother of the preceding, died in 1594; was an ecclesiastic, and wrote some pieces in poetry, as well as a comedy in prose—*La Prigione*. Ferrara, 1580. (Biog. Univ.)

ARGENTIER, (John,) a Piedmontese physician, born in 1513, died at Turin in 1572. His works were collected after his death, in 2 vols fol. at Venice, 1592, 1606, and at Hanover in 1610, which is the best edition. Argentier knew little

of the 'practical parts of his profession, but occupied himself with the study of the medical writers. He censures Galen with much acrimony. (Biog. Univ.)

ARGENTRE, (Louis Charles Duplessis d,) bishop of Limoges, was born in 1724, died in 1808 at Munster, whither he had been driven by the revolutionary movements in France.

ARGENTRE, (Bertrand d,) a French historian, born in 1519; succeeded his father in the place of seneschal of Rennes. He wrote an historical account of the province of Brittany, which was published at Rennes in 1582, and Paris in 1588. D'Argentré also wrote commentaries on the customs of Brittany, which are praised by Dumoulin. He died in 1590, and his collected works were printed in 1608—1612. (Biog. Univ.)

ARGENTRE, (Charles Duplessis d,) bishop of Tulle, was born in 1673, at the castle of Plessis, in the diocese of Rennes. He devoted himself to the study of theology, and wrote several works, the titles of which are, *Apologie de l'Amour qui nous fait désirer de posséder Dieu seul*, &c. Amst. 1698. *Traité de l'Eglise*, Lyons, 1698. *Elementa Theologiæ*, &c. Paris, 1702, with an explanatory Appendix in 1705. *Lexicon Philosophicum*, Hague, 1706. *De Propriâ Ratione quâ Res Supernaturales a Rebus Naturalibus differunt*, Paris, 1707. *Martini Grandini Opera*, Paris, 1710. *Collectio Judiciorum de Novis Erroribus*, 1725-33-36; and some others. He died in 1740. (Biog. Univ.)

ARGENVILLE, (Ant. Joseph, 1680—1766,) an amateur engraver and man of letters, born at Paris. His family name was Dezaillier. Besides many works on natural history, gardening, and other subjects, there is by him an *Abridgement of the Lives of celebrated Painters*, with their Portraits, Paris, 1745, 1752; reprinted in 1762. He designed and engraved for his amusement. There are several landscapes by his hand, and one head of a Peasant Girl laughing, after Caravaggio, engraved in the chalk manner, dedicated to the countess de Rochefort, and another head of a Peasant Girl, after Watteau. (Heineken, *Dict. des Artistes*.)

ARGHUN-KHAN, son of Abaka, and grandson of Hulaku, was the fourth of the Mogul khans of Persia, if we reckon Hulaku as the first. His uncle and predecessor, Nikoudar Ahmed Khan, having made himself obnoxious to his Mogul subjects by embracing the Moslem faith, was opposed by Arghun, who put himself

at the head of the malcontents, but was overpowered and taken prisoner; but Ahmed imprudently quitting the army for the capital, the Mogul generals released Arghun, and placed him on the throne in the place of his uncle, who was seized and given up for retaliation to the princess Kongoos-Tchai, whose son he had put to death, A.D. 1284, A.H. 683. During the first years of the reign of Arghun, the government was almost entirely administered by the emir Boga, a Mogul by birth: an attempt, however, in 1287 to dethrone his master, cost this powerful minister his life; and a Jewish physician, named Saad-ed-doula, succeeded as vizier, and obtained an absolute ascendancy over the mind of Arghun, which the superstition of that age attributed to the use of philtres. During the whole reign, the Moslems were subjected to rigorous persecution, and debarred from all offices of trust or emolument, which were filled with Jews and Christians: it was even said that Arghun had promised to lead an army into Arabia, and convert the Kaaba at Mekka into a church; and pope Nicholas IV. conveyed to the Mogul prince his acknowledgements for the favour which he had shown the Christians. But a malady which attacked Arghun disconcerted all these hopes; and the recovery of the khan was no sooner declared hopeless, than the favourite Saad-ed-doula was massacred by the Mogul nobles. Arghun survived his minister only a few days; and was succeeded by his brother,—(whose name has been variously spelled Kangiatu, Kakhthu, Key-Khatu, &c.; the last is most probably correct,)—A.D. 1291, A.H. 690. His character has been very differently painted by Christian and Moslem writers; by the former he is lauded as a pattern of all princely virtues, while the latter represent him as a tyrant and oppressor, and consider his death as a miracle wrought in their favour. An impartial examination will perhaps justify us in regarding him as a prince of little natural force of character, swayed by his ministers and favourites, and with no predominant passion but avarice. (Khondemir. *Abul-Faraj*. *Abul-Feda*. *D'Herbelot*. *De Guignes*.)

ARGILLATA, or DE ARGELLATA, (Pietro d,) an Italian physician, was professor of logic, astronomy, and medicine, at Bologna, where he died in 1423. His works, entitled, *Chirurgiæ Libri Sex*, Venetiis, 1480, were four times reprinted within twenty years. They contain many

valuable observations, and are remarkable for the candour with which he acknowledges his own mistakes. (Biog. Univ.)

**ARGOLI**, (Andrea,) an Italian mathematician and astrologer, born in 1570, at Tagliacozzo, in the kingdom of Naples, was professor in the university of Padua. He died in 1653, leaving—*De Diebus Criticis*, 1652; *Ephemerides*, from 1620, 4 vols, 4to; *Observations on the Comet of 1653*. His *Ephemerides* were reprinted at Padua and Lyons, and continued to 1700. (Biog. Univ.)

**ARGOLI**, (Giovanni,) son of Andrea, distinguished for his juvenile poetry, was born in 1609. He published a poem on the Silk-worm—*Bambace e seta*, idillio, Rome, 1624, before he was fifteen years old. Two years afterwards, he brought out his poem of *Endymion*, in twelve cantos, which was completed in seven months. This performance was so successful, that it was even doubted whether so young a man, as the alleged author, was capable of writing such a poem. Angoli afterwards studied jurisprudence, and taught literature at Bologna. His death took place about 1660. He was also the author of some Latin verses, and several memoirs and essays on antiquarian and other subjects. (Biog. Univ.)

**ARGONNE**, (Noel,) called Bonaventure, a Carthusian monk, born at Paris about 1634, died at Gaillon in Normandy in 1704. He wrote—*Traité de la Lecture des Pères de l'Eglise*, 1688; *L'Education, Maximes et Réflexions de M. de Moncade, avec un Discours de Sel dans les Ouvrages d'Esprit*, 1691; *Mélanges d'Histoire et de Littérature recueillis par Vigneul-Marville*, Rouen, 1699—1701, reprinted for the fourth time at Paris in 1725, a work which contains many curious literary anecdotes and reflections. (Biog. Univ.)

**ARGOTE** of **MOLINA**. See **MOLINA**.

**ARGOTE**, (Hieronimo C. de, 1676—1749,) a native of Collares, in Portuguese Estremadura, distinguished himself by his antiquarian and historical essays. His contributions to the *Transactions of the Academy of History at Lisbon* have considerable merit; but he is better known for his work, *De Antiquitatibus Conventus Bracaragustani*, and for his memorials relating to the archiepiscopal church of Braga. He also wrote, in his native language, several discourses, and the lives of a few saints.

**ARGOU**, (Gabriel,) a French author in the seventeenth century. He was an

advocate in the parliament of Paris. His best known work is his—*Institution au Droit Français*, which has been sometimes ascribed to the Abbé Fleury, without any foundation. His works were collected after his death, and have passed through several editions. (Biog. Univ.)

**ARGUES**, (Gérard des.) See **DES ARGUES**.

**ARGUIJO**, (Juan de, died before 1630,) of Seville, a poet who had many flatterers in his day, and although far from contemptible, assuredly does not merit the praises which he has received. His liberality in pecuniary matters was great: though his means were originally ample, he exhausted them, and was compelled to subsist on the dowry of his wife. Hence the adulation of those who did, or hoped to benefit by his purse. Bouterweck praises his sonnets, but he is not a high authority in Spanish literature. The only composition of his which we have had the opportunity of perusing—a *Cancion* in the 9th vol. of the *Parnaso Español*—has no great merit.

**ARGUIS**. See **POLYCLETUS**.

**ARGYLE**. See **CAMPBELL**.

**ARGYRE**, son of Melo, a powerful citizen of Bari, made himself master of that city, and in 1042 assumed the title of duke of Italy. He preserved the government of Bari, with the assistance of the court of Constantinople, till 1058, after which he lost the favour of the emperor, and died in exile.

**ARGYROPULO**, (John,) was one of the learned Greeks, driven from Constantinople on its capture by Mahomet II. in 1453, whose appearance in Italy contributed so remarkably to the revival of ancient literature. He received the appointment of Greek professor at Florence from Cosmo de Medici, where he had for his pupils Pietro and Lorenzo de Medici, the son and grandson of Cosmo, and Politian and Acciaioi. Argyropulo remained at Florence until the plague obliged him to quit it, when he went to Rome, and continued his course of instruction in philosophy and the Greek language there, numbering among his scholars the celebrated German Reuchlin. He died in consequence of eating melons excessively, in the seventieth year of his age, soon after his settlement at Rome: the exact date is uncertain, but it must have been after 1478, because he survived Theodorus Gaza, who died in that year. His translations of some of Aristotle's works into Latin are to be

found in the older editions of that author. (Biog. Univ. Roscoe's Lorenzo. Hodus de Græcis Illustr.)

**ARIADNE**, empress of Constantinople, was daughter of the emperor Leo I. Her first husband was Trascalipæus, a chief of the Isauri, who took the name of Zeno, and was associated with her in the empire. She followed him with fidelity in his exile; and on his decease gave her hand and the imperial title to Anastasius, an aged domestic of the palace. She died in 515. (Gibbon, vii. 6.)

**ARIARATHES**. Ten kings of this name reigned in Cappadocia. The first lived about 330 B.C., and the tenth and last was deprived of his sovereignty by Mark Antony.

**ARIAS**, (Francisco, 1533—1605,) a Jesuit of Seville, whose labours for the reformation of prisons merit the esteem of posterity. His works, which are numerous, and all religious, attest his own piety, and his zeal for the spiritual welfare of others.

**ARIAS MONTANUS**, (Benedictus, 1527—1598,) a native of Fraxenal in Estremadura, is well known to European scholars for his interlineary versions. Educated at Alcalá, and invested with the habit of Santiago, in 1562 he accompanied the bishop of Segovia to the council of Trent, where he laid the foundation of his celebrity. On his return, he retired to the hermitage of Nuestra Señora de los Angeles, on the summit of a rock near Aracena, and there he hoped to meditate without interruption. But Philip II., who had heard of his skill in the ancient languages, sent him to Antwerp to superintend the publication of the Polyglott which Plantin was printing. There he remained from 1568 to 1572. To the languages which had been printed at Alcalá, he added a Chaldee paraphrase, a Syriac version of the New Testament, in Syriac and Hebrew characters, with a Latin translation. His labours procured him much renown, and a bitter enemy in León de Castro, professor of the oriental languages at Salamanca, who accused him at Rome and to the inquisition of altering the text of Scripture so as to please the Jews and confirm them in their misbelief. Many were the journeys which he had to make to Rome before he could be absolved from the charge; but in the end (1580) he was honourably dismissed, and Philip, to show his sense of the injustice with which he had been treated, offered him a bishopric, which he refused.

He preferred his hermitage, to which he retired with new ardour. He had there one habitation for summer, another for winter; the one surrounded by gardens, the other by vine plantations. Scarcely was he comfortably settled in this enviable solitude, when Philip again drew him into the world to superintend the library of the Escorial, and to teach the oriental languages to the monks of that establishment. He died at Seville. Besides the Antwerp Polyglott (8 vols. fol.) which he assisted to edit, he wrote nine books on Jewish Antiquities, a History of Nature, a Treatise on Rhetoric; he translated the Psalms of David into Latin verse, and the Itinerary of Benjamin of Tudela into Latin prose.

**ARIAS DE BENAVIDES**, a physician of Toro, who travelled in the New World, and published on his return a book which he entitled *Secrets of Surgery*.

**ARIBERT**, son of Clotaire II., king of France, and half-brother to Dagobert I. Aribert was too young on his father's death to assert his claims to succeed him in the monarchy of France, but was crowned king, at Toulouse, of part of the realm of Aquitaine, and died two years afterwards, in 630. (Biog. Univ.)

**ARIBERT I.**, king of the Lombards, son of Gunduald, succeeded Radoald in 653, and died in 661. (Biog. Univ.)

**ARIBERT II.**, king of the Lombards, was son of Ragimbert, duke of Turin, who after usurping the crown of Lombardy in 700, associated his son in the government with himself, and soon afterwards died. Aribert put to death Liutbert, the rightful sovereign, and exercised great cruelties upon the wife and children of Ansprand, Liutbert's guardian. Ansprand attacked him, in 712, with a Bavarian army, and Aribert, deserted by his soldiers, fled and was drowned in the Tesino, in his endeavour to escape. (Biog. Univ.)

**ARIDICUS**, a Greek painter, disciple of Arcesilaus, by whom also Apelles is said to have been instructed.

**ARIGISUS I.**, duke of Benevento, succeeded in 591 to Zotton, the founder of that principality, and received investiture from Agilulphus, king of the Lombards. He died in 641. (Biog. Univ. Sismondi, Rep. It.)

**ARIGISUS II.**, duke of Benevento, succeeded Liutprand in 758. Arigius married the daughter of Desiderius, king of the Lombards, and, refusing to acknowledge Charlemagne upon the destruction

of the Lombard kingdom, he assumed the rights of independent sovereignty, but in 787, after a struggle of thirteen years, was forced to admit his feudal dependence on the crown of Italy, and to pay a large annual tribute. He died in the same year. (Biog. Univ. Sismondi, Rep. It.)

ARIGNOTE of SAMOS, is said by some to have been the daughter of Pythagoras and Theano, and by others only the pupil of the philosopher. Suidas attributes to her a Treatise on the Mysteries of Ceres and Bacchus, under the title, it would seem, of *Ἱερός Λόγος*; the loss of which cannot be sufficiently deplored, as it would probably have enabled us to know that as a fact, which can be now arrived at only by inference. It is possible, however, that the author of the treatise was the Arignotus mentioned by Lucian in Philopseud. § 29.

ARIMAZES, a chieftain of Sogdiana, who refused to surrender to Alexander a rocky fortress held by him. It was taken, and Arimazes put to death, with all his garrison. (Q. Curt. 7, c. 11.)

ARIMNESTUS, the son of Pythagoras, and the preceptor of Democritus, wrote a work on the Boundaries of Samos, or rather the Definitions of the Samian (*i.e.* Pythagoras). Heumann identifies him with the Aïmnestus mentioned by Diogenes Laërtius.

ARINGHI, (Paul), an Italian antiquary and priest of the Oratory at Rome, where he died in 1676. He is chiefly known by his additions to the Roma Subterranea of Basio. Aringhi also published, *Monumenta Infelicitatis*. Rome, 1664. *Triumphus Penitentiae*, 1670. (Biog. Univ.)

ARIOALD, was elected to succeed Adaloald in the kingdom of Lombardy in 625. Gundeburga his queen was accused by a disappointed lover of conspiracy against her husband, and was confined by him, for three years, in a tower at Lomello, until a champion appeared to do battle for her. He conquered in the combat, and Gundeburga was restored to her seat on the throne. Arioald died in 636. (Biog. Univ.)

ARIOBARZANES, king of Cappadocia, surnamed Philoromæus, was elected to the crown with the approbation of the Roman senate, when the royal line of Ariarathes became extinct. Mithridates, who intended the kingdom for his own son, expelled Ariobarzanes; but the latter recovered Cappadocia on the defeat of Mithridates by Sylla. The crown of

Cappadocia was possessed alternately by Ariobarzanes and the son of Mithridates, for four or five times, as the power of Mithridates or the Romans prevailed; but Pompey finally established him on the throne. (Biog. Univ.)

ARIOBARZANES II., surnamed Philopator, son of the preceding, succeeded his father about 67 B. C., and died about 52 B. C. (Cicero, Epist. fam. xv. 2.)

ARIOBARZANES III., surnamed Eusebes Philoromæus, son of the preceding. He was protected by the Roman people, with whom he communicated through Cicero. After the death of Julius Cæsar he joined the forces of the triumvirate. (Biog. Univ.)

ARION, the son of Cydon, was a native of Methymne in Lesbos, and contemporary with Periander of Corinth, where he lived a long time, and was in high favour with the prince as a dithyrambic poet; and, according to Herodotus, i. 23, the first of that profession. From thence he went to Italy and Sicily, where he amassed considerable property. On his return, however, to Corinth, he was plundered by the crew of the vessel, and ordered to throw himself into the sea. Arion pleaded for his life, or at any rate, begged that if they determined to destroy him, they would not prevent his corpse from reaching land and obtaining the usual honours of the dead. Deaf to his entreaties, the crew would grant him only the request he made to play a spirit-stirring strain; when taking his harp he struck the strings with such skill as to attract a dolphin, upon whose back he threw himself and reached Corinth in safety. The story of his adventure was at first disbelieved by Periander; but when, on the arrival of the vessel, the crew were asked what had become of Arion? and they had answered that he was safe at Tarentum, Periander produced Arion in the very dress he wore when he leaped into the sea, which so staggered the sailors that they were compelled to confess the truth, and were immediately impaled on a cross by the orders of the prince. The story has been explained by supposing that Arion was picked up by another vessel called *the Dolphin*, which arrived first at Corinth. There is, however, a curious confirmation of the tradition in the accounts of travellers, who tell us that in the back settlements of North America some of the native tribes are accustomed to harpoon the large fish, and quitting their canoe, to leap upon the back of the fish and to

ride it to land. The hymn which Arion is said to have sung has been preserved by Julian, H. A. vii. 45, but it is repudiated by Schneider. Herodotus, however, testifies that the poet perpetuated the memory of the adventure by a small votive tablet of brass, on which, says Julian, was an epigram to the effect following:—

"Arion, Cyclops's son, through heaven's kind hand,  
This ear from Sicily's sea brought safe to land."

**ARIOSTI**, (Attilio,) a musician, who was an ecclesiastic of the order of St. Dominic, and is supposed to have had a dispensation to exempt him from the rule of his order, and enable him to follow a secular profession. He was a native of Bologna, in which city, and in Venice, he pursued his art. He afterwards resided in Germany, where in 1700 he was appointed maestro di capella to the electress of Brandenburg; and in the same year, on the occasion of the marriage of the daughter of that princess with the hereditary prince Frederick of Hesse Cassel, a ballet and an opera of his composition were performed at the villa of the electress, near Berlin. In the opera, which was called *Atys*, he composed what he called *sinfonia infernale*, to express the extremity of rage and despair, of which the modulation was so singular, and altogether so masterly, as to excite the greatest astonishment, and ensure entire success.

On the establishment of the Royal Academy of Music in London, in 1720, he was invited from Berlin, and with Handel and Bononcini appointed to compose for it. He produced several operas, of which the most esteemed were *Coriolanus* and *Lucius Verus*, the only ones which are printed entire. In the former, the prison scene is wrought to the highest perfection, and is said to have drawn tears from the audience at every representation. Burney says Ariosti came to England in 1716, and played upon an instrument called viol d'amore, which he had either invented or very greatly improved, so that he had previously visited this country. He played also on the violoncello. He was considered one of the most eminent musicians of his time, and to have been a perfect harmonist, though somewhat deficient in invention. Falling into distress, he published a set of *Cantatas* by subscription, and some lessons for the viol d'amore, which, together, is designated by the title *Alla Maestria di*

Giorgio Re della Gran Britagna, &c., with only his initials; after which he quitted England, and no further account appears concerning him: (Burney's Hist. of Music. Musical Biography.)

**ARIOSTO**, (Ludovico,) was born at Reggio in 1474, of noble parents, some writers pretending that he was related to the dukes of Ferrara. He was the eldest of ten children. Like many other geniuses of the same stamp, he gave early proofs of his talents for poetry, and wrote whilst a boy a tragedy on the subject of Pyramus and Thisbe, which with his brothers he acted before his parents. But by the desire of his father he was compelled to study the law, and after having literally thrown away not less than five years in this pursuit, he was at last permitted to follow his own inclination. Impressed with the necessity of understanding well the classical authors, he applied himself to the study of the best Latin writers, under the guidance of Gregorio da Spoleto, an eminent scholar of his age. Whilst reading Plautus and Terence, he conceived the plan and wrote a great part of two comedies. The first he attempted was *La Cassaria*, and the next *I Suppositi*, much the best even of those he wrote in his more mature years. Whilst engaged in writing the former, for some fault not mentioned by his biographers, his father reprimanded him severely; Ludovico listened attentively to all he said without uttering a single word. Being asked by his brother why he had not justified himself, he answered, "I wanted a scene like this for my comedy; my father has offered me the model, and I was unwilling to interrupt him." By means of his lyric poems, both in Italian and Latin, he became known to cardinal Ippolito d'Este, who took him into his service, and, together with his brother, the duke Alfonso employed him in business of consequence, particularly with pope Giulio II., during the war he was carrying on against the Venetians. The desire of paying his court to his patrons, and thus bettering his fortune, inspired him with the idea of writing the *Orlando Furioso*, by adopting the fictions of Boiardo, who had preceded him; a poem, as he said, in which he would take from future poets every hope not only of surpassing but of equalling him either in imagination or style. The great knowledge he had of the Latin language, and the facility with which he composed Latin verses, induced cardinal Bembo to advise him to

write his poem in Latin; fortunately he did not listen to the advice, and he is even said to have answered that he wished rather to be reckoned the first among the Italians than the second amongst the Latins.

After the labour of ten or eleven years, during which he was exposed to several and long interruptions, and by no means easy in his circumstances, this poem was published in 1516, in forty cantos; and though in many respects very different to what he afterwards made it, yet it was considered so superior to anything of the sort as to raise its author at once to the rank of the first Italian poets. He revised and corrected it afterwards at every new edition, and in the last which appeared during his life in 1532, he extended it to forty-six cantos. But notwithstanding the general applause with which it was received, one voice was heard blaming the poet and the poem, and this voice was that of his patron, cardinal Ippolito, the man who had scantily repaid his services, and had no right to boast of his claims. It is reported that he complained that Ariosto, for the sake of writing this poem, had neglected his services; and the insulting question which he put to the poet after having read his poem, is too well known and disgusting to deserve repetition; a complaint the more unjustifiable, as the poem had been in a great measure written to celebrate and immortalize the cardinal and his family. The cardinal, however, thought differently; for reasons not very creditable to his memory he from that moment lost every sentiment of benevolence towards Ariosto, and, as is often the case amongst the great, hatred supplied its place. On his departure for Hungary, he left Ariosto, who could not accompany him on account of ill-health, in distressed circumstances, from which, for a short time, he was partly relieved by the duke Alfonso, who took him into his service, but repaid him with similar ingratitude. The only remuneration which Ariosto obtained from him, as well as from all the princes of this family, celebrated as they have been for their munificence and liberality, was a pension, or rather a reservation of rent on the chancery of Ferrara, of seventy-five ducats per annum, amounting to twelve pounds and ten shillings of English money. Indeed the distress which Ariosto experienced at this time compelled him to apply to the duke to beg that he would either relieve his necessities or permit him to offer his services to some one

else. Urged by this appeal, the duke granted him the government of a small province, called La Garfagnana, distracted by factions and infested by robbers, whose chieftain was the notorious Pacchione. Although such an appointment ill-suited the poet's taste, yet by his mild character and conciliatory manners he succeeded in establishing some sort of order, and obtaining the affection of the people. It was there that the scene took place which was, for the first time, related by Garofalo, and which following biographers, in copying it, have strangely altered. According to Garofalo, Ariosto was going over the mountains, accompanied by six or seven servants, all on horseback, and on the road fell in with a troop of armed men who were sitting in the shade. Their menacing appearance induced Ariosto to dismount from his horse. The standing front one of the servants was in the rear, that it was Ariosto, followed him, and the latter perceiving himself pursued by this armed man, thought it prudent to stop. The man saluted him respectfully, said that his name was Filippo Pacchione, apologized for not having saluted him when he passed, not knowing his name, but said that after having learnt it he had hastened to pay personally his respects to the man whom he knew so well by reputation.

At the expiration of three years, Ariosto left his government and returned to Ferrara, and it was then that, to please the duke, he revised his two comedies, and wrote three new ones, *La Lena*, *il Negromante*, and *La Scuola* to be indifferently shared with Card. Macchiavelli, who the old comedy flourishes, the credit, and was nicknamed the first regular *Ευποκωτος*, or, as others were first breaker, *Ευποκωτος*. 1d. afterwards five of his plays have been presented and a few fragments in Athens, of the Scholiast on Aristophanes plan and historian of Arcadia, quoted by the poet as Apollon. Rhod.—4. as the *Lege* Plato, and a friend of Dionysius, the philosopher.—5. A friend of Aristotle's occupied in the will of the latter as the poem, of his adopted son Nicanor. 6. Ations—TON, (*Αριστων*), one of the About Greek physicians, to whom is tires, has attributed the work—*De Victu difficili* which bears the name of Hippocrates. (Galen. *De Medicam. kara* bought lib. ix. c. 4.) very STONICUS, a natural son of some king, king of Pergamus, attempted

through the liberality of the duke Alfonso, but the words, "*parta aere meo*," which occur in the inscription he put on the entrance, show that this liberality of the duke is to be found only in the imagination of the writers.

It is generally believed that the labour he took in the publication of the last edition of his great poem, in 1532, produced the malady, unfortunately too common among literary people, which after eight months of excruciating pain, carried him to the tomb, in the fifty-eighth year of his age. In accordance with his own desire, he was carried during the night to the old church of S. Benedetto in the most private manner, and his ashes remained for forty years in this humble situation, with no other inscription than the few Italian and Latin verses which occasionally travellers had engraved, or rather scratched, on the stone. In the year 1572 a gentleman of Ferrara, called Agostino Mosti, who had been a pupil of Ariosto, caused to be built at his expense in the new church of S. Benedetto a tomb of beautiful marble, having at the top the bust of the poet. On the anniversary of his death, Agostino carried in his own hand the urn containing his remains, followed by the monks, who accompanied the convoy with chaunts and tapers, amidst the acclamation of the people.

The works of Ariosto are:—1. Seven Satires, in which he endeavoured to imitate the urbanity of Horace rather than the asperity of Juvenal, and which contain many facts that are of great use to the historian of his time, and his biography.

2. His Italian Comedies. 3. His Italian elegies, odes, sonnets. 4. His Latin Poems, in which he introduces a speaking of science of great poem, owes his death through translated without some exempt arising by the to the fishing he introduced vultually interspersed the

real object of the poem may be to celebrate the origin of the family of Este, the loves and exploits of Ruggieri and Bradamante form its principal argument or action. To this Ariosto, by way of predictions, which are invariably told to Bradamante, has joined all that could flatter the vanity of his patrons; and the event, or second action, to which he had attached that main argument, is the imaginary war of the Saracens against Charlemagne. The madness of Orlando forms the third argument or action, though the poem takes its title from it, and this madness, with the description of the effects it produces, the extraordinary means employed by Astolfo to restore him to his senses, and the amusing detail of the manner in which this cure is performed, form all together one action, or one episode, highly entertaining and poetical. But still, such is the magic of his style, the sharpness of his satire, the vivid description of his characters, the wonderful power of his ardent imagination, his general good taste, and the manner in which he can excite the curiosity of his reader, and even interest his passions, that the Orlando Furioso is the first of all the poems of chivalry and romance, and the most extraordinary composition of the kind.

ARIOSTO, (Gabriel,) a brother of the great poet, died about 1552, according to Mazzuchelli, but it is probable that his death took place much earlier. A collection of Latin poetry by him, was published at Ferrara in 1582. (Biog. Univ.)

ARIOSTO, (Horace,) son of Gabriel, and nephew of the poet, was born in 1555. He was a canon in the cathedral of Ferrara, and an intimate friend of Tasso, for whom he composed arguments to the cantos of the Jerusalem Delivered. In the dispute between the partisans of Tasso and Ariosto, Horace Ariosto wrote *La Difese dell' Orlando Furioso*, &c., but always entertained a high admiration for Tasso. He commenced the composition of a great poem, entitled *Alfeo*, the completion of which was prevented by his death in 1593, and none of it was ever printed. (Biog. Univ.)

ARIOVISTUS. A celebrated leader of the Germans, who was defeated by Cæsar, with a reputed loss of 80,000 men. His name is said to answer to the German Ehrenvest. (Cæsar, 1 Bell. Gall. Tacitus; 4 Hist.)

ARIPHRON, a lyric poet of Sicily, of whom a solitary fragment has been preserved by Athenæus, xv. p. 702, in the



well-known Ode to Health, which G. Burges has restored to its original measures in the *Classical Journal*, No. 48, p. 368.

ARIPHRADES, a writer of comedy, quoted by Aristotle, *Poet.* ss. 22, and who is perhaps the person to whom Aristophanes alludes in *Ἰππ.* 1278, and *Σφηκ.* 1272, as may be inferred from Lucian, *Pseudologist*, ss. 3.

ARISI, (Francesco,) an Italian jurist, and a man of some literary eminence, was born at Cremona in 1657. He studied law at Rome, Bologna, Pavia, and Milan, and on his return to Cremona he divided his time between his professional occupations and the cultivation of literature, especially of poetry. He was in constant correspondence with his most celebrated contemporaries, and was a member of most of the Italian academies. His professional reputation for learning and integrity procured him employment on several public occasions, in which he always acquitted himself with honour. He died in 1743. Mazzuchelli gives a list of Arisi's works, amounting to eighty-four, both printed and manuscript. Of the former, may be mentioned, *La Tirra-nide Soggiogata*. Cremona, 1677. *Cremona Litterata*, &c. 3 vols, in fol. Parma, 1702 and 1705; *Cremona*, 1741. *Rime per le Sacre Stimite del Santo Patriarca Francesco*, &c. 1713; a volume of three hundred and twenty-five sonnets on the marks on the body of St. Francis; *Il Tabacco masticato, e fumato, trattenimenti ditirambici colle sue Annotazioni*, Milan, 1725. (*Biog. Univ.* Mazzuchelli.)

ARISTÆNETUS of NICE, in Bithynia, was the friend of Libanius, and perished in the earthquake, which laid Nicomedia in ruins, in A. C. 358. To him was once attributed the collection of letters that pass under that name, but which have been shown to be written after the fifth century, from the allusion in i. 26 to Caramallus, mentioned by Sidonius Apollinaris, xxiii. 267; and the title is now supposed to owe its origin to the fact, that the first letter is addressed by Aristænetus to Philocalus. Amongst the curious circumstances connected with the letters is this, that they contain a prose representation of the story of Acontium and Cydippe, taken from a lost poem of Callimachus, but so altered as to make it difficult to detect any of the original versification. They have been translated with great spirit into English by an anonymous author, under the title of *Ten Letters of Love and Gallantry*, written in

Greek by Aristænetus; the volume, in 12mo. is dedicated to Eustatius Budgel, who, as appears from the preface, was the author of the papers in the *Spectator*, signed X. The first book likewise has been translated into English verse by H. S. (i. e. N. B. Halhed and R. B. Sheridan) in 1771. The Greek was first printed at Antwerp, 4to, 1556; and the latest and most complete edition is by Boissonade, *Lutet.* 1822.

Of the other persons of the same name, history records—1. The politician and leader of the Achæans, who sided with the Romans; and although he was opposed to Philopœmenes, yet when the latter had been condemned to perpetual exile by the people of Megalopolis, on the ground of his having betrayed them, Aristænetus prevented the execution of the sentence, as stated by Plutarch, i. p. 388.—2. The historian of Gela, quoted by Steph. Byz., and who is identified by Fabricius with the one mentioned by Nonnus, in his *Scholia on Dionysius*.—3. The sophist of Byzantium, and a pupil of Chrestus, as we learn from Philostratus, *Vit. Soph.* ii. 5.

ARISTÆUS of CAOTONA, was the son of Damophon, and the successor of Pythagoras, according to Jamblichus. Fabricius supposes him to be the same with the subject of the preceding article, who is perhaps the author of the work on Harmony, quoted by Stobæus.

ARISTÆUS. The author of five books on Solid Loci, one of the most difficult parts of the ancient geometry, and who flourished in the fourth century before the birth of Christ. None of his works have reached the present age. He is spoken of by the comic old comedy flour, respect, and was called ὁ ἀπὸ τοῦ ἰσχυροῦ, and was nicknamed the greatest scientific, ὁ ὑπεροικιστός, or, as others call it, ὁ ὑπεροικιστός. Id. Preface to the *Arithmetica*, ὁ ὑπεροικιστός. Id. Mathematical Five of his plays have been preserved, and a few fragments in Athens, the *Toros* and Scholiast on Aristophanes, and the scholiast of Arcadia, quoted the *γῆρας*. Vast on Apollon. Rhod.—4. An Italian geometer, and a friend of Dionysius, this work is lost.—5. A friend of Aristotle, who died in the will of the latter as the also written of his adopted son Nicanor. to which TON, (*Ἀριστῶν*), one of the best of the Greek physicians, to whom is to us. It is attributed the work—*De Victu*

ARIS, which bears the name of Hippocrates, ss. (Galen. *De Medicam.* *καρα* was got lib. ix. c. 4.) from ARISTONICUS, a natural son of Ionianes, king of Pergamus, attempted

defeated the king of Persia, that he ordered his servants to remind him every day to punish the rebel. On his mission to Sparta, with the view of obtaining assistance from Greece, he is said to have carried with him a plate of copper, on which was engraved a map of the world, with its seas and rivers. Failing in his purpose with Cleomenes, who was frightened at the proposal of sending Spartan troops a three-month's march from the sea-coast, Aristagoras went to Athens, and easily induced that more enterprising nation to join in the attack upon Sardis, which was burnt to the ground rather by accident than design, in consequence of the houses being built with thatch. With talents better suited to commence than carry on a rebellion, especially after the tide of victory had turned in favour of Darius, he retired to Thrace, where, together with his army, he was destroyed, while besieging a town in the neighbourhood of Amphipolis. Of the same name are found, 1. A dithyrambic poet, who is said by the Scholiast on Aristoph. *Neph.* 828, to have exhibited in a dance what took place in the Eleusinian mysteries, and was probably one of the party connected with Alcibiades in a similar profanation.—2. A comic writer, of whom a solitary fragment is found in Athenæus, xiii. p. 571.—3. A writer on the history of Egypt, known only from Pliny's *H. N.*

ARISTANDER of TELMISSUS, was a celebrated soothsayer, in the service first of Philip of Macedon, and afterwards of Alexander the Great, over whom he obtained almost unbounded influence.

His power lay in the interpretation

It was he who first interpreted the pregnancy of Olympias

the son of Philip;

He gave the drooping

ivy, by interpreting

it, but even

destroying

the murder

of the king, *i. p.* 694,

and *i. p.* 33,

and on the

of Pliny

5. He

Bayle

mentioned

DIODORUS

of Paros,

in the battle

of 355 B.C.)

which

boils of

the victory of Amyclæ. (Paus. 3, 18, 5. Sillig, *Catal. Artificum.*)

ARISTARCHUS. A celebrated astronomer of Samos, who flourished in the third century before Christ, and who was one of the brightest ornaments of the school of Alexandria. He advocated the Pythagorean system of the world, afterwards revived by Copernicus, teaching that the sun and stars were fixed in the heavens, and that the earth moved in a circle about the sun, at the same time that it revolved about its own centre or axis. One of the most serious objections brought against it was that, if the earth were in motion, a fixed star seen from one point in the earth's orbit, would be referred by us to a point in the heavens different from that to which it would be referred when we are at the opposite point, but that, in fact, no such difference is observed. The reply of Aristarchus evinced a correct conception of the magnitude of the celestial spaces; he alleged that the whole orbit of the earth is a mere point in comparison with the distance of the fixed stars. This would, of course, render such difference in apparent position (called parallax) so small as to be quite insensible to the nicest observations. Archimedes says, in his treatise called *Ψαμμιτς*, that Aristarchus, "confuting the notions of astronomers, laid down certain positions, from whence it follows that the world is much larger than is generally imagined; for he lays it down, that the fixed stars and the sun are immovable, and that the earth is carried round the sun in the circumference of a circle." On which account he was censured for his supposed impiety; for it is said, Cleanthus was of opinion that Greece ought to have tried Aristarchus for irreligion, for endeavouring to preserve the regular appearance of the heavenly bodies, by supposing that the heavens themselves stood still, but that the earth revolved in an oblique circle, and at the same time turned round its own axis.

Aristarchus invented a peculiar kind of sun-dial, mentioned by Vitruvius. The only work of his that is extant is the treatise upon the Magnitude and Distance of the Sun and Moon; this was translated into Latin, and commented upon by Commandine, who first published it, with the explanations of Pappus Alexandrinus, in 1572. Dr. Wallis afterwards printed a Greek version from a manuscript in the Savilian library, with Commandine's translation, in 1686, and which he inserted again in the third volume of

his Mathematical Works, printed in folio at Oxford in 1699. This treatise was afterwards commented upon by Mr. Foster in his Mathematical Miscellanies. There is another work which has gone under the name of Aristarchus, on the parts and motions of the mundane system, first published in Latin by Robertus, and afterwards by Meuschen, in his Mathematical Synopsis, but its authenticity has been questioned. In the sixth book of the Mathematical Collections of Pappus Alexandrinus will be found several comments on different parts of the genuine work of Aristarchus. (Hutton's Dictionary. Powell's History. Chasles, *Aperçu Historique*.)

**ARISTARCHUS** of **TEGEA** was a tragic writer, contemporary with Euripides. Of his seventy plays, the titles of three alone have been preserved, and only a solitary verse quoted by Athenæus of an author, who gained but once the prize, perhaps by his Achilles, to which Plautus alludes in the prologue to his *Pænulus*, and which according to Festus was translated by Ennius. He died upwards of one hundred years old, and according to Suidas, was the first to introduce the cothurnus on the stage.

**ARISTARCHUS** of **SAMOTHRACE** was the most celebrated of the pupils of Aristophanes the grammarian, and the founder of a school of forty critics, who flourished for many years at Alexandria, where he was a tutor in the family of Ptolemy Philometor. Such was his reputation, that Panætius (says Athenæus, xiv. p. 634, C.) called him "the diviner;" while in the time of Cicero and Horace his name passed into a proverb for the prince of critics. Of eight hundred commentaries on the different poets of Greece, scarcely a fragment has been preserved; and he is at present known only by the allusions to his two editions of Homer, to be found in the Venetian Scholia. But as Ammonius wrote a treatise expressly to prove that Aristarchus published only one edition, Villoison was led to believe that the father of Homeric critics adopted occasionally one reading in the text and another in the notes; in which, says Wolf, he seems to have been the first to pay marked attention to the subtleties of grammar. According to Cicero, he was accustomed to reject as spurious whatever did not square with his preconceived opinions; and though he was ever ready with his pruning knife to cut out the interpolations of others, he occasionally engraved some of his

own, at variance with the language and manners of the Homeric poems and the Heroic age, as we learn from Athenæus, iv. p. 180, who probably obtained his information from some of the opponents of Aristarchus, who were of the school of Zerodotus or Crates. During the reign of Ptolemy Euergetes II. he retired to Cyprus, where he starved himself to death to cure the dropsy, B. C. 157, aged seventy-two. There is still, or perhaps was, a MS. treatise of Aristarchus, under the title of *Καὶνὸν Ὀργανον*, mentioned by Labbé, in *Bibl. Nov. MSS.* iv. 104. He left two sons. The one who bore his father's name, says Suidas, was sold for a slave, but ransomed by the Athenians.

**ARISTARETE**, a lady, the daughter and disciple of Nearchus, eminent as a paintress. Her date and country are uncertain. (Plin. 35, 11, s. 40. Sillig, *Catal. Artificum*.)

**ARISTEAS** of **PROCONNESSUS**, was the son of Caiustrobus, and is one of those who are said to have lived oftener than once. The story, as told by Herodotus, iv. 14, is that, having arrived at Proconnessus, he died there in the factory of a fuller, which after his death the owner locked up, and went and told his relations to prepare the funeral; that when the news had spread through the town, a young man of Cyzicus came forward and said, that on his journey from Artace he had met Aristeas, and had entered into conversation with him; and that when, to clear the mystery, the room where the body had been deposited was opened, it was no where to be found, nor was it seen till seven days to be indicated when Aristeas made his appearance after writing his new old comedy *Stoimaspæans*, disappeared, and was nicknamed the lapse of 347, *ὑποπαροῖας*, or, as others call it, *Metapontus*, *ὑποποκτος*. 1d. commanded the five of his plays have been and Apollo, and a few fragments in *Attera* honour of the Scholiast on Aristophanes, for they, Historian of Arcadia, quoted the Apollo he cast on Apollon. Rhod.—4. He had accepted Plato, and a friend of Dionysius of a repute.—5. A friend of Aristotle. Pliny stated in the will of the latter as the vii. 52, of his adopted son Nicamor. to connect, **ARISTON**, (*Ἀριστων*), one of the while of Greek physicians, to whom is that he was attributed the work—*De Victu* at present, which bears the name of Hip- gin, a. s. (Galen. *De Medicam. κατά* the *M. lib. ix. c. 4.*) and **ARISTONICUS**, a natural son of and king of Pergamus, attempted

\*souls. Of his verses six have been preserved by Longinus, and a few others by Tzetzes in his *Chiliads*. In proof of the little estimation in which the writings of Aristeas were held in after times, Aulus Gellius says, that when he was at Brundisium, he saw several bales of books exposed for sale, and that he purchased as many as he liked at a low price; and finding amongst them Aristeas, Ctesias, and others, he ran through all of them in the two following nights, and made extracts from such of them as were little known to his countrymen. It is probable, however, that the author of the *Attic Nights* was deceived by the title; for Dionysius of Halicarnassus observes, that the works which passed under the name of Aristeas were considered by some to be forgeries.

ARISTEAS, the grammarian, who wrote on accents, is known only by the Venetian Scholia on Homer, and is perhaps the same as the author of the treatise on Harpers, quoted by Athenæus.

ARISTEAS, or ARISTIUS, of PHLIA, was the son of Pratinas, and a writer of comedy, of whose plays the titles of only three have been preserved, and as many verses. According to Pausanias, ii. 13, a statue of him was placed in the forum at Corinth.

ARISTEAS, the pretended author of a history, written in Greek, of the Septuagint translation of the Hebrew Scriptures. According to this tract, Aristeas was an officer of Ptolemy Philadelphus, king of Egypt, who having employed Demetrius Phalerus to form a royal library, and having heard of the Hebrew books of the

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the name of Aristeas had been seriously questioned, and it was closely examined by Scaliger, Hody, Prideaux, &c., who all pronounced their judgments against it. The best editions of the original are those printed in Hody, *De Bibliorum Textibus*, and separately at Oxford, Gr. Lat. 8vo, 1692. In 1715 another English translation appeared at Lond. 8vo, by Mr. Lewis, of Corpus Christi College, Oxford. In 1736 was published at London, in 8vo, a *Vindication of Aristeas* "from the misrepresentations of the learned Scaliger, Dupin, Dr. Hody, Dr. Prideaux, and other modern critics." Yet, although it was warmly defended by Isaac Vossius, it has been clearly demonstrated to be a forgery, and it is supposed to have been the invention of some Jew of Alexandria, who wished to raise the importance of the Greek version used by his countrymen there. The best books to refer to on the subject are, the work of Dr. Hody just mentioned, and the *Dissertation* by Van Dalen, *De LXX. Interpretibus super Aristeam*, 4to, Amst. 1705. The version now known as the Septuagint is supposed to have been composed by the Alexandrian Jews, at different periods. The tract bearing this name of Aristeas is of considerable antiquity, as it is quoted by Philo and Josephus.

ARISTEAS, a sculptor who, with Paphia, carved two centaurs. The period when he lived is doubtful.

ARISTIDES of THEBES, the son of Aristodemus, a painter, who was pupil of Nicomachus and of Euxenidas, and contemporary with Apelles, lived about Olympiad 110, 340 years B. C. He painted for Mnason, tyrant of Elatea, a combat with the Persians, for which he was paid at the rate of ten minæ, or Athenian pounds, for each figure, of which there were a hundred. Pliny, vii. c. 38, l. 35, c. 10, 11, 36, mentions some of his paintings which were still extant in his time, and says that Attalus offered for one six thousand cesterces. Several of his works were destroyed at the taking of Corinth by the Romans, and Polybius relates that they were thrown in a heap, and that the soldiers gambled and played games on the faces of them without knowing their value. Another of his pictures was consumed at the burning of the temple of Ceres at Rome. His principal work was a picture representing the taking of a city where a mother is wounded and dying, having near her her infant, who seeks the breast, in which the features of

the mother were forcibly expressive of fear lest the child should suck the blood in which she is bathed. Alexander the Great had this work taken to Pella, his native town. The great excellence of Aristides consisted in the perfect expression he gave to his figures, and the masterly manner in which he represented the passions. He is supposed also to have painted in encaustic. His principal pupils were, Euphranor, Antorides and his children, Niceros and Aristippus. Pliny also mentions another painter of this name, pupil of Nicomachus. There was also an Aristides, a statuary of Sicyon, a disciple of Polyclethus, who excelled in representing chariots with two or four horses (Plin. 34, c. 8, 19) and who lived in the 87th Olympiad. (Biog. Univ. Sillig, *Catalogus Artificum*.)

ARISTIDES of MILETUS appears to have been the oldest writer of tales of fiction; but of his life and age nothing is known. All that history records is found in Plutarch, i. p. 564, Xyl.; who says that after the defeat of Crassus, there was found amongst the baggage of Roscius, one of his officers, a copy of the *Milesiaca* of Aristides, which Surenra the victor laid before the senate of Seleucia, and ridiculed the degraded Romans for giving their attention to such things during a campaign. The work was translated by Sissenia, as stated by Ovid, in *Fast.* ii. 443, and was probably like the *Satyricon* of Petronius Arbiter, or the *Metamorphoses* of Apuleius, and contained at least six books, for the sixth is quoted by Harpocration, and it perhaps formed part of the history of Persia, a fragment of which has been preserved by Stobæus. To the same author has been attributed a history of Italy and Sicily, known only by some quotations in Plutarch, from whose *Parallel* it appears, that the writer lived after the time of Hannibal, and that the work extended to at least forty books.

ARISTIDES, (Quintilianus,) is the author of a treatise on Music, published in the *Musicæ Antiquæ Scriptores*, Amst. 1652, 4to, by Meibomius, who conceives that he lived anterior to the time of Ptolemy, the author of the *Harmonics*; at all events he was posterior to Cicero, whose opinions he quotes from his *Republic*, and contrasts them with those promulgated in the speech for Roscius. It is from Aristides we learn the principles of musical composition and notation amongst the Greeks, and which he probably obtained from some Pythagorean

philosopher, as may be inferred by comparing what he has written, with the *Laws* and *Phædo* of Plato. He wrote likewise a work on poetry, which, had it been preserved, would perhaps have thrown some light on the poetics of Aristotle. Martianus Capella has made considerable use of Aristides, as remarked by Meibomius; and Gaisford has given an extract from his work, at the end of *Hephæstion*. From a passage in the second book, it appears that the movements of the body of troops was regulated, as at present, by the sound of trumpet, for the purpose of concealing from the enemy the intended manœuvres.

Of the same name mention is made of four philosophers of different sects; one of whom, when dying from the bite of a weazel, cared less for his death, than that it was caused by so ignoble an animal, as stated by Elian, in *V. H.*

ARISTIDES, the son of Lysimachus, celebrated alike for his talents, integrity, and poverty, acted a considerable part in the affairs of Greece during the Persian invasion. Of his early life little has been preserved, except that his political opposition to Themistocles had its source in the feelings of wounded self-love; when he discovered that a common friend eventually attached himself to his more clever, though less scrupulous rival, according to Plutarch, who took the anecdote from the *Loye-Tales* of Ariston, quoted in i. p. 113, A. Xyl. At the battle of Marathon, where he was polemarch of his tribe Antiochia, he not only willingly gave up his command to Miltiades, perceiving the absurdity of the custom, by which each polemarch was permitted to have the command on a single day, but likewise officers of the same rank were to follow way, observing the error for *πεμπας*, but rather an *ἄε* dramas, which Aristotle of talent. *Suæres* eleven have remained that when his number are to be found enrich himself and Knights, which were quished *Prely* the third and fourth plays field as *poænes* wrote; and likewise the hence, aft *Plutus*, which appeared towards appointee of his dramatic career; and they was req nable us to see the different phases incurred comic stage exhibited at Athens generally, a period of nearly forty years, tion, wise of the plays, however, do we meed good-will that was peculiar to the old comedy, in after characters, with real names, and butors; al allusions to passing events: for at his in the *Achæmians*, the principal conductor is a fictitious person; unless it Aristid d that there was an actual *Dicæo* as well known by the mask the

man, who thought that the end justifies the means, by saying,

"Master of wisdom thou, but not of hand."

Such unbending integrity was, however, little suited to a place like Athens, where mob-rule stamped knavery as the current coin; and hence it was only natural for Themistocles to succeed in getting Aristides banished for ten years, upon a charge so frivolous, that when one of the voters was asked what he had to allege against the party accused, he replied, "Nothing at all, except that he hated to hear any man called 'The Just'—an appellation which had been given with such universal assent to Aristides, that all the eyes of the spectators were turned towards him, when words to the effect following were pronounced on the stage—

"From the deep furrows of the mind such fruit  
Gathering, as yields the richest germ of thought,  
He loves to be, not seem, the honest man."

To prove how well he merited the title bestowed upon him, Plutarch tells us, that when he was sitting as one of the jurors upon a trial, the plaintiff by way of ingratiating himself with the court, recounted the injuries which the defendant had done to Aristides; when he said, "State what he has done to you. I sit here to decide your cause, not mine." So, too, when Themistocles had said in public, that he had a plan to confer lasting benefit upon Athens, but that he would impart it to Aristides alone; the latter, when he heard it, told the people it was the best conceived, but the most dishonourable of designs; and it was in reference to his unwillingness to give up the expedient, while the policy

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to be named amongst the truly great. As he had lived without any wealth but his good name, so he died without leaving his children any other inheritance; even his tomb was erected at the public expense at the port of Phalerus, and the portion of his two daughters paid out of the public treasury, after they had remained for some time unmarried on account of their want of property. He died in the fourth year after his rival Themistocles had been banished from Athens.

ARISTIDES, the sophist, was the son of the philosopher Eudemus, or as some say, Eudemion. The latter is, however, in the opinion of Kayser, in his notes upon the life of Aristides in Philostratus, not so much the name of the father as of the son, which was assumed, like that of Theodorus, in allusion to Aristides having had the good fortune (in Greek *Eudaimon*, Eudemion) to be taken under the protection of Æsculapius, and by the gift of the god (in Greek *Θεοδωρος*, Theodorus) restored to health after an illness that lasted thirteen years. With a minuteness of detail that is almost ridiculous, Aristides tells us that his nurse was Neritus; his earliest teacher Epagathus; his medical friend Zosimus; his masters in rhetoric, Alexander of Cotyæum, Herodes of Athens, Aristocles of Pergamus, and Polemon of Smyrna. Like the philosophers of the past, he travelled into distant countries, and was led by reading Herodotus to visit Egypt, where he ascended the Nile as far as Philæ. During his residence in that country, Rhodes was destroyed by an earthquake, of which he has given a vivid account in his *Orat. Rhodiæ*. According to Masson's lengthy life of Aristides, which is chiefly valuable for the attempt to fix the dates of the different pieces of the sophist, this event is placed between A. D. 153 and 159. It was about the latter period that Aristides, while travelling in Italy, was seized with his protracted illness; during which he devoted himself to writing, from his wanting the power, as he said, to throw up words, and feeling the desire to be rather correct than voluble. After staying at Rome, where he was in high favour with the imperial family, and from whom he took as a client the prenomens of *Marci*, he returned to Smyrna, where he filled some of the higher offices of state. On the destruction of that town by an earthquake, in A. D. 180, he wrote a monody and a letter to M. Aurelius so affecting as to draw tears from the eyes of the emperor. But the tears must have been

rather of sorrow for the bad taste of the writer than for the catastrophe itself; which the emperor, however, remedied as well as he could by rebuilding the town. Amongst his fifty-four orations still extant, there is one against comedians, and amongst the lost pieces one against dancers, to which Libanius replied. Respecting the place and date of his death, there is an equal uncertainty. According to some he died at Hadriani, at the age of sixty; others say at Smyrna, near seventy. Authors also differ about the period of his birth, which some fix at A. C. 127; but Letronne follows Halley, who made out the astrological data furnished by Aristides for calculating his nativity ten years earlier. In addition to Libanius, who speaks of him in high terms of praise, which is reechoed by Photius, in Biblioth. Cod. 158, he had for his opponents, Sergius and Palladius and Porphyrius, some of whose criticisms are probably perpetuated by Philostratus, who, however, considers him as the most skilful of sophists. Of his declamations, those relating to the Leptinean question have attracted the greatest attention, although they are the least interesting, from the subject. The one against Demosthenes was first edited by Morelli, from a MS. in the library of St. Mark at Venice, in 1785; and about forty years afterwards, Angelo Mai discovered in the Vatican a second declamation on the same subject, and which he conceives to be one of three that Aristides wrote. But it appears that he was led into an error by not knowing that Aristides meant to say that he appeared as a third speaker, after Demosthenes and Phormio, and not as the writer of three speeches. Both the Leptinean Declamations have been edited together by Gravert, at Bonn, 1827, and his edition reviewed by De Geel, in Bibliotheca Critica Nova, t. iv. The most complete edition is by Dindorf, Leips. 1839, in 3 vols, 8vo, who has supplied some lacunæ from a MS. of the tenth century, and printed, with a few emendations of Niebuhr, the whole of the Scholia, as they were collected and arranged in the papers left by Reiske. Dindorf has, however, taken no notice of Frommel's edition of the Scholia, printed at Francof. ad Mœn. 1826, where frequent reference is made to the notes of Valckenaer and the other Dutch critics, who were the first to point out the value of the then inedited Scholia. The Scholia, which Photius found in his copy of Aristides, have been attributed by Frommel to Sopater of

Apamæa, the author of a commentary on Aristides' Treatise on Rhetoric.

Aristides was the first writer who substituted prose for poetry in hymns to the gods; a practice which he defends by saying, that even the oracles of Delphi and Dodona were not always in verse. In his *Ἱεροὶ Λόγοι*, we meet with the oldest allusion to the phenomena of somnambulism and animal magnetism, and Kœnig has made it the subject of a *Dissertatio de Aristidis Incubatione*, printed at Jena. Amongst the lost works of Aristides, the titles of which are given by Fabricius, there is one *Περὶ Παροιμιῶν*, or, as it should be, *Περὶ Προοιμιῶν*, as may be inferred from Suidas, who says that Porphyry wrote a work in seven books on the *Προοίμιον* of Thucydides, and in opposition to Aristides, who had probably spoken in praise of what the other condemned.

ARISTIPPUS, tyrant of Argos, died 212 B. C. See ARATUS.

ARISTIPPUS, the son of Aretas, left his native town of Cyrene to become a disciple of Socrates at Athens; whose precepts and practice were so little in unison with his own—for Aristippus was the first of the Socratic school who taught for money—that he seems to have quickly left his master; but not before he gave Socrates the opportunity of reading him a lecture in the allegory of the Choice of Hercules, told so beautifully in Xenophon's *Memorabilia*; and as Socrates exposed oftener than once the subtleties of the Cyrenean, as we learn from Xenophon, M. S. iii. 8, it is no wonder that Aristippus was amongst those who did not attend the death-bed of his master, and preferred to live in poverty and distress, as he himself expressed in his *ἑρμηνεία* for *πενταχ*, a living. After the death of Socrates, he wrote dramas, which Aristophanes, whom he vainly attacked, has eleven have remained. By a handsome number are to be found great mortifications and Knights, which were Sicily; while the third and fourth plays, which he wrote; and likewise the conflicting plots, which appeared towards the end of his dramatic career; and they enable us to see the different phases of the comic stage exhibited at Athens during a period of nearly forty years. The latter part of the plays, however, do we meet with that was peculiar to the old comedy, of characters with real names, and with actual allusions to passing events: for when Aristippus appears in the *Acharnians*, the principal character is a fictitious person; unless it be that there was an actual Dicæopolis, as well known by the mask the

On his return to Cyrene, it would seem, he was shipwrecked on a coast, where, when he saw some geometric diagrams on the sand of the sea-shore, he bade his companions not despair, for he recognised the marks of men; and led probably by similar proofs of civilization, he arrived with the crew of the vessel at Rhodes; where, by exhibiting his talents as a disputant, he gained money enough to supply the wants of himself and companions, who had been compelled to throw all their property overboard; and it was probably at Rhodes he replied, when asked in what did a philosopher differ from a fool, "Throw them both naked among strangers, and you will see at once the difference." Upon geometry itself, however, he set, says Aristotle, no value; because, as he asserted, it did not, like handicraft trades, contribute to the good things of the present; and as to the past and future, they were both equally unworthy the attention of a philosopher, whose sole pursuit was self-gratification, and who consequently, disregarding every social duty, felt himself equally at ease—

"In every change of many-coloured life."

In this and some other points, the doctrines of Aristippus were nearly the same as those of Epicurus; and both were based on the union of the conflicting principles of Heraclitus and Pythagoras, who asserted respectively that all things are in motion and at rest. Of his sayings, Diogenes Laertius and Stobæus have preserved a considerable number, united by Orelli in his *Opuscul. Vet. Græc. Sentiosa*, 1821; but of his numerous treatises, partly in the Attic, and partly in Doric, not a fragment has been preserved, in Viudic. Ignorance of all the epistles attributed to him, to be forgeries; and those which are said to be of his own, contained such mean. They are of Socratis et Aristippus, 1815, by which they are made to reflect on the name, he was called, was a philosopher's New history-

rian of Arcadia mentioned by Clemens Alexandr. Strom. i. and the Scholiast on Theocritus.

ARISTO, the name of three ancient artists. A statuarius, a native of Laconia, but of doubtful date, the brother of Telecta, with whom he made a colossal statue of Jupiter. Another was a statuarius and worker in silver, born at Mytilene, also of uncertain date. A third, a painter, the son of Aristides the great painter, and the brother of Niceros. He painted a Satyr, crowned with a drinking bowl. He taught the art to Antorides and Euphranor.

ARISTO. Of the individuals of this name Menage, on Diog. Laert. vii. 164, has given a list, amongst whom the following alone are worthy of record.

1. The philosopher of Chios, and originally a disciple of Zeno, but afterwards the founder of a sect, which carried the doctrines of the Stoics to an extravagant length, and according to Cicero, Tusc. v., lasted for only a short time; nor, says Bayle, could they expect a different fate; when they asserted that all things, even pleasure and pain, were matters of indifference; that virtue and vice were the only good and evil of life; and considered both natural philosophy and metaphysics to be equally useless; for that the former was above our comprehension, and the other full of contradictions; and that dialecticians, like spiders, exercised no little skill in weaving webs merely to catch flies. Although Aristo was at first an advocate for moral philosophy, yet eventually he so narrowed its limits as to be content to speak of virtue in the abstract, without teaching its practical application to the duties required in different conditions of life; not aware, as Seneca observes, in Epistol. 89, that if precept be, as he asserted, the lesson of the pedagogue, the philosopher is, in fact, the pedagogue of the human race. He seems to have possessed considerable powers of persuasion, as may be inferred from his appellation of Siren, and from the fact that he induced Satyrus, the flute-player, to throw his instrument into the fire, and to attach himself to a philosopher; who in his old age became a voluptuary, and did not disdain to act the flatterer to men in power. From an epigram by Diogenes Laertius, it would appear that he died by a *coup-de-soleil*, to which he had exposed his bald head. Of the various works attributed to Aristo, a very few fragments have been preserved by Stobæus, from the *Ὀμολογία*, to which Athe-



næus likewise alludes under the name of Ερωτικά Όμοια.

2. The Peripatetic philosopher of Ioulis, a town in the island of Cos, was the successor of Lycon, who died about Ol. 138. He wrote much, and in a polished style, but he wanted weight, as we learn from Cicero, who says, that his own Treatise on Old Age differed from that of Aristo, inasmuch as the latter had made the principal speaker not a real person, like Cato, but the Tithonus of mythology. A solitary fragment of the Greek work seems to have been preserved by Stobæus, cxviii. p. 602.

3. The Peripatetic philosopher of Alexandria, was a contemporary of Strabo, and wrote a work on the Nile; which Fabricius would, however, assign to Aristotle, because it was translated into Arabic, an honour never paid to any of the other writings of Aristo.

4. The Epigrammatist, three of whose pieces are found in the Greek Anthology.

5. The tragic writer, and an illegitimate son of Sophocles.

6. The father of Plato.

7. A political character of Athens, whom Solon opposed ineffectually when the former recommended the people of Athens to grant Pisistratus a body-guard of fifty club-bearers.

ARISTOBULUS, of CASSANDREA, accompanied Alexander in his eastern expedition, and wrote an account of his engagement with Porus, so full of flattery, that the victor threw it into the Hydaspes. As he grew older he became wiser; for at an advanced age—Lucian, in *Macrob.* says 84 years old—he wrote a history of Alexander so worthy of credit that Arrian did not disdain to make use of it.

ARISTOBULUS, a painter, of whom Pliny makes favourable mention; and says he was a Syrian, which Sillig understands to mean, that he was born at Syros, one of the Cyclades. (Sillig, *Catal. Artificum.*)

ARISTOCLES. Respecting the persons of this name nothing is known but their place of birth and profession, with the exception of—1. The Peripatetic philosopher of Messina, whose work on the life and writings of Aristotle seems to have been the original of the more recent histories of the Stagirate. Of his Treatise on Ethics, in ten books, some fragments have been preserved by Eusebius.—2. The Stoic of Lampsacus, who wrote a commentary in four books on the doctrines of Chrysippus.—3. The rhetorician of Pergamus, and the master of Aristides the

sophist.—4. The Alexandrine, and author of a work on music and dancing, which extended to at least eight books, as appears from Athenæus, xiv. p. 630.—5. The rhetorician of Rhodes, who flourished in the time of Augustus Cæsar, and wrote a treatise on poetry, quoted by Ammonius.—6. The author of a solitary inscription, preserved by Ælian, H.A. xi. 4.

ARISTOCLES. There were several celebrated Grecian artists of this name, the most ancient of whom was born at Cydonia in Crete, and was a sculptor, who flourished in the period before the city of Zancle was called Messina, said to be 664 years B.C. He executed for the town of Elis, a Hercules fighting with the Amazon Antiope for her girdle. Another Aristocles, a sculptor of Sicyon, lived in the ninety-fifth Olympiad, 400 years B.C. He was the brother of Canachus, another renowned sculptor, and the master of Synoon. According to Pausanias, Aristocles was the son and disciple of Cleotas, and executed at Elis a group, representing Jupiter and Ganymede. There was also a painter of this name, the pupil of Nicomachus. A full account of the artists of this name may be found in Sillig's *Catalogus Artificum*, pp. 89—92. (*Biog. Univ. Sillig, Catal. Artif.*)

ARISTOCRATES, of SPARTA, was the son of Hipparchus, and the author of a life of Læurgus, and according to Plutarch, i. p. 90, Xyl. was the only person who said that the Spartan legislator travelled to India, and conversed with the Gymnosophists. But if he be the historian who lived after the time of Philo, his poem, and is at variance with it, on a point of history, as Plutarch, i. p. 392, Xyl. moved from the terror for *πενταχ*, as much about the; See dramas, which Aristocles wrote, eleven have remained. His work on Læon's number are to be found, and that on *hians* and Knights, which were by Athenæus the third and fourth plays.

ARISTANES wrote; and likewise the *cadia*, ab Plutus, which appeared towards the death of his dramatic career; and they enable us to see the different phases of the comic stage exhibited at Athens from the period of nearly forty years, drawing up of the plays, however, do we meet; Messen that was peculiar to the old comedy, in favour characters, with real names, and sanias, and allusions to passing events; for lapse of time in the Acharnians, the principal from Peter is a fictitious person; unless it tended that there was an actual Dicæo-covers, as well known by the mask the

sent, by his servant, and stoned to death by his countrymen.

**ARISTODEMUS**, the son of Aristocrates, was tyrant of Cuma, and contemporary with Porsenna. At an early period of life his manners were so effeminate as to procure him the nick-name of Molly, *Μαλακός*, but he acquired in time, says Dionys. Hal. A. R. viii. p. 1315, R. a more honourable appellation. His first exploit was at the siege of Cuma, where, though his countrymen were inferior in numbers to the allied army of Tuscans, Umbrians, and others, they won the day through the exertions of Aristodemus and Hippomedon. Upon the latter, connected with the patricians, the senate wished to confer the prize of valour; but the people took part with Aristodemus, who, says Plutarch, ii. p. 261, Xyl., had paid greater court to the lower orders than became a general. The dispute was settled, however, by dividing the prize between the two. In the course of events, Aristodemus became one of the leading men of the state; when the patricians, eager to get rid of him and his partizans, sent them, to the number of two thousand, to the succour of Arriciuni, then besieged by Arron, the son of Porsenna. Although they were put on board vessels not seaworthy, in the hope that they would all be lost, they arrived, contrary to expectation, in safety; when Aristodemus quickly gave the enemy battle, defeated them, took a good many prisoners, and enriched his men with a considerable quantity of plunder. On his voyage back, he made the troops acquainted with

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town, or in similar works of great labour and no utility, with the view of breaking their spirit. During his tyranny, which lasted fourteen years, he compelled the maidens, says Plutarch, ii. p. 361, Xyl. to assume the dress and manners of youths, and the youths those of maidens. Amongst the latter, Xenocrite, whose father had been exiled, won the affection of Aristodemus. But, ashamed of being the mistress of the tyrant, she was accustomed, whenever she saw him coming, to hang down her head and to hide her face in her dress; and when she was ridiculed for this affectation of modesty in not daring to look a man in the face, she retorted by saying, "There is only one man in Cuma." Stung by the reproach, some youths determined to free themselves and country from the galling yoke of the tyrant. Headed by Thymoteles, the son of Hippomedon, they were conducted by Xenocrite to the apartment of Aristodemus, and finding him unarmed and unguarded, put him to death.

**ARISTODEMUS**, of PHIGALEA, was the son of Artylas, and adopted by Tritæus, a person of some influence at Megalopolis; where, although Aristodemus made himself a tyrant, yet he was still called "the good," probably on his tomb, mentioned by Pausanias, viii. 36. During the period of his administration the Lacedæmonians made an attack on Megalopolis, and after a hard fought battle were defeated, with the loss of their leader. This success, however, did not prevent his own assassination, effected by persons employed by Ecdemus and Deophanes. (Plutarch, in Philopæmen. ss. 1.)

**ARISTODEMUS**, the tutor of Agesiopolis, the son of Pausanias, who had been banished from Sparta, and to whom he was related, was appointed by the Spartans to command the army which defeated their opponents in the battle near Corinth, as we learn from Pausanias, iii. 5, and Xenophon, H. Gr. iv. 2, 9.

**ARISTODEMUS**, a Messenian, was distinguished in the first Messenian war, and elected king 731 B.C. He sacrificed his own daughter in obedience to the Delphic oracle; and on the failure of the Messenian arms, slew himself in remorse upon her tomb. (Paus.)

**ARISTODEMUS**, of MILETUS, is described by Plutarch as the prince of courtly flatterers; for when, after Demetrius had gained a victory over Ptolemy, he was sent to Antigonus with the news of the successful sea-fight, he refused to com-

municate the intelligence, for which Antigonus was on the tip-toe of expectation, to any of the messengers sent expressly for that purpose, nor would he deign to hasten his step; but when he came into the presence of the prince, he said, with a perfectly composed look, "Rejoice, king Antigonus; we have beaten king Ptolemy, have made ourselves masters of Cyprus, and taken 16,800 prisoners;" as if such things were merely matters of ordinary occurrence in the case of a prince like Antigonus and his son Demetrius.

ARISTODEMUS, of ATHENS, whose nickname was *Little*, is known—from Plato's *Sympos.* p. 223,—as the constant companion of Socrates, and he so closely imitated his master as to go barefoot, as stated in *Phædr.* p. 229. According to Xenophon, *M. S. i.* 4, he was originally an atheist, and was probably converted by the arguments of Socrates, who has there anticipated modern writers on natural theology, in their reasoning founded on design as exhibited in the works of creation.

ARISTODEMUS, an Athenian tragic actor, who was employed by Philip to negotiate with the Athenians, after the fall of Olynthus, B.C. 347.

ARISTODEMUS, of ELIS, was the collector of the *Laughable Anecdotes*, quoted by Athenæus. They ran through at least two books, and seem to have been the oldest Joe Millers on record. To the same individual has been attributed the *Commentary on Pindar*, mentioned by Athenæus, xi. p. 495, F., but who was rather the writer on the *Antiquities of Thebes*.

ARISTODEMUS, a writer on the antiquities of Thebes, is known only by a few quotations in the *Scholia* on Euripides, Apollonius Rhodius, and Theocritus.

ARISTODEMUS. Three of this name were grammarians of Nyssæ. The two elder are mentioned by Strabo, xiv. p. 650, who says that one was the son of Menæcrates the grammarian, and a pupil of Aristarchus; and that the other, attached to the family of Pompey the Great, taught rhetoric in the morning, and grammar in the afternoon. To the latter Fabricius supposes Varro and Plutarch to allude; and with the former he would identify the scholiast on Pindar, who is sometimes called the Alexandrine, not because he was a native of that city, but because he taught there in the school of Aristarchus. The third grammarian, according to Suidas, abridged the *Catholicon* of Herodian.

ARISTODEMUS, the name of three ancient artists. One a painter, the father and preceptor of Nicomachus; another a statuary, who flourished after the time of Alexander the Great. The country of neither of these is known. A third was a Carian, who wrote a history of Painting.

ARISTOGEITON, with his friend Harmodius, were the individuals whose memory was celebrated in a popular Athenian song, preserved by Athenæus, for the efforts they made to free their country from the tyranny of the Pisistratidæ. The younger of these was Hipparchus, who, by endeavouring to attach Harmodius to himself, and to detach him from Aristogeiton, not only excited the hostility of the latter, but led them conjointly to destroy the brother of Hipparchus, who was then tyrant of Athens. Although they accomplished their purpose by concealing their swords in myrtle boughs during the feast of Minerva, yet they were both put to death, Harmodius, after the perpetration of the murder, while Aristogeiton, who was taken shortly afterwards, was treated, says Thucydides, vi. 58, not mildly; by which we must probably understand that he was put to the torture, and died a lingering death; as was the case with Leæna, the mistress of Harmodius, when she refused to give any information respecting the conspirators, (as we learn from Athenæus, xiii. p. 596, F.,) and to whom the Athenians erected a tongueless statue, to show, says Plutarch, ii. p. 505, the victory gained by a woman over the love of talking. Two statues were erected likewise to be indelible memory of the political

were, however, as *Plutarch* says, *πεντακ* Xerxes, and *πεντακ* for *πεντακ* (Pausan. i. 8.) ; *Θε* dramas, which Aristogeiton

ARISTOGEITON, eleven have remained. machus, by a *his* number are to be found: "the Dog," *hians* and *Knights*, which were conduct. *ely* the third and fourth plays, chines, *he* *anes* wrote; and likewise the chus and *Plutus*, which appeared towards celebratse of his dramatic career; and they orations enable us to see the different phases preserve comic stage exhibited at Athens bably *g* a period of nearly forty years, speaks *g* of the plays, however, do we mecus; and that was peculiar to the old comedy, by *Jul.* characters with real names, and he was al allusions to passing events: for Among in the *Acharnians*, the principal mosthe character is a fictitious person; unless it geiton, and that there was an actual *Dicæo*-sprific, as well known by the mask the

first is received by others as genuine, for it contains an allusion to the nickname, and says that his father was Cydimachus, and not Lysimachus, as found in Suidas; who states that Aristogeiton was put to death by the Athenians, but without assigning any reason for the act. It appears, however, from the speech of Dinarchus against him, that he was accused of having been bribed by Harpalus; while, from Plutarch, in Phocion, i. p. 746, it may be inferred, that although he was constantly urging his country to take up arms, he was unwilling to face the enemy, and used to attend the public meetings leaning on a crutch, and with his legs bound up, as if he were a cripple.

ARISTOGEITON, a Theban statuary, who exercised his art, it is supposed, from the ninetieth to the one hundred and second Olympiad.

ARISTOGÉNĒS, (Ἀριστογένης,) a physician of Thasos, mentioned by Suidas as having written twenty-four books, of which nothing but some of the titles now remain.

Another physician of the same name, born at Cnidos (according to Suidas), and the servant and pupil of Chrysippus, (Galen, *De Vena Sect.* adv. Erasistr. cap. 2.) He was physician to Antigonus Gonatas, king of Macedonia, in the third century before Christ. He is quoted by Celsus, (*De Re Med. lib. v. cap. 18.*) and several times by Pliny.

ARISTOLAUS, (about 306 B. C.) a painter of Athens, the son and disciple of Pausias, is celebrated among the painters of his time for the severity

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of his life. He was likewise a writer on agriculture, for amongst the ancients the rearing of bees for the purpose of obtaining honey and wax formed an essential part of the business of a farmer. His portrait has been preserved in a cornelian, copied into Visconti's *Iconographie*.

ARISTOMACHUS. There were two tyrants of Argos of this name, according to Plutarch, both in the time of Aratus. Polybius mentions only one, who voluntarily resigned his power, and allowed Argos to join the Achæan league. (*Bing. Univ.*)

ARISTOMACHUS, a statuary of Strymon, but of doubtful date, who was the first that sculptured statues of courtezans, concerning which the epigram of Antipater may be read in *Anthol. Palat. vi. 268.* (Sillig, *Catal. Artificum.*)

ARISTOMEDES, a Theban statuary, who flourished about the seventy-fifth Olympiad; and who, together with Socrates the sculptor, his fellow-citizen, made a statue of Cybele, in the temple which Pindar founded near Thebes.

ARISTOMEDON, an Argive sculptor, who flourished a little before the first and second expeditions of the Persians into Greece. He made the gifts which the Phocians dedicated to the temple at Delphos, on account of the great victory of Thessaly. He lived about the seventy-third Olympiad.

ARISTOMENES. So little is known of the history of the persons who figured as leading characters in the minor states of Greece, that more than ordinary attention may be paid to an individual who, like Hannibal, swore he would make no peace with the enemies of his country, as he felt that the Spartans would never rest satisfied till they had destroyed Messene, as the Romans did afterwards Carthage. To Pausanias alone,—for the poet Rhianus, and historian Myron, from whom he drew some of his materials, are both lost,—are we indebted for a detailed account of Aristomenes; who was the first, and almost only man, said Myron, whose actions shed a splendour on Messene, and whom Rhianus did not hesitate to compare with Achilles himself. Descended from the family of Æputus, Aristomenes was born at Ardania, and was the son of Pyrrhus, or rather of Nicomedes, and of Nicoteleia, whom it was said some deity had impregnated in the shape of a serpent, as the Macedonians asserted was the case with Alexander's mother, and the Sicyonians said was that of their hero Aratus. Eager to

deliver his country from the yoke of the oppressor, at an early period of his life Aristomenes secretly engaged the Arcadians to assist him in his operations; by whose leader he was, however, twice betrayed, after Aristocrates had consented to sell himself to the Lacedæmonians. His earliest exploit was in the battle of Deræ, where, after enacting more wonders than a man, he was offered the crown, and on his refusal, elected general, or rather dictator. With the view of striking terror into the enemy, he stole by night into the temple called Chalcicœus (brass-house) and there hung up a shield with the inscription—"This, from the spoils of Spartans, does Aristomenes to the goddess give." It was about this period that the Lacedæmonians were required by the oracle of Delphi to obtain a counselor from the Athenians; who sent them the poet Tyrteus, who had been a school-master of little note, and was lame with one foot; but though he was unable to take an active part in the bustle of the fight, he was of no little service to the Spartans, by introducing amongst them his spirit-stirring strains. But all the excitement of martial music could not prevent the defeat of the Lacedæmonians at the battle of the Boar's-tomb, where Aristomenes, with a band of eighty picked men, gained a complete victory, although, in the ardour of the pursuit, he lost his shield, entangled, it would seem, in the boughs of a wild pear-tree; but which he afterwards recovered in the cave of Trophonius, and eventually placed it in the temple of Lebadea, where Pausanias saw it, surmounted by an eagle, whose wings were extended from rim to rim. He then made an attack on Pharaæ, where he defeated the enemy, but received a wound in the lower part of the back, while retreating with the booty he had collected. He was not, however, equally successful at Ægila, where he was taken prisoner, but released through the kindness of the priestess of Ceres, who had fallen in love with him, but who pretended that Aristomenes had unlocked, *διεκλῶσας*, the bonds by which he had been bound, and not burnt them through, *διακαύσας*, as we find in Pausan. iv. 17. Pursuing still his career of opposition, he engaged the Lacedæmonians at the Great Ditch; where, however, in consequence of Aristocrates' treacherously drawing off his Arcadian troops, the Messenians were surrounded by the enemy, and Aristomenes was compelled to retire to a mountain fastness, Eira. Here he was besieged, but with so little

care, that he was enabled to harass the surrounding country, and even to produce a scarcity in Sparta, which drew its supplies of food from that part of Greece. Taken at last in one of his forays, he was sent to Sparta, and thrown into the pit called Ceadæ, where criminals were left to die of hunger. From this, however, he escaped by following the track of a fox that had found its way there to feed upon the carcases of the dead. After his unexpected escape, Aristomenes waylaid and cut to pieces a reinforcement sent by the Corinthians to the Spartans for the destruction of Eira; but being afterwards seized, during a truce of forty days, by some Cretan mercenaries, he again escaped from the hands of the enemy through the aid of a country girl, who made his guards drunk. Despite, however, all the efforts of the Messenians, Eira was taken, although Aristomenes, with some of the garrison, contrived to force their way through the camp of the enemy, and to retire to the mountain Lycæus, from whence he intended to make an attack upon Sparta itself, but was again betrayed by Aristocrates; when finding it useless to contend longer against the fate that had doomed his country to destruction, he retired to Rhodes, whither he accompanied his daughter, whom Damagetus, the prince of Jalytus, had married, and where he died. After his death, his bones were carried back to Messene, where honours were paid to him as a hero, and a brazen statue erected to his memory.

There are several other persons of this name who deserve at least to be indicated.

2. The writer of these *ῥητορικὴν* flourished about Ol. 80 for *πενταχ.* the door-maker, the dramas, which Aristotle says, the door-keepers have remained. Titles of only this number are to be found preserved, and Knights, which were named after the third and fourth plays.

—3. The *ῥητορικὴν* wrote; and likewise the *ῥητορικὴν*, which appeared towards the pupil of his dramatic career; and the *ῥητορικὴν* of Synæmus to see the different phases and the comic stage exhibited at Athens during a period of nearly forty years.

AR. Of the plays, however, do we meet  
oldest that was peculiar to the old comedy,  
sometimes characters, with real names, and  
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τοπογραφία character is a fictitious person; unless it  
AR. be that there was an actual Diæo-  
Pum. pus, as well known by the mask the

to recover his father's kingdom, but was taken by Perpenna, and died a prisoner at Rome.

**ARISTONICUS**, a grammarian of Alexandria, was a contemporary of Strabo, and wrote a work, in six books, on the Irregularities of Syntax to be found in Homer; on the Wanderings of Menelaus; and on the Theogony of Hesiod.

**ARISTONOUS**, a statuary, born in the island of Egina, but of uncertain date, made the statue of Jupiter, dedicated by the people of Metapontum.

**ARISTONYMUS**, a disciple of Plato, was sent by his master to legislate for the Arcadians. A few fragments of his *Tomaria* (*i. e.* little tomes), have been preserved in Stobæus; and from one of them, in xxi. p. 176, it would seem that Socrates merely followed Heraclitus, when he said—"All that I know is, that I know nothing;" and it is Aristonymus that has perpetuated the witticism of Socrates, who said, that if the crier in the theatre were to bid all the cobblers, or tailors, or tinkers, to stand up, only the persons of those trades respectively would do so; but if he bade all the wise to get up, every man would rise. To him is likewise due the idea which has been worked into a couplet—

"Envy doth merit like its shade pursue;  
But like the shadow proves the substance true."

**ARISTOPHANES**. On this the sole survivor of the comic stage of Athens, where the first of wits wrote for spectators who were at once the cleverest and most capricious of human beings, and who, after relishing equally the sublimity of Æschylus, and the pathos of Euripides, could split their sides with laughing at parodies upon both.

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was Philip likewise, for such was the custom at Athens; and as the family was said by some to have been natives of Ægina, and to have possessed property in that island, it is possible that the father was one of those who settled there, after its subjugation to Athens, during the administration of Pericles; or, since, according to other accounts, the family came originally from Lindus in Rhodes, Camara in Crete, or Naucratis in Egypt, while Aristophanes himself was born at Athens, and of the tribe of Pandion, in the ward of Cydathene, there would have been ample ground for contesting his claim to the privileges of an Athenian citizen; which Cleon is said to have done in revenge for the ridicule thrown in *The Babylonians*, not only upon himself personally, but on the office he held of *Tamias*, in conjunction with nine others, as may be inferred by comparing an hitherto unnoticed fragment in Plutarch, ii. p. 853, Xyl. — *εβαπτισ' ουχι ταμιας αλλα και λαμιας ιοντας*, with the words of Aristophanes in *Σφήκ.* 1033, and *Eup.* 740.

So searching was the inquisition that took place, to ascertain who were the parties entitled to receive, in their character of Athenian citizens, a share of the corn sent by Psammetichus, that according to Aristophanes, in *Ach.* 481, the aliens, who were considered the chaff of the citizens, were carefully sifted, and 4700 persons, as we learn from the scholiast on *Σφήκ.* 716, had their names erased from the parish registers, into which they had been improperly enrolled. From this ordeal, however, the dramatist not only escaped unhurt, but was even led, no doubt by the feelings of private hate and public wrongs, to attack with still greater violence than before the Demogorgon of the state. But such was the dread of the power which the political monster then possessed, just fresh from his victory over the Spartans at Pylus, that the performers, who had sustained the principal parts in the former plays, were unwilling to act the son of the tanner; and even the manufacturers of masks refused to make one to represent the great mob-leader; and hence Aristophanes was compelled to disguise himself with the lees of wine rubbed on his face, and to be at once author and actor. Such has been the interpretation hitherto put on the words of the dramatist, in *Γέρν.* 230, in consequence of what has fallen from the scholiast, whose story is repeated by another or the same commentator,—for

it matters not which,—on Σφηκ. 1016, and by the Greek biographer of Aristophanes. Ranke, however, in his Commentat. p. xciv. and again, p. ccxvi. asserts, that the words do not necessarily convey such a meaning; that they merely account for the fact, why Cleon appears without a mask; and that the whole account is solely the invention of the scholiast on one passage, which has been repeated on ~~the~~ other, if the commentator be the same person; and if a different one, has been copied, and thus became the foundation for the anecdote in the biographical article. That the scholiasts sometimes drew upon their fancy for interpretations may be conceded, without admitting that such is the fact in the present case. Unless the story had been handed down from authentic sources, it is difficult to understand how it could have occurred to the scholiast, especially as there is nothing in the text to lead directly to it. With equal justice Ranke might object to every anecdote mentioned in the Scholia, but not stated distinctly in the text. Until then some stronger arguments are brought forward to prove that \*Aristophanes was not both author and actor, we may stick to the old story, which bears at least probability on the face of it, and continue to believe that, partly by his acting, but more by the continued fun of the piece, where from the first appearance of Cleon to the last, there is no breathing-time given to his antagonist, the success of the dramatist was complete. By this victory, coming as it did close after another achieved in the preceding year with his Acharnians, Aristophanes was placed amongst the brightest wits of the day; nor was it without reason that Plato said of the man, whose writings, according to Olympiodorus, were found on the death-bed of the philosopher—

"In Aristophanes' soul the Graces found  
A shrine, that e'en Time's scythe shall never wound."

The prophecy has been, however, unfortunately not verified; for of the forty-four plays, or rather forty, since four were rejected as spurious, only eleven have come down to us, and these too, with the exception of the Plutus, Clouds, Knights, and Birds, in a castrated form. For their preservation we are indebted to the good taste of John Chrysostom; who, if Aldus is to be believed, had a Manutius MS. volume, containing twenty-eight plays of Aristophanes, which he used for a pillow, just as Alexander is said to have slept upon the twenty-four books of the

Iliad. The story is, however, rejected by Ranke, who conceives that it owes its origin to the tradition, that St. Jerome used a MS. of Plantus for a similar purpose, or that Aldus wrote down by mistake, John Chrysostom, instead of his namesake Dio, who has frequently, according to Reiske, alluded to Aristophanes. Porson, on the other hand, as stated by Dobree, conceived that Aldus took the story from a scholiast; for it is borne out by the fact, that the eloquent father of the church has frequently imitated the language of the no less powerful dramatist. The question, however, is one that we cannot enter upon at present. Our own impression is, that the eleven were selected by some father of the Greek church, from their containing more or less decided allusions to, and ridicule of, the mysteries of pagan worship; for though Aristophanes was never initiated himself, yet he had the talent to see through the real aim of rites which, under the cloak of solemnity, carried on a disgusting farce, and by which, at one and the same time, the many were led to believe in twelve gods at least, and the few to deny any power but that of matter. Be it, however, design or accident, to which we owe the preservation of the eleven plays, it is a fact that the whole forty-four are quoted by Athenæus and Julius Pollux; and it is equally certain that in the time of the author whom Suidas transcribed in his short life of Aristophanes, only the eleven still surviving were to be found; and so Meineke (in *Question. Scenic.* ii. 12.) and Ranke (in *Commentat.* p. c.) might have guessed, had they seen that in *ἀπερ δε πεπραχμεν* *Αριστοφανους δραματα*, the word *πεπραχμεν* is merely a literal error for *πεπραχ'*, *τα εμειν'*—i. e. "of the dramas, which Aristophanes composed, eleven have remained." Amongst this number are to be found the Acharnians and Knights, which were respectively the third and fourth plays Aristophanes wrote; and likewise the second Plutus, which appeared towards the close of his dramatic career; and they thus enable us to see the different phases of the comic stage exhibited at Athens during a period of nearly forty years. In none of the plays, however, do we meet with that was peculiar to the old comedy, real characters, with real names, and perpetual allusions to passing events: for even in the Acharnians, the principal character is a fictitious person; unless it be said that there was an actual *Dicæopolis*, as well known by the mask the

actor, put on, as were Nicias and Demosthenes in the Knights by theirs, even without the mention of their respective names; while in the second Plutus, all the characters and events are fictitious: nor is there, except in the parts introduced from the first edition of the play, any allusion to contemporary persons or circumstances. The fact is, that during the period which elapsed between the exhibition of the first and last plays of Aristophanes, which were respectively the *Δαυταίς* and *Κωκῶλος*, the license originally granted to the stage had been withdrawn; and instead of levelling his keenest shafts at individuals, the dramatist was compelled to aim at general characters; and thus the muse of comedy underwent the same reducing regimen, that tragedy did in passing from *Æschylus* to *Euripides*, until in both cases the spirit of the drama, which had once figured on the boards with the helm, shield, and spear of *Minerva*, was content to appear as the Goddess of Love; while the tricks of clever servants, aiding their youthful masters to cheat penurious parents, were substituted for the ridicule of philosophers without pence, and of politicians without honesty. Nor was it in the conduct of the piece alone that the old comedy differed from the new; for while the dread of the law put a curb upon the imagination of the poet, the scarcely less dread of expense curtailed the scenery, dresses, and decorations of the theatre. But when the Chorus was silenced, the lyre of the comic muse was left unstrung, which had formerly rambled through all the varied melodies of song; and instead of the lively Trochee and stately Anapæst, and the mixed measures of the *corps-de-ballet*, nothing was heard but the monotonous recitative of the prosy Senarian. In the eyes of the sober Plutarch, quite shocked, it would seem, with the coarse ridicule thrown upon his favourite hero Pericles by Aristophanes and his contemporaries, this change from the broad humour of the old comedy to the delicate sallies of the new, was considered a decided symptom of mental improvement, instead of being then, as it has been ever since, the herald of intellectual decay. In his celebrated comparison between Aristophanes and Menander, he finds fault with the want of keeping in the characters of the older dramatist; and this, he observes, is carried to such a length, that the reader is quite unable to say whether the speaker is a father or a son; a god or

a clown; a hero or an old woman; that the wit of Aristophanes affords no delight to the many, while it is absolutely insufferable to the few; that his muse, like a faded courtesan, affecting the staid demeanour of a wife, is equally disagreeable to persons of vulgar taste, from her assumed prudery, and to men of more elegant minds, from her real immodesty; that the acidity of his Attic salt excoriates the tongue instead of tickling the palate; nor is it easy to say where his boasted cleverness is to be found; for his characters are caricatures; his jokes to be rather laughed down than laughed at; while all his notions of love are full, not of gaiety but grossness. So too Voltaire said of Aristophanes—"Ce poëte comique, qui n'est ni comique ni poëte, n'aurait pas été admis parmi nous à donner ses farces à la foire de St. Laurent." But other writers, as well among the ancients as the moderns, have adopted a different tone; and he is now considered by the Schlegels and their admirers as a poet second only to Homer, and superior to Socrates as a moralist, and, as a patriot, equalled by Phocion alone. Instead, however, of penning panegyrics, whose very extravagance carries a doubt of their sincerity, it were wiser to speak of Aristophanes as he really was. The bold antagonist of bad men in power, and the clever detector of specious knaves, united to a keen perception of the ridiculous, ready to shoot folly as it flies, the versatility of a parodist, prepared to put on every garb of thought; but, like all parodists, he was unable to sustain, except for a short period, the towering flight of the monarch bird, whose eyrie is on the pinnacle of Parnassus.

From the few fragments which have been preserved of the writings of his contemporaries, it is impossible to say how far he was justified in decrying the bad taste of the judges in rejecting *The Clouds*; which, according to modern notions, is the most complete comedy of the whole eleven, as it is the only one that has a beginning, middle, and end. The failure is, perhaps, to be attributed to the fact, that in selecting Socrates as the butt for his ridicule, he merely followed in the wake of Cratinus, who had done as much in the case of Hippon, not Hippasus; whose theory, that heat was the principle of creation, as stated by Aristot. *Metaphys.* i. 3, was derided by Cratinus; who compared the world to an oven, and human beings to charcoal, as may be inferred from the words of the



scholiast on Aristoph. *Neph.* 96, and from whence we can understand that in the word *Πανορταί*, the title of the play of Cratinus, there is a pun upon the equivocal meanings — “all-seeing,” or “all-baking,” as applied to the gods. And though Aristophanes lays no little stress on the originality of his ideas, and complains of his competitors pilfering his best thoughts; yet it appears from the scholiast, on *Neph.* 552, that a similar charge of plagiarism was made against him by Eupolis, who asserted that the *Knights* was a joint production, and that he made a present of his share of it to the *bold-fellow*, for such Aristophanes was.\* But even allowing that the plot, incidents, and ideas, were not taken from others, still there were probably grounds enough for rejecting the favourite play of the author. For the scholiast well observes, that the tenets attributed to Socrates were not his at all, but the doctrines rather of the philosophers and sophists to whom he was constantly opposed; and hence, the Greek commentator adds, “is seen the folly of those, who fancy that Aristophanes wrote the play from any feeling of enmity to Socrates;” for both were lions of the same lair, and naturally pursued the same quarry. At all events, the charge brought against Aristophanes, of being the cause of the death of the philosopher, is well refuted by Palmer, in *Exercit. p.* 729, who shows that the first representation of the *Clouds* preceded the trial of Socrates by at least twenty-four years; and even then it produced so little sensation, that it obtained only the third prize after the plays of Cratinus and Connus—a failure for which the author was quite unprepared, and by which he was not a little mortified. And yet independent of the incorrectness of the portrait which he gave of Socrates, there were sufficient causes then operating to render his ill success not improbable. At that time the party of the philosophers, backed as they were by Pericles, the patron of Anaxagoras, were too strong to be destroyed by a juvenile play-writer, even fresh from his victory over Cleon, who was at once hated and feared by the better sort of citizens and domiciled aliens; who were delighted to see their

enemy assailed by the weapons of wit; which men in power feel the most acutely, for they are the only ones it is impossible to parry or prevent. When, however, the tide of popular indignation was running against Socrates, for the part he had taken, in refusing to condemn the officers who had neglected to pick up the bodies of those who had fallen in the sea-fight at Arginusæ; and still more, when his friends Theramenes and Critias had shown that the Socratic philosophy was no friend of democracy; it is not unlikely that Anytus, whose vanity had been wounded by finding that Alcibiades had given up his society for that of Socrates, endeavoured to bribe Aristophanes to bring out again the play, which the author considered one of his best. We are told indeed that the *Nubes* was repeated in the year immediately following its first exhibition, when it was even less successful than before, for it obtained not even the third prize. But Elmsley has shown in the *Classical Journal*, No. xi. p. 135, that the second representation did not take place in that year at all; and that Eratosthenes doubted, as we learn from the scholiast on *Neph.* 552, whether it ever appeared more than once; but as this doubt is at variance with the fact, that the *Parabasis* of the second edition has been actually preserved, Elmsley is disposed to believe that the second representation did not take place till the people had time to forget the first; for thus the *Plutus* was not repeated till twenty years after its first appearance. If then a similar period be supposed to elapse between the first and second representation of the *Clouds*, it will be brought sufficiently near to the time of the trial of Socrates to give rise to the story, that Aristophanes was bribed by Anytus and others to write the play for the purpose of raising a clamour against the philosopher; whereas, in fact, the play was merely revived for that purpose. Fritzsche indeed, on *Aristoph. Thesm.* p. 68, says, that the second edition of the *Clouds* appeared four years after the first; but he produces no arguments for deciding so positively upon a point which every other critic confesses to be a matter of doubt.

\* The charge, however, was more easy to make than prove; for it is not very probable that one so fertile in invention as the writer of forty plays must have been, and who in the eleven that remain is never found to borrow from himself, with the exception of the allusion to his victory over Cleon, repeated in the *Wasps* and *Peace*, would condescend to pilfer from others, and those too whom he considered inferior to himself.

Of the plays that are lost, the one to be regretted the most is the *Δακρυλαίς*, which Aristophanes wrote first, and when he was too young to be a competitor for the dramatic prize, according to the scholiast on *Neph.* 530, who says that the legal age was forty, or, as some

assert, thirty. Now this very uncertainty is enough to throw no little suspicion upon a statement; unsupported by any other writer; to say nothing of the absurdity of a law that could be evaded at once by the author getting a friend of the legal age to father his production, as indeed Aristophanes confesses himself to have done in Σφηκ. 1014; where he calls himself a ventriloquist, for speaking, as it were, from the bellies of others, and for which he was ridiculed by his contemporaries; who said that he was born, like Hercules, on the fourth day of the month, and destined accordingly to work for the benefit of others, as we learn from the scholiast on Plato, Apol. i. 19, C. The fact is, that the allusion to the law was made for the occasion, and meant to explain the words—

— παρθενὸς γὰρ ἐτ' ἦν, κοῦκ εἴην πῶ μοι τεκεῖν.

"For I was a virgin, and not permitted to bring forth a child."

But as the child made its appearance, and was exposed by its parent, another young female, says the bard, acted the part of a foster-mother. Now, had there been a law prohibiting a person under a certain age from writing a play, a provision would doubtless have been made against another person of the same age bringing it forward, or, at any rate, against its gaining the prize, when it was thus produced contrary to an express enactment. But as it did gain the third prize, it is evident that no such law existed. It is from the same fragment we learn that in the time of Pericles there were glossaries for Homer, just as we have those for Chaucer and Burns.

Of the editions of Aristophanes the most remarkable is the one printed from the Ravenna MS., that precious document, which has confirmed so many of the corrections made previous to its discovery, and has given rise to not a few since. This edition was commenced in 1794 by Invernizzi, continued by Beck in 1809, and finished by Dindorf, in thirteen volumes. The same editor has given another Aristophanes, in five 8vo. volumes, printed at Oxford, 1834—1838, containing the text, scholia, and indices, together with a selection of notes, explanatory and critical; while to those who want only a handful of annotations, he printed, at Lips. 1825, in 2 vols, small 8vo, and again in the Poetæ Scenici Græci, a large 8vo, Lips. 1830, the text of the dramatist; which he has again repeated in 1838 at Paris, in the Scriptorum Græcorum Bibliotheca, without any notes, but with his latest correc-

tions inserted tacitly into the text. And yet after all these continued publications, he has left not a little to be done by future scholars, such as Fritzsche, whose edition of the Thesmophoriazuszæ, (Lips. 1838,) is the first that has united the ingenuity of the English critic to the learning of the continental one.

The text of and scholia on Aristophanes were first printed by Aldus, at Ven. 1498, under the superintendence of Marcus Musurus, from a MS. which contained all the eleven plays; although the last two were in a state too imperfect to be used for any good purpose. The work is a noble specimen of the Aldine press. The type of the text is the same as that used for the Aldine Aristotle and Theophrastus; while the abbreviations in the scholia will serve as an excellent praxis to those who are desirous of learning how to decipher a Greek MS. of which it is almost a fac-simile. The two plays omitted by Aldus were first printed from an Urbiniff MS. by Bern. Junta, at Flor. 1515, 8vo, but without the scholia. These were first known to be in existence from the margin of a book, to which Dobree alludes in the preface to his edition of Porsoni Notæ in Aristophanem; and since that time they have been found in the Ravenna MS. in a state very similar to that in which Suidas saw them in the MS. of Aristophanes, from which he transcribed them into his Lexicon; the very work to which, says Dindorf, Marcus Musurus had recourse for the purpose of swelling the scholia in the edition of Aldus. From the time of Junta to that of Kuster, nothing was done for the improvement of the text by the collations of MSS.; and even in his edition, (Lugd. Bat. 1710,) the MSS. were of little use, with the exception of the Vossian, which furnished the scholia on the Lysistrata. Various scholars had, however, in the mean time, given a few slight emendations of the text. Amongst these, Joseph Scaliger alone deserves the least mention, whose short notes give the real value to the edition of Amst. 1670, 12mo; while the principal ornament of Kuster's edition is the corrections of Bentley upon the Plutus and Nubes. It is only within the last thirty years that the rest of these notes have been transcribed from Bentley's papers, and published in the Classical Journal; while those of Tyrwhitt were communicated by the author to Brunck, who has occasionally passed them off as his own, in his edition printed at Strasbourg, Argentorat. 1783. This was re-

viewed by Porson, in Matty's Review; who there gave some restorations, which Fiorillo used in his edition of Herodes Atticus; while some of the others were confirmed by the Ravenna MS. which Immanuel Bekker collated with greater care than Invernizzi had done; and after transcribing the inedited scholia from that and other MSS. sold his papers for 400*l.* to Priestley the bookseller of London, who made them the basis of his partial reprint of Dindorf's voluminous publication. From that time to the present nearly all the accessible libraries of Europe have been ransacked for MSS. of Aristophanes, the counterpart of the Ravenna, but without success; and hence, as no further aid can be expected from such sources, the only means left for the restoration of the Greek dramatist, are to be found in the ingenuity of scholars to emend the errors of the text, and in their good fortune to discover supplements of the lacunæ. Of the latter, the most curious instance has been furnished by a Greek life of Euripides, which has preserved three lines at present wanting in the Acharnians, 395; but which it is evident the scholiast found in his copy; to which a distinct allusion is made by the same or another scholiast on *Barp.* 942, and by Suidas in *Μονοδευ.* The tristich, to which allusion is here made, and which has been totally overlooked by all the recent translators and editors of Aristophanes, was first printed in the *Journal des Savans*, April 1832, p. 240; *Annal. Philolog. et Pædagog.* i. p. 539; *Rheinisches Museum*, i. p. 298; and Hermann, *Opuscul.* v. p. 202.

Amongst the still unedited papers of scholars who have paid attention to Aristophanes, those of Daubuz at present in the British Museum deserve to be noticed. His name appears in Kuster's preface as the person to whom that editor was indebted for the collation of the Bodleian MS.; and though the notes of Daubuz are rather upon the scholia than the text, yet in some few instances he has anticipated the emendations of subsequent critics.

Nor is it with professed scholars alone that Aristophanes has found favour. Within the last thirty years, he has been repeatedly translated into German, French, and English. In the latter tongue Frere first showed, in *Blackwood's Magazine* for January 1819, how closeness might be united to ease and elegance to strength. To the specimen there given of a translation from the *Frogs*, are owing

the subsequent versions of Mitchell and Walsh; the former of whom has been less anxious to do than overdo Aristophanes in his partial versions of the Acharnians, Knights, and Clouds; and has thus left to the latter the task of giving a more faithful portrait of the Greek dramatist in his complete translation of the same plays. To these must be added the version of Wheelwright, who has alone dared to grapple with the whole eleven plays; but he has designedly omitted whatever was likely to offend the delicacy of modern ears.

ARISTOPHANES, the celebrated grammarian of Byzantium, was the son of Apelles, a military officer, and the pupil of Callimachus and Zenodotus. Placed by Ptolemy over the library at Alexandria, he gave an edition of Homer, which is frequently mentioned in the Venetian Scholia. He wrote likewise Homeric, Doric, and Attic Glossaries; in which he appears to have paid some attention to words indicative of different degrees of relationship. Eustathius mentions also a separate treatise by him on the *Ægis* of Jupiter. To him has been assigned an abridgement of Aristotle's *History of Animals*; and some lives and arguments prefixed to the plays of Sophocles and Aristophanes bear his name. These were probably extracted from the work he is said to have written against Callimachus. Speaking of the causes which led to his appointment as librarian, Vitruvius says, that when seven judges were appointed to decide upon the merits of the poets, whose works were to be placed in the library at Alexandria, Aristophanes selected those whom the others rejected; for, said he, they alone are original writers, the rest are merely plagiarists; and as he verified the assertion by producing the very passages that had been pilfered, it was thought that he was the most proper person to take care of books, with the contents of which he was so well acquainted, and it was at this time, probably, that he wrote a treatise, to show the similarity in sentiments between Menander and preceding dramatists. Of the same, or another grammarian, Plutarch, ii. p. 972, tells a story, how an elephant was the rival of the scholar in the attentions paid to a flower-girl at Alexandria.

To the foregoing Fabricius adds—1. The Boeotian, who wrote a work on Thebes.—2. The friend of Libanius, who wrote an oration, still extant, in behalf of Aristophanes, prefect of Corinth.—3. A writer on agriculture, mentioned by Pliny.

**ARISTOPHON.** 1. The individual sent by the government of Four Hundred at Athens, on an embassy to Sparta, in Ol. 92, 1, and who afterwards introduced the law that no person should be considered a citizen whose mother had not been a free woman. If he is the same as the one who brought Iphicrates and Timotheus to trial on a charge of betraying their country, he must have lived to Ol. 106, 1. He is numbered oftener than once by Demosthenes amongst the celebrated orators of Athens; and according to Ruhnken, in *Histor. Crit. Orat.* p. 46, he was the son of Demostratus the orator, mentioned by Plutarch as the son of Aristophon.—2. Another orator, sometimes confounded with the preceding, seems to have been a person of great influence; for he is described in a fragment of a speech of Hyperides against him, as conceiving himself at liberty to do what he pleased. According to the Greek biographer of Æschines, the antagonist of Demosthenes was a scribe in Aristophon's employ.—3. The archon Eponymus, who is called likewise an orator in Theophrastus, *Charact.* 8. But there, Ruhnken conceives the words *του ἄνθρωπος* to be an interpolation; while Casaubon would read *των ἄνθρωπων*, in allusion to the contest between the rival orators respecting the crown, which took place in his archonship.—4. A comic writer in the time of Alexander the Great. Of his dramas, the titles of only eight have been preserved, and a few fragments in Athenæus, Stobæus, and Julius Pollux.—5. The author of a work under the title of *Δυσπραξία*, quoted by Fulgentius.

**ARISTOPHON**, a painter, the son and disciple of Aglaophon, and brother of Polygnotus, and who flourished about the eightieth Olympiad.

**ARISTOTLE**, (Sebastian de San Gallo.) See *SAN GALLO*.

• **ARISTOTLE**, (Alberti, or Fioravanti,) an eminent Italian architect, engineer, and mathematician, was a native of Bologna, in which city he is said to have removed the campanile of the Duomo, entire and with all its bells, to the distance of thirty-five feet from its original site, by means of machinery. In like manner he restored to an upright position another campanile, at Cento, which was inclined about five feet and a half out of the perpendicular; and he was invited to Hungary by Matthæus Corvinus, where he erected several edifices and bridges. How long he remained,

in that country is not precisely known; but in 1470 he was employed at Venice, where he built some churches; and in 1473 was summoned to Russia by the grand-duke Ivan Vassilivitch, who had sent to Italy for an architect to erect a cathedral at Moscow; the former one, though begun only in 1426, being so badly constructed, that it was found necessary to take it down altogether. Aristotile completed the new edifice in four years, and according to the Russians themselves, he executed or designed many other buildings; and among the rest, several at Vologda and Novogorod: but here all further particulars of him cease, for neither the time nor the place of his death have been ascertained, notwithstanding the celebrity he enjoyed among his contemporaries,—one proof of which is, that the invitation to enter his service was made to him by Mahomet II. probably on account of his reputation as an engineer. In this latter capacity he appears to have been eminently serviceable to the Russians, whom he instructed in the art of casting cannon.

**ARISTOTLE**, a celebrated philosopher, founder of the Peripatetic school. He was born in the first year of the ninety-ninth Olympiad (a. c. 384-3) at Stagirus, a petty town in the north of Greece, situated on the western side of the Strymonic gulf. His father was Nicomachus, one of the family, or guild, of the Asclepiads, who resided in the capacity of body-surgeon at the court of Amyntas, king of Macedonia, the father of the celebrated Philip. His mother's name was Phæstis. She was a descendant of one of a number of colonists from Chalcis in Eubœa, by whom the population of Stagirus, which was founded by the Andrians, had been subsequently replenished.

The father of Aristotle died while his son was yet a minor, and left him under the guardianship of one Proxenus, a citizen of Atarneus, a town of Asia, who appears to have been settled in Stagirus. It is probable that the orphan was left in the possession of a considerable fortune, and this did not suffer, as was so often the case in antiquity, from the carelessness or malversation of fraudulent guardians. The gratitude of Aristotle towards Proxenus is one of the most striking features of his moral character. In a will, or a codicil to a will, which has come down to us, he directs the erection of a statue to his guardian, and also to his wife; he appoints their son Nicanor,

whom he had previously adopted, to be joint guardian with Antipater of his own son Nicomachus; and he also bestows his daughter upon him in marriage. Such a testimony of regard and esteem is an irrefragable argument in favour of Proxenus's conduct, and utterly disproves a foolish story which was made up by the enemies of Aristotle some time after his death, that he ran through his paternal property at an early age, and was reduced by want to take service as a mercenary soldier; that failing in this character, he set up as a vendor of apothecary's drugs; and finally, by the aid of Plato's gratuitous instructions, was enabled to succeed in the capacity of a philosopher. As he was only of the age of seventeen when he came to Athens and devoted himself to those pursuits for which he became afterwards so celebrated, it is quite obvious, independently of the improbability that a mere boy should have passed through so many vicissitudes of fortune, that he could never have squandered his property except through the culpable negligence or indulgence of his guardian, who, in such a case, would never have been remembered with respect and gratitude by his ward, after a lapse of forty-five years.

At the time when Aristotle's minority terminated, and left him at liberty to dispose of himself as he would, Athens was the centre of the civilization of Greece, and possessed for the votary of pleasure, as well as for the student, attractions superior to any other city in the world. "Where," asks the Sicilian orator, in Diodorus (xiii. 27), "shall foreigners go for instruction, if Athens be destroyed?" Hippias the sophist is made by Plato (*Protag.* § 69) to call it "the very *prytaneum* of Grecian wisdom;" and the descriptions of the comic poets in the fragments which have been preserved, show that even the lower gratifications of sense were there carried to a remarkable pitch of refinement. Of imported and forced fruits, vegetables, and flowers for garlands, there was such an abundant supply, that Aristophanes (*ap. Athen. p. 372*) declares that foreigners who walked through the *agora*, the Covent-garden of Athens, would be utterly unable to guess what the season of the year could be. We need hardly then look for any particular motive that should have influenced a youth of seventeen, master of himself, and an ample independence, to resort to a place where Plato was residing in the height of his reputation,—where the splendour of a Pericles had called the genius

of a Phidias into action to adorn the city of Athens in a manner worthy of the goddess,—where the tragedies of a Sophocles and the comedies of an Aristophanes had been produced,—where almost all the heroes whose names were great in Grecian story had been born and reared, and where every enjoyment which even an epicurean could desire, was to be found in the highest perfection. Certainly, if a specific reason is to be assigned for such a step, none more absurd can well be imagined than what was invented by the perverse ingenuity of subsequent times, when all real knowledge of this period had faded away; namely, "*a Delphic oracle*, which commanded the young Stagirite to go to Athens, and devote himself to philosophy." It is more probable that, although Aristotle's father died when the son was little more than a child, it was not until he had infused a taste for scientific pursuits into him; for we know that Nicomachus was not a mere practitioner, but wrote upon his art, and those branches of natural philosophy which were connected with it; and also that it was universally the practice of the Asclepiads to teach the rudiments of their hereditary profession to their children from the very earliest years, so that, as Galen remarks, "there was no more fear of their forgetting their anatomy than of their forgetting their alphabet." Under these circumstances, especially when we consider how much a taste for this branch of study predominates in Aristotle's works, it is scarcely possible to consider his journey to Athens as produced by any other cause than the desire of carrying on pursuits previously commenced, probably under the immediate guidance of his parent.

In Athens he remained nearly twenty years attached to the school of Plato, and in habits of personal friendship both with his great master and his future successor in the Academy, Xenocrates. It is indeed not improbable that his introduction to the philosophy of the Academy was due to this last; for at the time when he first came to Athens Plato was absent on one of his visits to Sicily, from whence he did not return till three years afterwards. During this long period, Aristotle employed himself chiefly in laying up materials for his future use, and such was his diligence that Plato is said to have given to his house the name of "the house of the reader." An anecdote is related of him, that in order to prevent the remission of attention which results

from nature insensibly giving way under the pressure of severe study, it was his practice to read holding a ball in one hand, under which was placed a brazen basin. On the slightest involuntary relaxation of the muscles, the ball would immediately fall, and the sudden noise at once dissipate the incipient drowsiness of the student. One result of these labours was a collection of the history, laws, and customs, of no less than one hundred and fifty-eight states, a magnificent work, of which, though it has unfortunately been lost, a good many fragments have come down to us preserved in the writings of scholiasts and grammarians. Some part of the political treatise, too, which we have, must have been written during this period, although other parts obviously are to be referred to a much later date. A collection of proverbs, a work on the fundamental principles on which the codes of law in the Greek states were severally based, and an historical view of the science of rhetoric,—all unfortunately lost,—were composed by him in this part of his life. From the last of these, the sketch of the rise of the art which Cicero gives in his *Brutus* (§ 12) is apparently derived, and he elsewhere describes it as containing an account of the theories of all the professors from the time of *Tisias*, (the first who wrote upon the subject,) so admirably and perspicuously set forth, that all persons in his time who wished to gain a knowledge of them preferred Aristotle's description to their own. Besides these writings, which were all rather of the nature of collections, digests, and criticisms, than containing original views of the writer's own, he gave public lectures on the subject of rhetoric, which, according to Cicero, united instruction in political wisdom with practice in oratory, and were not without their weight in influencing Philip, king of Macedonia, to select their author to be the preceptor of Alexander the Great. It is said that Aristotle was induced to come forward in the character of a professor of oratory by indignation at the undeserved success of the shallow and sophistical *Isocrates*. He is reported to have quoted a line which *Euripides*, in his *Philoctetes*, a play now lost, put into the mouth of *Ulysses*,

"Shame to be silent and let a barbarian speak,"

in application to that celebrated disclaimer. *Isocrates* deprecated any attempt to base the art upon scientific

principles, and himself professed to teach it by mere practice in the schools, as fencing or boxing might be learnt. His unphilosophical method is alluded to in terms of disapprobation, in the treatise on rhetoric which has come down to us, but in all probability must have been censured in a much more unequivocal manner in the work which we have just described. *Isocrates* did not come forward to defend himself, but a scholar of his, one *Cephisodorus*, took up the pen in his behalf, and in a polemical treatise of considerable length, did not confine himself to the defence of his master's doctrines, but indulged in the most virulent attacks upon the character, both moral and intellectual, of his rival. This work, however, as well as the one which called it forth, is now lost.

A report prevailed, rather extensively, in antiquity that an ill feeling between Aristotle and his great master arose antecedently to the death of the latter, and some anecdotes are told (none however on any earlier authority than *Ælian*, who was not born till four centuries afterwards) illustrative of this opinion. But the report is contradicted in the most unequivocal manner by *Aristocles*, a *Peripatetic* philosopher of very considerable learning and judgment, who lived in the first half of the third century of the christian era, and in a sort of history of philosophy, of which a fragment is preserved by *Eusebius*, examined the grounds upon which the charge against Aristotle of ingratitude to his master was built, satisfactorily demonstrating that it deserved no credit whatever. There is certainly a great difference between the habits of thought and modes of feeling observable in the writings of the two great philosophers. The one never omits an occasion of passing from the finite to the infinite, from the sensuous to the spiritual, from the domain of the intellect to that of the feelings and the imagination. He is continually striving to body forth an ideal, and he only regards the actual as it furnishes materials for this. In the other, we find a searching and comprehensive view of things as they present themselves to the understanding, but no attempt to pass the limits of that faculty—no suspicion indeed that such exist. The productions of the two differ as a map differs from a picture. The views of the one always form parts of a system intellectually complete; those of the other have a moral harmony: we rise from the study of Plato with our feelings purified,

from that of Aristotle with our perceptions cleared; the latter strengthens the intellect, while the former elevates the spirit. This difference, so strongly marked between the matured philosophical characters of these two giant minds, is of a kind which must have shown itself early, and perhaps have prevented a complete congeniality, although it need not have been adverse to the highest degree of mutual respect and admiration. But their respective followers, men far inferior to either, may very well have been unable to combine dissent with good feeling, and the spirit of partizanship, which Cicero (*De Fin.* ii. 25) speaks of as producing, even in abstract questions, so much slander and ill-feeling among the Greeks, would soon engender tales such as those to which we have alluded. There are other anecdotes too, of at least equal authority, which go to prove that Aristotle paid the highest tribute of admiration and reverence to his master; he is said to have erected an altar, or cenotaph, to his memory, and to have inscribed it with a distich, to the effect that "Plato was too holy a man for the bad to venture even to praise." But the most satisfactory evidence is that furnished by his own writings, which, in those parts where the nature of his task leads him to controvert his master's doctrines, exhibit sometimes a singular tenderness and delicacy towards him, and never either voluntary misrepresentation or want of respect.

Just after the death of Plato, which happened when his illustrious scholar had nearly completed the twentieth year of his residence at Athens, Aristotle, accompanied by the Platonic philosopher Xenocrates, passed over into Asia Minor, and took up his residence at Atarneus, or Assos, (for the accounts vary,) at the court of one Hermias, a petty prince of Mysia. This remarkable man appears to have been a kind of general, or stadtholder, of a small confederacy of Greek towns, organized for the purpose of maintaining their common independence against the gigantic power of the Persian empire, from which they had recently revolted. Their first leader was a certain Eubulus, who originally followed the occupation of a banker, but was raised by the efforts of his own genius and the force of circumstances to the rank of a sovereign prince, with absolute authority. Hermias, who is said to have been an eunuch, was the servant (as the Greek writers express it) of this indivi-

dual. That the term, however, is to be understood rather of such functions as those of an eastern vizier than any other, may be gathered from the statement that Hermias had previously resided in Athens, and received instructions both from Plato and Aristotle, and from the fact that, on the death of Eubulus, he became his successor. Aristotle, who, as we have seen, had before this time bestowed much attention on the various departments of political science, was, very probably, invited to the court of this prince, in order to frame a constitution for the infant commonwealth which had sprung up, and in the historical transactions of the time we can discover circumstances which would render a departure from Athens, however desirable a place for residence, at that moment almost necessary to him. It was just at this time that the Athenian suspicions of king Philip, which had been long growing, received a sudden confirmation by the successes of that monarch in the Chalcidian peninsula. Demosthenes took advantage of the fall of Olynthus and the destruction of the Greek confederacy, of which that town was the head, to excite a strong feeling of hatred against every thing connected with Macedonia. We may easily conceive that this would not fail to be directed against the distinguished philosopher, the friend of Antipater, and son of a Macedonian court-physician, resident as an alien in a town where Philip was believed to employ all such persons as his secret emissaries. Every possible motive, therefore, seems to have existed to induce Aristotle, at this particular juncture, to take the course which he did; and we have no occasion to resort to such a one as the malice of his enemies ascribed to him, namely, envy and indignation at Plato having appointed Speusippus as his successor in the school of the Academy. But if the object of his expedition was such as we have supposed it to be, he was not fortunate enough to succeed in bringing it to pass. The cities of Asia Minor had been encouraged to rebellion by the successful examples of Egypt and Phœnicia, and for a time every thing seemed to favour the cause of liberty against the tyrant Artaxerxes Ochus. But, at length, the treachery of a Rhodian leader of Condottieri in the service of the revolted Egyptians, enabled the Persian king rapidly to overrun those two countries, and to devote the whole force of his empire to the reduction of the revolted Asiatics. Hermias still made his ground

good, until at last he suffered himself to be entrapped into a personal conference with the traitor whose perfidy had ruined the Egyptian cause. In spite of the security of a solemn oath, his person was seized and sent to the court of the king, who ordered him to be put to death; the fortresses which commanded the country surrendered at the sight of his signet, and Atarneus and Assos were occupied by Persian troops. The two philosophers succeeded in escaping to Mytilene, taking with them Pythias, the sister and adopted daughter of Hermias, whom Aristotle, compassionating her defenceless situation, and pleased with her modesty and goodness, made his wife. There was no action of his life which drew down upon his head so much calumny as this did. To marry the daughter of a barbarian and a tyrant was regarded by the Greek, proud of the free institutions of his country and the superiority of his race, as a most heinous offence, and Aristocles, when he speaks of the various charges which had been brought against the great founder of his school, and dismisses most of them with unqualified contempt, as carrying the marks of falsehood in their very front, makes an exception of that which relates to his conduct to Plato, and this one, as having obtained considerable credence. Aristotle himself seems to have thought that he should incur much odium from the step, for in a letter to Antipater he apologizes for it on the grounds which we have given, and which are calculated to make us think as well of the qualities of his heart as his works do of the powers of his intellect. But the feelings of antiquity were utterly unable to understand any thing approaching to scintiment in the intercourse of the sexes, and the stories coined to account for Aristotle's proceeding partook of this character. He was in some represented as having purchased the hand of Pythias by a course of conduct too disgusting to be described, and to have allowed his exultation in his good fortune to lead him into excesses as absurd, although less shocking. The question of his relation to his father-in-law was indeed one which excited great interest among the literary antiquarians of the second century before the christian era. Many treatises were written upon the subject, of which, one by Apellicon of Teos, a wealthy bibliomaniac, is described by Aristocles as setting the whole question at rest, and silencing all the calumniators of the philosopher.

How Aristotle employed the next two

years which followed the disaster of his friend and patron we cannot say, but in the archonship of Pythodotus (B.C. 343-2) he commenced the education of Alexander the Great, at the court of his father. A well-known letter, preserved in the work of Aulus Gellius, would lead to the inference that Alexander was from his earliest years destined to grow up under the superintendence of his latest instructor. But Cicero represents Philip as mainly determined to his selection by the reputation of Aristotle's rhetorico-political disquisitions, delivered during his stay at Athens; and if the letter were genuine, we should be much perplexed to account for the absence of the philosopher from his charge during the first thirteen years of Alexander's life; for the influences exerted upon this tender age are by Aristotle himself considered of paramount importance, and it is related that the injudicious treatment of the great conqueror by his early preceptor Leonidas, imbued him with some vices which he was to the very end of his life unable to conquer. Plutarch,—who gives us a description of this stern and severe disciplinarian, as well as of another, by name Lysimachus, of exactly the opposite character, whose flattery seems to have combined with Leonidas's rigour in producing that singular oscillation between asceticism and effeminacy, which is so striking a feature in Alexander's after-life,—Plutarch asserts that under the fostering care of Aristotle, his pupil's nature rapidly expanded, and exhibited an attachment to philosophy, a desire of mental cultivation, and a fondness for literature, which stands in remarkable contrast to the temperate and coarse habits which were inherited with his barbarian blood, and strengthened rather than discouraged by the Spartan-like education of his ill-judging preceptor. He is reported to have said that his obligations to his instructor were greater than those to his natural father; that to the one he owed life, but to the other all that made life valuable. It is probable that such expressions as these led later writers to believe that the conqueror had received from his master direct instructions for the accomplishment of that exploit which has made him known to posterity, and to no other source, perhaps, is to be traced the Arabian romance, of his having been personally attended by him through the Asiatic expedition. Plutarch, indeed, says that Alexander gained more towards the fulfilment of his schemes



from Aristotle than from Philip ; but this phrase is not to be taken as meaning any thing more than that he owed to the former, the development of those intellectual and moral qualities, which contribute more to success in any great design than the most ample advantages merely external.

The most extraordinary feature of Alexander's education is the extremely short space of time that it occupied. Between its commencement and the beginning of the expedition into Asia eight years elapsed ; but of this period, less than the half could have been employed in the business of systematic instruction. For in the fourth year, Alexander was left by his father, during an expedition to Byzantium, sole and absolute regent of the kingdom of Macedonia ; and, afterwards, was continually engaged in business either at court in opposing a party who wished to induce Philip to alter the succession, or abroad in arms against the Athenian confederacy which was crushed at Chæronea. Still, in this narrow period, his master found the means not merely to imbue him with a taste for the lighter species of literature, but also to introduce him to the gravest and most abstruse philosophical investigations, to which the term of *acroamatic* was specifically applied. In a letter which has come down to us, the conqueror complains that his preceptor had published those of his works which were designated by this name, and asks how, this being the case, he shall be able to maintain that mental superiority to others on which he valued himself more than his conquests. This letter, as well as Aristotle's answer, was given in the collection of one Andronicus of Rhodes, a contemporary of Cicero's, and, even if forged, proves the belief of those times that there was no department of knowledge, however recondite, to which Aristotle had not taken pains to introduce his pupil ; and we should not forget, that although all instruction in the stricter sense of the word must have terminated when the regency of Alexander commenced, yet that the philosopher may subsequently have exercised a considerable influence over his pupil's mind by his writings. Of these, one class is described by the commentator Ammonius, as consisting of treatises written for the sake of particular individuals ; among which are specified "those books which he composed at the request of Alexander of Macedonia, that On Monarchy, and

Instructions on the best Mode of establishing Colonies." Both these works are lost, but their titles may incline us to conjecture that those characteristics which distinguish Alexander from other conquerors,—the attempt to fuse into one homogeneous mass his old subjects and the people he had conquered,—the assimilation of their manners, especially by education and intermarriages,—the connexion of remote regions by building cities, making roads, and establishing commercial enterprises,—may be in no small measure due to the development of the principles (although probably not to the direct advice) of his preceptor.

It is said that the price which Aristotle received for his pains, was the restoration of his birth-place, Stagirus, which had been destroyed by Philip, and the inhabitants sold as slaves, at the same time when a similar misfortune befel Olynthus, and several other Chalcidian towns. Probably the city, when rebuilt, furnished the philosopher with a retreat during the latter part of his stay in Macedonia, after the direct superintendence of his pupil had ceased, and he may there have written the works we have just described. In the days of Plutarch, strangers were shown the shady groves in which he had walked, and the stone benches on which he had been used to repose. The constitution under which the new citizens lived, was said to have been drawn up by him ; and, long afterwards, his memory was celebrated in a solemn festival, and a month of the year called by his name.

When Alexander commenced his eastern expedition, Aristotle recommended a relation and pupil of his own, Callisthenes, to accompany him, ostensibly in the character of historiographer, and himself returned to Athens, partly perhaps influenced to this step by the superior mildness of the climate ; but chiefly, no doubt, by the same reasons which at first induced him to make the place his residence. He now commenced the practice of giving lectures on the different branches of philosophy cultivated at that time, and made use of a large building surrounded with groves, and known by the name of the Lyceum, for this purpose. His health was delicate, and a regard for this, combined with a wish to economize time, induced him to deliver his instructions, not sitting or standing, but walking backwards and forwards in the open air. The extent to which he carried this practice, procured for his scholars, who were

necessarily compelled to conform to it, the appellation of *Peripatetics*, from the Greek word *Περπατεῖν*, which, like the Latin *inambulare*, denotes this peculiar kind of exercise. Among his scholars he made a division. The morning course, or, as he called it, from the place where it was delivered, the *morning-walk*, was attended only by the more thoroughly disciplined part of his auditory; the subjects of it belonging to the higher branches of philosophy, and being treated in such a way as to require a systematic attention, as well as a previously cultivated understanding, on the part of the scholar. In the evening course, both the subjects and the manner of handling them were of a more popular cast, and more appreciable by a mixed assembly. It was in this part of his system that he appears to have made a curious arrangement, which can be compared to nothing else so well as to the *acts* (as they are termed) which were kept in the universities of the middle ages. Where information on any given subject must be derived mainly from the mouth of the teacher,—as was the case before the invention of printing, and so long afterwards as books were scarce,—the most satisfactory test of a learner's proficiency is his ability to maintain the theory he has received against all arguments which may be brought to overthrow it. Hence the candidate for a degree in any of the faculties was, in the days of Scotus and Aquinas, (and by the force of habit also long afterwards,) required to maintain certain theses against all who chose to controvert them, and was refused the object of his ambition until he had refuted at least some opponents. An analogous procedure seems to have existed in the school of Aristotle. He is said to have appointed, every ten days, a sort of president, whose duty appears to have been very much like that which, in the language of the sixteenth century, would have been termed *keeping an act*. He had, apparently, during the time that he held his office, to defend the theory which he had received, and to refute the objections which his brother-pupils might either entertain or invent, the master in the meanwhile taking the place of a *moderator*, occasionally interposing to show where issue might be joined, to prevent either party from drawing illogical conclusions from acknowledged premises, and, perhaps, after the discussion had lasted for a sufficient time, to point out the grounds of the fallacy.

This discipline, and the distribution of classes, is closely connected with a celebrated division of his written works into the two kinds of *exoteric* and *acroamatic*, a division which gave rise, in later times, to some singularly erroneous opinions respecting them. The real distinction is that between *cyclical*, *methodical*, *scientific* treatises, and *insulated*, *independent* essays. It is quite obvious, from the nature of the case, that the former of these would only be appreciable by such as were able and willing to afford a steady and continuous application to the development of the whole subject, in all its ramifications and bearings; while the latter might be understood by those who brought no previous knowledge with them, but merely attended to the matter in hand; and with respect to their form, that to the one class the demonstrative mode of exposition would alone be appropriate; to the other any one, narrative or dialogic, or whatever might be most fit for placing the single matter to be illustrated in a striking light. These *exoteric* works have, with the exception of a few fragments, been entirely lost. But Cicero composed his *De Oratore*, *De Finibus*, and *De Republicâ*, in imitation of them, and describes their style in terms which show that the powers of rhetoric were called in to aid the conclusions of philosophy. Now, in the age which succeeded Theophrastus, the study of philosophy degenerating, it was natural that works thus agreeably and lucidly written, and available to any person of ordinary literary acquirements, should be much more popular than the dry systematic treatises whose only merit was their rigidly logical connexion, and the vanity of possessing a multifarious knowledge joined with indolence to throw these latter writings out of circulation to such a degree, that in the time of Cicero, although a very considerable impulse had just before been given to the study of Aristotle's philosophy, the *Topica*, one of the least difficult of all the scientific works, repelled Trebatius, Cicero's friend, from its perusal by its obscurity, while a rhetorician of eminence, to whom he applied for assistance, declared he had never heard of it; "a thing," says Cicero, "which I was very far from being surprised at, that a rhetorician should know nothing of a philosopher, of whom philosophers themselves, with the exception of a very few, knew nothing." But without the study of the systematic treatises, Aristotle's *principles*

and method could not be understood, although many of his *opinions* might be known; and the natural consequence was, that readers not taking the trouble to put themselves upon his standing ground, to enter into his thoughts, and to follow them out through the ramifications of his system, often imagined a want of harmony between the results at which he arrived. Cicero notes this, and gives an explanation of it from the different principles upon which the popular and the scientific writings were composed. "This is the cause," he alleges, "why Aristotle sometimes appears not to say the same thing in one treatise as in another, although in the end there is no discrepancy at all," (*De Finibus*, v. 5.) Now, upon this fact was based an opinion, which gathered strength and distinctness as it passed from one hand to another, that Aristotle had an *inner* and an *outer* doctrine, differing essentially the one from the other,—an opinion, from which the modern use of the terms, *esoteric* and *exoteric*, is derived,—and which ascribes a species of jesuitism to the philosopher, that was most alien to his character.

The same difference which prevailed in the writings of Aristotle, no doubt existed in his oral instructions, and we shall probably form no erroneous idea of the nature of the *evening course*, if we conceive that *insulated* topics, arising out of a subject which his scholars had heard *systematically* treated by their master in his lectures of the morning, were debated by them, in the presence of the entire body, in the evening, the lecturer himself being present, and regulating the whole discussion. And these disputations might very well suggest the idea of writing treatises in the form of dialogue, although possessing little or no dramatic interest, such as must have been the case with those of Aristotle, if Cicero's imitations may be regarded as fair representatives of them.

He also attempted to elevate the tone of society in Athens by instituting periodical meetings,—which may be compared to the dinners of literary clubs in modern times,—among the more select class of his scholars. His object was plainly to unite the advantages of high intellectual cultivation with social pleasures; and the utility resulting from the institution was very generally recognised. His friend Xenocrates adopted it. Theophrastus, his successor, left a sum of money in his will to be applied to defraying the expenses of such meetings; and there

were in after times similar periodical reunions of the followers of the Stoic philosophers, Diogenes, Antipater, and Panætius.

It was probably during this second sojourn at Athens, which lasted for the space of thirteen years, that the greater part of Aristotle's works were produced. His external circumstances were most favourable. Macedonian influence being the prevalent one at Athens, was a security to him for his quiet; and independently of any other resources which he might possess, the bounty of the conqueror of Asia towards him was almost boundless. He is said to have received from Alexander the sum of eight hundred talents (about two hundred thousand pounds sterling) to defray the expenses of his *History of Animals*; and Pliny relates that some thousands of men were placed at his disposal for the purpose of procuring zoological specimens, which served as materials for this celebrated treatise. It is likely that not only all the means and appliances of knowledge, but the luxuries and refinements of private life, were within his reach; and that, having as little of the cynic as of the sensualist in his character, he availed himself of them. *Not apathy, but moderation*, is a maxim which is ascribed to him by an ancient writer; and some charges of luxury and coxcombry, which his enemies brought against him after his death, absurd as they are in the form in which they were put, appear to indicate a man who could enjoy riches when possessing them, as well as in case of necessity he could endure poverty.

On the death of Alexander the Great, fresh courage was infused into the anti-Macedonian party at Athens, and a new persecution followed of such as entertained opposite views. Aristotle was prosecuted for an alleged offence against religion. He had composed, it was said, a *psæon*, and offered sacrifices to his deceased father-in-law Hermias, and also honoured the memory of Pythias, who had died, leaving an only daughter, with libations such as were used in the worship of Ceres. This so-called *psæon* has come down to us, and turns out to be only a *scolium*, or drinking song, exactly similar to the well-known one so popular at Athenian banquets, which records the merits of Harmodius and Aristogeiton. But when Athenian party hatred was roused, the absurdity of a charge was a very insufficient guarantee for the security of the accused; and

Aristotle prudently withdrew to Chalcis in Eubœa, together with his effects, saying, in allusion to the fate of Socrates, as we are told, "Let us leave Athens, and not give the Athenians a second opportunity of committing sacrilege against philosophy." At Chalcis, Macedonian influence at that time prevailed, so that he had no occasion to fear any personal injury from his enemies, who, however, resorted to all means of annoyance which yet remained in their power in the way of calumny and insult. He did not long survive the banishment from his old haunts, but died in the sixty-third year of his age, of a disease, in all probability an intestinal affection, from which he had long suffered to such a degree, that an ancient writer says it was much more to be wondered that he lived so long than that he died when he did.

The fate of the writings of this great philosopher, if we believe some old writers, was curious. They are related to have been buried not long after his decease, and to have lain a prey to worms and damp in a cellar at Scepsis in Asia Minor, for a couple of centuries. From this oblivion, they are said to have been rescued, much damaged, however, by the treatment they had received, not long before Sylla sacked Athens, and carried off the library of Apellicon the Teian, who had purchased these precious treasures, to Rome. The decay of the Peripatetic school has been ascribed to the circumstance of its members being deprived of the principal part of their master's works; and to the injury inflicted by the damp and worms of the Scepsian cellar, has been imputed the obscurity which prevails generally in the works which have come down to us. But there is evidence that many of the writings which are said to have undergone this strange fortune, were not only made use of by the successors of Aristotle, and by the Stoic Chrysippus, but that copies of them were possessed by the Alexandrian grammarians in that interval during which they are said to have been unknown. And although it is unquestionable that philosophy degenerated in the ages which succeeded Theophrastus, yet the Peripatetic schools, inferior as they were to their founder, are expressly stated by Cicero to have excelled all others. The obscurity too of the writings which have come down to us, although such as to render their study a work demanding industry and acuteness of a high order, is not at all of a kind likely to be produced by

causes similar to those which have been assigned for it.

It is impossible, therefore, to attach any more than a very qualified credit to the story. It is indeed not unlikely that some manuscripts of Aristotle's writing were discovered about the time of Sylla, but these were in all probability nothing more than rough draughts of future works, which possessed no value at the time of their author's death, and only an antiquarian one two hundred years afterwards, while the writings for which they had served as the scaffold yet existed. It has been conjectured that the political treatise which has come down to our times is a document of this nature.

Subsequently to the death of Pythias, Aristotle had a son named Nicomachus, after his grandfather, by a female called Herpyllis, for whom he makes a provision in his will. He appears to have been united to her in that kind of marriage which alone the customs of antiquity permitted to exist between the natives of different cities. He also left a daughter by his first wife, who was three times married, first to Nicanor, her father's adopted child, secondly to Procles, son of Demaratus, king of Lacedæmon, and thirdly to Metrodorus, a physician of eminence, to whom she bore a son named after his maternal grandfather. The orphan Nicomachus was educated by Theophrastus, and, according to Cicero, was considered by some the author of the *Nicomachean Ethics*, which have come down to us among his father's works. Other accounts represent him as falling in battle at an early age.

The best edition of Aristotle's works is that published at the expense of the Royal Academy at Berlin, under the superintendence of Bekker and Brandis. The Greek text was published in two quarto volumes, in 1831; the Latin version shortly afterwards in one, and two more of commentators, with *Prolegomena* by Dr. Brandis, are yet to come. The following is a list of the works printed in this edition. Those which are enclosed in brackets are, in the opinion of the best scholars, unquestionably from some other hand than Aristotle's, and those which are printed in italics are either wholly, or in part, of doubtful genuineness. 1. The *Logical Works*, comprising the *Categories*, *The Treatise on Interpretation*, the *Former Analytics*, the *Latter Analytics*, the *Topics*, on *Sophistical Proofs*. 2. The *Physical, Metaphysical, and Physio-*

Lectures, on the Heavens, on Generation and Decay, *Meteorology*, [To Alexander on the World,] on the Soul, on Perception and Objects of Perception, on Memory and Recollection, on Sleep and Waking, on Dreams, on the Prophetic Vision in Sleep, on Length and Shortness of Life, on Youth and Age, Life and Death, on Respiration, *On Breath*, Accounts of Animals, on the Parts of Animals, on the Movement of Animals, on the Locomotion of Animals, on the Engendering of Animals, on Colours, Extract from the Book on Sounds, *Physiognomica*, [on Plants,] on *Wonderful Stories*, *Mechanics*, *Problems*, on *Indivisible Lines*, the *Quarters and Names of the Winds*, on Xenophanes, Zeno, and Georgias, the *Metaphysics*. 3. The Moral Works, comprising the Nicomachean Ethics, the *Great Ethics*, the *Eudemian Ethics*, [on Virtues and Vices,] *Politics*, *Economics*, the Art of Rhetoric, [the Rhetoric to Alexander,] on the Poetic Art. All these writings are of the scientific or systematic kind, and many others of the same description are lost. Of the exoteric, none whatever remain entire, and only two or three very small fragments, of which but one is preserved in the original language.

[The following account of the physical and medical doctrines and works of Aristotle is from the pen of another contributor to this work.]

It is not merely by his writings on poetry, logic, rhetoric, and ethics, that Aristotle acquired his reputation; his authority on all matters relating to the different branches of physical philosophy was, for a long time, almost equally great; it is therefore necessary to enumerate some of his most accurate as well as his most erroneous statements, noticing briefly, at the same time, such of his writings as are still extant on these subjects. They may be considered conveniently under the four following heads: 1. Botany; 2. Zoology; 3. Anatomy and Physiology; and, 4. Medicine.

1. It is certain that Aristotle wrote a work on Botany: for he mentions the work himself, *De Longit. et Brevit. Vitæ, sub fin.*, and *Hist. Animal. v. 1, § 2*; it is quoted by Athenæus (*Deipnos. xiv. § 66, p. 652*), and Simplicius (*Comment. in Arist. Phys. Auscult. p. 1, a, ed. Ald. Venet. fol. 1526*); and it is enumerated among his other works by Diogenes Laërtius, *V. 1, § 25*, and by the unknown Arabic author of the *Philosoph. Biblioth.*, quoted by Casiri, *Biblioth. Arabico-Hisp.*

*Escur. t. i. p. 307*. It is, however, equally certain, both from external and internal evidence, that the two books, *Περὶ Φυτῶν, De Plantis*, which bear his name, are spurious: for Alexander Aphrodisiensis says (*Lib. de Sensu et Sensili, c. 4*) that in his time Aristotle's work on Botany was no longer extant; and from the frequent Latinisms that occur in the two books in question (*e.g. δει ἵνα τὰ φύλλα ὦσι, ii. 7, &c.*), and from the mention of the manner of planting trees at Rome (*i. 7*), it is supposed that the Greek text which we possess must have been translated from the Latin. Menage (*Observat. et Emendat. ad Diog. Laërt.*) supposes them to be a compilation from Aristotle and Theophrastus, which conjecture is confirmed by the author's seeming to mention Aristotle's work, *De Meteoris*, as if it were his own, *ii. 2, init.* It will not therefore be necessary to notice their contents at any great length. The author explains the difference between the life of plants and the life of animals, *lib. i. cap. 1, 2*. (Compare *Aristot. De Part. Animal. ii. 10.*) He admits, in a certain modified sense, the male and female sexes in plants, *i. 2*. (Compare *Aristot. De Generat. Anim. i. 23, init.*) He says that former writers contended that all the leaves were fruit, *ii. 7*, an opinion exactly the reverse of the modern theory, which considers the fruit to be only a modification of the leaves. He says that hyoscyamus and hellebore are poison to men, but food to quails, *i. 5*. The two books, *Περὶ Φυτῶν, De Plantis*, were first published in 1539, Basil. Græcè, with the Greek authors, *De Re Rusticâ*. A learned commentary, by Jul. Cæs. Scaliger, was published in 1556, Lutet. Par. 4to. It may be added, that in the Arabic catalogue of Aristotle's works, given by Casiri, is mentioned one in fifteen books, called *كتاب في الفلاحة, Kitâb fi Al-Felâhat*, *De Agriculturâ Liber*, which is noticed also by D'Herbelot, *Biblioth. Orient. p. 489*. There are also in his genuine works several passages relating to Botany, all which are collected and explained in a dissertation by Aug. Henschel, entitled *Commentatio de Aristotele Botanico Philosopho*. Vratislav. 1824, 4to, pp. 58.

2. In Zoology Aristotle enjoyed advantages far greater than any of his predecessors, and perhaps scarcely surpassed by the museums and menageries of modern times. Alexander assisted his researches and experiments in every

the way, and spared no expense in collecting, throughout all Asia, specimens of all sorts of curious animals, both quadrupeds, birds, and fishes, which he sent home for his master's use. It is said (Plin. Hist. Nat. viii. 17) that several thousand persons were employed in this service, and (unless the sum is much exaggerated by Athenæus, Deipnos. ix. s. 58, p. 398) at the expense of eight hundred talents.\* Upon the whole, it may be added, that, considering the time in which he lived, the services he has rendered to Natural History were equal to the advantages he enjoyed. Not only did he reject many of the fables related by his predecessors, but he is in this respect superior to most of his successors; and we are surprised to find in Ælian, Pliny, Oppian, &c., a repetition of several of the absurdities which had, long ago, been contradicted by Aristotle.† Buffon praises his History of Animals in the warmest terms, for the "plan and distribution of the work, the selection of his examples, and the justice of his comparisons." Cuvier acknowledges that the principal divisions of the animal kingdom, followed by modern zoologists, were pointed out by Aristotle; and Dr. Kidd, in the Appendix to his Bridgewater Treatise, has "made a selection from his descriptions of some natural groups and individual species of animals, for the purpose of comparing them with the corresponding descriptions of Cuvier,"—and it may be added that Aristotle loses none of his reputation by the comparison. This article has already run out to so great a length that it would be impossible to give anything like a complete analysis of his great work *Περὶ Ζῴων Ἱστορίας*, De *Historiâ Animalium*, for which the reader is referred to Sprengel's Hist. de la Médecine, and to Dr. Kidd's Bridgewater Treatise. There is also a dissertation by F. A. Gallisch, De Aristotele Historiâ Naturalis Scriptore, Lips. 1776, 4to. It should be remarked, however, that in spite of his general accuracy, he has admitted

several extraordinary errors into his Zoological works; e.g. he says that the necks of the lion and of the wolf are formed of a single bone (De Part. Anim. lib. iv. cap. 10, *init.*); that the bones of lions contain no marrow (*ibid.*); and that in Syria the lioness first brings forth five whelps at a birth, and afterwards, diminishing the number by one every year, becomes at last barren, Hist. Anim. lib. vi. cap. 28, § 1. (Compare Oppian, Cyneget. lib. iii. v. 58, *sq.*; Plin. Hist. Nat. lib. viii. cap. 17.) The best editions of the ten books,‡ *Περὶ Ζῴων Ἱστορίας*, De *Historiâ Animalium*, are, J. C. Scaliger's, Tolosæ, 1619, fol. Gr. and Lat.; the Paris ed. of 1783, 2 vols, 4to, Gr. and Fr. by Camus; to which should be added, a Critique by De Bure St. Fauxbin, entitled, Lettre d'un Solitaire à un Académicien de Provence sur la Nouvelle Version Française de l'Histoire des Animaux d'Aristote, Amst. and Paris, 1781, 4to; and Schneider's, Lips. 1811, 4 vols, 8vo, Gr. and Lat. There are also some annotations by A. F. A. Wiegmann, entitled *Observationes Zoolog. Criticæ in Aristot. Histor. Animal.*, Lips. 1826, 4to. Aristotle's other works on the same subject are, four books, *Περὶ Ζῴων Μορίων*, De Partibus Animalium; five, *Περὶ Ζῴων Γενεσέων*, De Generatione Animalium; and, one, *Περὶ Ζῴων Πόσειας*, De Incessu Animalium; but there is no edition of any of these deserving particular notice. There is a curious book which goes under his name, though generally considered to be spurious, entitled *Περὶ Θαυμασίων ᾤσματος*, De Mirabilibus Auscultationibus, of which an excellent edition was published, Gotting. 1786, 4to, Gr. and Lat., with copious and learned notes by J. Beckmann. It consists (as the name implies) of a collection of wonderful stories, chiefly on the subject of Zoology, among which are several so absurd that it is almost impossible to believe Aristotle to have been the compiler.

3. Some Anatomical works which Aristotle wrote§ are no longer extant,

\* That is, according to the common computation, 155,000*l.* If, however, with Hussey, (Ancient Weights and Money, &c. Oxford, 1836,) we consider the Attic talent to be worth 243*l.* 15*s.* (instead of 131*l.* 15*s.*) it would amount to 195,000*l.* An almost incredible sum to be expended upon natural history—even by Alexander. Athenæus might well call Aristotle's History of Animals *πολυτάλαντος πραγματεία*, which can hardly be translated into English so as to avoid a seeming pun. It means, literally, a work of many talents.

† For instance, Aristotle expressly says that it is not true that the hyæna is an hermaphrodite, and explains the anatomical disposition of the parts which gave rise to the fable (Hist. Anim. lib. vi.

cap. 28. § 2); notwithstanding this, however, Oppian (Cyneget. v. 238), with a slight variation, repeats the story.

‡ The number of books of which this work consisted is stated very differently in different ancient authors. The particular variations may be seen in Fabricius, Bibl. Gr.; but it should be added that besides the writers there enumerated the Arabic catalogue of his works, quoted above, also mentions *nineteen*.

§ Diogenes Laertius mentions, in his Catalogue of Aristotle's works, eight books, called *Ἀνατομία*, Anatomica; and one called *Ἐκλογαὶ Ἀνατομῶν*, Selectiones Anatomicorum. The Arabic

but from those which remain, especially from his History of Animals, we can plainly see that his knowledge of Physiology was far superior to that of any of his predecessors. For a complete analysis of his opinions we must refer the reader to Haller's Biblioth. Anatomica, and Sprengel's Hist. de la Médecine, and must be content with noting a few of his most remarkable assertions. It is impossible to say whether his anatomical knowledge was learned from dissecting animals only, or from a human subject; and if, sometimes, from his accuracy we are inclined to suspect the latter, yet there are quite errors enough to make us hesitate to believe that the parts are described from actual inspection. He says that the brain is not supplied with blood (Hist. Anim. lib. i. c. 13, (al. 16,) § 3); that the heart contains three cavities (*ibid.* iii. c. 3, § 2; i. c. 11, (al. 17,) § 2); he is the first person who gives the name *αορτη* to the largest artery in the body, which, however, he calls *φλεψ*, and supposes to have the same functions as veins (*ibid.* i. c. 14, (al. 17,) § 3; iii. 3, § 1. Conf. Galen. De Venar. et Arter. Dissect. c. 1; and De Sem. lib. i. c. 8); he says that man has, of all animals, the largest brain (i. c. 13, (al. 16,) § 2); he treats as fabulous the assertion of Hippocrates, that the male foetus is situated on the right side, and the female on the left (vii. c. 1). He mentions that embryos sometimes remain in the uterus for several years, and become as hard as stone (De Generat. Anim. lib. iv. c. 7.) It may be mentioned that there is extant a curious little work of Aristotle's on Physiognomy, *Φυσιογνωμικά*, in which he describes very minutely the different features, &c., which he supposes to coincide with certain habits and dispositions. It has been published together with the treatises on the same subject by Polemo, Adamantius, and Melampus, under the title *Scriptores Physiognomiae Veteres*, &c., ed. J. G. F. Franzius, Gr. and Lat. 8vo, Altenb. 1780.

4. As a medical writer, Aristotle does not appear to have enjoyed so much reputation, though he belonged to the family of the Asclepiadae, and was both the son and the father of a physician; and Ælian tells us (Var. Hist. lib. ix. cap. 22) that he himself followed the same profession. He wrote some works on medicine which

are not now extant,\* but in those which remain there is a good deal upon that subject, particularly in his *Προβλήματα*, *Quæstiones Physicæ*, the first section of which is entirely on medical matters. In this work much is taken from Hippocrates, particularly from his treatise, *De Aëre, Aquis, et Locis*. The following are some of his medical opinions. Sickness is always caused either by excess or deficiency, and health is the mean (Probl. sect. i. 2, 3). He thought that all diseases of the liver might be cured by opening the vein of the right arm, which belief arose from the opinion that this arm was supplied with blood by the liver, and the left by the spleen. He recommends that medicines should be changed from time to time, in consequence of their becoming inert from too long continuance. He considered that the immediate cause of most diseases is some fault in the blood, either from its being too thick or too thin, or too hot or too cold, &c. The best edition of the *Problemata* is that published 1632, Lugd. fol. Gr. et Lat., with a Commentary by L. Septilius.

ARISTOXENUS, (*Ἀριστοξένος*), a Greek physician of the Herophilean sect, author of a work, not now extant, *Περὶ τῆς Ἡροφίλου Αἰρέσεως*, *De Herophili Sectâ*, which is quoted and praised by Galen (De Different. Puls. lib. iv. cap. 7, 10, pp. 734, 746, ed. Kühn.) He defined the pulse to be "the characteristic function of the heart and arteries." (Galen, *ibid.*) He was a pupil of Alexander Philalethes (Galen, *loco cit.*) and must therefore have lived about the beginning of the christian era. He is also quoted by Cælius Aurelianus (De Morb. Acut. lib. iii. cap. 16, p. 233), as having recommended clysters in hydrophobia. There is a dissertation by Mahne, entitled, *Diatriba de Aristoxeno*. Amst. 8vo. 1793.

ARISTOXENUS, of TARENTUM, was the son of Spintharus. After the death of his father, who had been his first instructor, he became the pupil of Lampris the Erythrean, then of Xenophilus the Pythagorean, and subsequently of Aristotle, whose memory he assailed for having appointed Theophrastus his successor in the chair of the Peripatetic philosophy—an honour which Aristoxe-

\* Cælius Aurelianus quotes (Morb. Acut. lib. ii. cap. 13) a work, *De Adjutoris*. Diogenes Laertius mentions two books, called *ιατρικά*, *Medicinalia*; and the Arabic Catalogue five, called *مسائل* *من الطب*, *Masâil min al-Tibbî*, *Problemata Medica*.

Catalogue, quoted above, mentions seven books.—

في حركات الحيوانات وتشریحها,  
*fi Harakât al-Haiwânât wa-Tashrihha*, De Animalium Motibus atque eorum Anatomia.

nus conceived was due rather to himself alone. The story, however, is at variance with the testimony of Aristocles, in Euseb. P. E. xv. 2, who said that Aristoxenus never spoke but in the highest terms of the Stagirite. According to Suidas, he passed some time at Mantinea, for the purpose, as Mahne supposes, of learning music practically, to the theory of which he paid great attention. Like Heraclitus and Euripides, he is said to have been a foe to laughter. The titles of twenty of his treatises have been preserved, relating chiefly to the doctrines of Pythagoras on the harmony of sounds and numbers, and applied to the manufacture of flutes, and to the dances on the stage. Of his other works, the most valuable would doubtless have been those connected with the biography of philosophers, especially of the school of Pythagoras; for it was probably from Aristoxenus that Cicero and others got the well-known story of Damon and Phintias, or, as he is sometimes called, Pythias; although his account would have been required to be received with caution; since, from his attachment to the Pythagoreans, he was led to scandalize the character of Socrates, who was no friend to the Italian philosophy, and to speak of the usurious habits of a man whose whole life exhibited an utter disregard of money. In a similar spirit, he accused Plato of buying up all the copies he could of the writings of Democritus, for the purpose of destroying them, as we learn from Diogen. Laert. ix. 40. Of the events of his life nothing is known, except that he disgraced the philosopher by being the parasite, says Lucian, of Neleus, who purchased the library of Aristotle; while, as regards his writings, only three books of his treatise on the Elements of Harmony have come down to us. They were first published by Meursius, and subsequently in a more perfect form by Meibomius, in *Auctores Antiquæ Musicæ*. Amst. 1652. Since that time, Morelli has printed at the end of the newly-discovered declamation of Aristides, Ven. 1785, a fragment of a treatise on Rhythm by Aristoxenus; while the sagacity of Wyttenbach, in *Biblioth. Crit.* t. ii. p. 112, is owing the detection of some fragments in Stobæus, which, from internal evidence, he assigns to Aristoxenus; and from whence they are inserted in Mahne's *Diatribæ de Aristoxeno*, Amst. 1793, who observes that the name of *Μηροίας*, given by Suidas to the father of Aristoxenus, is not found elsewhere.

Of the other persons of the same name there are,—1. The poet of Selinous, in Sicily, who lived before the time of Epicharmus.—2. The philosopher of Cyrene, celebrated for his inordinate luxury.—3. The physician mentioned by Galen.

ARIUS, or more properly AREIUS, (*Ἀρείος*,) a Greek physician belonging to the school of Asclepiades, whose prescriptions are frequently quoted by Galen (*Opera*, ed. Kühn, tom. xii. p. 829; xiii. pp. 347, 827, 829, &c.). He is probably the person to whom Dioscorides dedicates his work on *Materia Medica*, and if so, must have lived in the first century A.D.

ARIUS, son of Ammonius, was born in Libya, which was also the native country of Sabellius. We hear of him, first, in the time of St. Peter, bishop of Alexandria, as an adherent of Meletius, who had been excommunicated for sacrificing to idols during the persecution of Dioclesian. Arius was afterwards reconciled to the church, and ordained deacon by St. Peter, but on the latter refusing to acknowledge the baptism of the Meletians, and it would seem too, on Arius' promulgating, in a degree at least, the errors which he afterwards developed, he was again ejected from the church. St. Peter, having held the see of Alexandria twelve years, was, A.D. 311, thrown into prison by Maximinus. His probable death led Arius to aspire to the episcopate. For this purpose, readmission into the church was a necessary preliminary, and he prevailed on a number of Alexandrian presbyters to visit St. Peter in prison and intercede for him. St. Peter continued inflexible, and taking aside Achillas and Alexander, he declared to them that he had seen, in a vision, the child Jesus, in a garment rent from the top to the bottom, who had warned him of their intended visit, and forbidden the restoration of Arius, the author of so sad a rent in the church of Christ. St. Peter further predicted the elevation of both Achillas and Alexander, to the episcopate, which was fulfilled in the case of the former by his appointment to the see (after the martyrdom of St. Peter) in 312. The penitence of Arius, however, induced Achillas to restore him to communion. He was soon ordained priest, set over the church of Baucalis in Alexandria, and entrusted with the interpretation of the Scriptures, at the head of the school in that city. Among his pupils here, were Secundus, Ursacius, and Valens, who afterwards supported him in his heresy,



and of whom the two latter were distinguished in the council of Ariminum (360).

On the death of Achillas, Alexander, as St. Peter had predicted, was made bishop. Arius contested the appointment, and the strict integrity of the proceedings was (most probably falsely, but we cannot speak positively) impugned by the party of Arius. However this may be, the effect upon Arius was to induce him to unfold his errors in a controversy with Alexander, surnamed Baucalas, who stood second in order in the presbytery—Arius himself holding the place above him. In this controversy Arius directly denied the necessary existence and eternity of the Second Person in the blessed Trinity; and at a time when the city was much divided by the varying modes of interpretation adopted by the presbyters, at the head of the several churches in Alexandria, the party attached to Arius was particularly strong. Of these dissensions the bishop Alexander was advertised by Meletius, bishop of Lycus, to whom Arius had before been attached, but who seems to have been himself free from the charge of heresy. Alexander, in consequence, summoned Arius and Baucalas before a provincial council, consisting of one hundred clerks. Arius wrote to the several bishops of Palestine, apparently with a view to sound them, but he was disappointed, and exhorted to submit to his metropolitan. He was, however, supported by Eusebius, who had been unduly translated from the see of Berytus to the now capital of the East, Nicomedia. Alexander is represented as wavering in opinion while the two presbyters disputed before him. Whatever may have been the real explanation of Alexander's conduct, he seems to exhibit his real sentiments in the conclusion to which he came; viz. the approval of the catholic doctrine. He urged Arius to recant, and failing, excommunicated him.

Arius was not the only person involved in the charge of heresy; a number of virgins, several presbyters and deacons, and two bishops, Secundus of Ptolemais, and Theonas of Marmarica, had been deceived by him; and many accompanied him in his departure from Alexandria into Palestine. The reception which Arius met with from the different bishops of Palestine, (some communicating with him, others not,) induced Alexander to write seventy circular letters, (the contents of which Arius acknow-

ledged to be true,) which determined many who before had been undecided. The same letters contained reflections upon Eusebius of Nicomedia, which led him more openly to espouse the cause of Arius. To him Arius wrote, complaining of the treatment he had received, and pretending that all the eastern bishops (except three, whose names he mentions,) were involved in the anathema. He intimates in this letter the similarity of sentiment between Eusebius and himself, by calling him fellow-Lucianist, as they both held opinions in common with Lucian, a celebrated presbyter of Antioch. Eusebius constantly wrote to Alexandria in behalf of Arius. It was at this time that St. Athanasius incurred the enmity of the heterodox. He was a deacon in the Alexandrian church, and there seems reason to believe that this great man was already the real, though unseen, champion of the truth; being high in the estimation of his bishop, whose steadfastness of purpose seems to have derived vigor from the uncompromising character of St. Athanasius.

Constantine, whose sole wish seems to have been peace, even at the expense of truth, was vexed at the disturbances now rising in the church, when politically his object seemed to have been obtained. He consequently commissioned Hosius, bishop of Corduba, to mediate between Arius and Alexander. Arius, having sent the above-mentioned letter by his father to Eusebius, afterwards went himself to Nicomedia, and was received by the bishop. From that city he wrote an expostulatory letter to Alexander, in the name of the priests and deacons who had accompanied him, distinguishing his opinions from those of Valentinus, Sabellius, and others, and professing that the sentiments he held were none other than those he had inherited from the church, and had been taught by Alexander himself. While at Nicomedia he wrote a poem, called *Thalia*, which is condemned by St. Athanasius, as containing moral improprieties, as well as doctrinal errors; and aware of the influence that verse has for good or evil, he composed a number of songs, containing his doctrines, and suited to the capacity and taste of seamen and common workmen. He is also charged with having altered the Doxology, by ascribing "Glory to the Father by the Son in the Holy Ghost," instead of ascribing it to all the three Persons in the blessed Trinity.

The effect of Constantine's commission

to Hosius seems to have been the convocation of a council at Nicomedia, at which Alexander was present, and Arius and his doctrines condemned. This, however, was only preparatory to a more important event. Whether Constantine were, or were not, sincere in his profession of Christianity, he was employed by Him, who uses even the politic wisdom of the mere statesman to work out His ends, to establish, on infallible authority, the catholic doctrine, which Arius had attacked. Hence the convocation of the œcumenical council of Nice. There were assembled three hundred bishops, more or less (probably three hundred and eighteen). Hosius the president came from Spain, and Sylvester, bishop of Rome, was represented by two delegates, old age preventing his personal attendance. The holy fathers closed their ears when they heard the words of Arius, and anathematized his works and himself. The Arian Philostorgius even, only speaks of twenty-two bishops who favoured Arius, and of these, (if indeed there were so many,) the number was ultimately reduced to two. The rest subscribed, partly through fear of exile, partly by availing themselves of a fraud suggested, it is said, by Constantia, by which, through the addition of a single letter (Homœusion for Homousion) the catholic doctrine of the *sameness* of the substance of the persons of the Trinity was evaded, and its *similarity* alone asserted. Secundus and Theonas held out, and the former upbraided Eusebius of Nicomedia with his dissimulation, accompanying his reproof with a prediction that he would ere long incur the very penalty, to avoid which he had so truckled with his conscience. On the dissolution of the council, Constantine wrote a circular letter, enjoining conformity to the Nicene decrees, and in applying to Arius a quotation from Homer, charged him at once with turbulence and incontinence. Arius was, with Secundus and Theonas, and his other adherents, banished to Illyricum.

As Secundus had predicted, three months after the council of Nice, Eusebius and Theognis, bishop of Nice, were banished, and Amphion and Chrestus substituted in their seats. Whether this was the result of confession or detection, Constantine seems willingly to have seized an opportunity of banishing one who had been formerly attached to his rival Licinius. It seems hardly credible, as is reported by Philostorgius, that Constantine should at the same time have restored

Secundus, the most forward of Arius' partizans, confirmed the doctrine of a *different substance* in the blessed Trinity, and through intimidation, have obtained the subscription of Alexander, (though but for a time, viz. while the intimidation lasted,) for this must have been as much opposed to Constantine's political views, within five months of the council of Nice, as a mere statesman, as it would have been to his religious sentiments, had he been a sincere catholic. But the credibility of the writer referred to, is lessened on the one hand by his Arianism, on the other, "by his passion, his prejudice, and his ignorance." (Gibbon, c. 21, n. 44.) Five months after the council of Nice, Alexander, bishop of Alexandria, died. He was succeeded by St. Athanasius, (325 or 326,) and the Eusebians were, as might be expected, more exasperated against him when raised to the episcopate than while a deacon of St. Alexander.

For three years, Arianism met with no encouragement from the emperor. It was, however, gradually gaining strength, and mainly through the intrigues of Eusebius of Nicomedia. There was in constant attendance upon Constantia, the widow of Licinius, and Constantine's favourite sister, a presbyter of the Arian faction. We have already had an intimation of her favourable disposition towards the Arians, and this will account for the presence of the Arian, and his success in using Constantia as the means of Arius' restoration. He was prompted to do this by Eusebius, who was still in exile. Constantia was deterred, through fear, from interceding with her brother; till, on her death-bed, she entreated him to restore one who had been unjustly banished, lest an act of violence committed by him should continue unexpiated. Another account tells us that she simply commended to him her Arian priest as a faithful and loyal subject, and that, through the influence that he gained over the emperor, Arius and his companion Euzoius were summoned into the presence of Constantine. They both, upon oath, protested their agreement with the fathers of the Nicene council. Constantine, supposing that there would now be no longer any obstacle to the union he had so long desired, sent them to Alexandria; but unity, not union, is the principle of catholicism, and St. Athanasius rejected their application. The firmness (or, as it would seem to Constantine, the obstinacy) of St. Athanasius, rendered the emperor more willing to restore Eusebius and

Theognis to the sees of which they had been deprived. They represented the unfairness of recalling the leader from exile, while his adherents still suffered for their attachment to him. Constantine, however, took the precaution to summon Arius again, and exacted from him an oath, in which he swore "that he held faithfully the doctrines he had written." It is said, that while he presented to view a copy of the catholic faith, he had secreted a statement, which he carried under his arm, containing the errors for which he had been condemned. He was then fully acquitted by the emperor, and the sentence of exile being recalled, was excluded only from Alexandria.

A council was held at Jerusalem, under the influence of the Arian party, which restored Arius to communion, and sent him to Alexandria. His arrival in that city occasioning a tumult, Constantine commanded Arius to repair to Constantinople, where Alexander was now bishop. But the disposition of the emperor to favour Arius met with no more encouragement here—at least from Alexander. The people indeed was divided, and the Eusebians were strong, so much so, that on their at last protesting that on the following day they would oblige Alexander to admit Arius to communion, there seemed every probability of success. Constantine, still wavering, again sent for Arius, and on his solemn oath that his sentiments were orthodox, consented to support him, accompanying his consent, however, with a declaration of his conviction that if Arius were guilty of dissimulation, that God, whom he had falsely invoked to be the witness of his perjury, would avenge Himself. The alternative was now proposed to the bishop of Constantinople, to receive Arius, or to be deposed. It was the Sabbath, and the Eusebians boasted of their resolution to bring Arius the next day (which was Sunday) into the church.

While Arius was being conducted ostentatiously through the city, after his conference with the emperor, by the Eusebians, Alexander was prostrate before the altar, fasting and in intense supplication, in the church of Peace. The result is related by St. Athanasius, on the authority of Macarius, a presbyter, who was in the church with the bishop Alexander. The circumstances threatened, humanly speaking, the subversion of the catholic faith and the establishment of heresy, and the prayer of Alexander was worded according to the

occasion. In the most solemn form of anathema, he prayed that either he might himself be withdrawn from the world, before the triumph of Arius over the church was complete, or that God would make some new thing, and remove the troubler of Christendom from the earth. His prayer was heard, and to the amazement of the Eusebians and the emperor, and the relief of the afflicted catholics, the death of Arius, which took place on the same day, became a signal token of the divine protection over the church. As he was pompously parading the streets of the city, he retired to a public draught behind the Forum of Constantine, and perished with the fate of Judas.

Arius is described by St. Epiphanius. He was exceedingly tall, with a clouded and serious brow, having the appearance of a man subdued by self-mortification; his dress corresponded with his looks, his tunic was without sleeves, and his vest but half the usual length. His address was agreeable, and adapted to engage and fascinate all who heard him. His learning is generally acknowledged.

It now only remains to trace the fortunes of Arianism in its most important branches. The death of Arius was not by any means the extinction of his party. However this party, in appearance one, contained within it the seeds of division. The Homœusion had been adopted by many, only with a view of gaining time, till they were able openly to maintain what they privately held. But there were others among them more honest, but less shrewd, who having subscribed the Homœusion, defended it in a signification far more like the catholic truth than the Eusebians admitted. So long as the former could be made of any use by the Eusebians in their attempts to impose upon the Western church, they continued united. But when the council of Sardica (347) made this appear impossible, the more orthodox were suffered, by the Eusebians, to form a distinct party, under the name of Semi-Arians, whose symbol was the Homœusion. Eusebius of Cæsarea, and the sophist Asterius, were virtually the originators of this sect, at the council of Nice.

Acacius, a pupil and successor of Eusebius in the see of Cæsarea, was the author of another division. Following out a hint dropped by his master at Nice, as to the impropriety of using theological words which are not found in the sacred Scriptures, and disliking the introduction of the word Substance (*usia*), which occurred in both the catholic Homœusion

and the Semi-Arian Homœusion, he adopted as his symbol the Homœon, asserting that the Son was "generally," or "altogether like" the Father.

Ætius, and his pupil Eunomius, have the credit of carrying out (and legitimately) the principles, which, to a superficial observer, might seem a trifling and unimportant declension from the exactness of truth. He maintained that the substance of the Son was *unlike* the substance of the Father, and so founded the further division of the Anomœans. These held, in fact, the opinions broached by the pure Arians, and were by them cordially received.

The Arians, or Eusebians, did their utmost to overthrow the true faith, by bringing accusations against the catholic bishops, and substituting in their sees men of their own party. Constantine died the year after Arius, in 337, and in the beginning of the reign of Constantius, there were Arian prelates in Constantinople, Heraclea, Ephesus, Ancyra, both Cæsareas, Antioch, Laodicea, and Alexandria. The persecution of the church in the East drove many of the catholics to Rome, and among them, St. Athanasius. A council held there (341) acquitted the latter, and proposed the convocation of a general council. The Eusebians anticipated this by the council of the Dedication (viz. of the church called Dominicum Aureum) at Antioch (A.D. 341) in which the deposition of St. Athanasius was confirmed, and Gregory sent to occupy his patriarchate; and besides, a number of creeds were suggested, for the purpose of framing one by which, it was hoped, the suspicions of the Western church might be allayed. Through Constantians, a general council of three hundred and eighty bishops was summoned at Sardica (347), to which St. Athanasius was admitted. In consequence of this, the seventy-six Eusebian bishops, who were present, retired to Philippopolis, and there confirmed the council of the Dedication. The council of Sardica, notwithstanding their proceedings, ratified the restoration of St. Athanasius. As soon as Acacius, on the death of Constant (350), had, by his specious creed of the Homœon, conciliated Constantius to the Eusebian party, the schism between the Semi-Arians and pure Arians broke out. The distinct parties in opposition to each other, were now, the Church, the Semi-Arians, and the Homœans (with whom the Eusebians, or pure Arians, were united). The last possessed the favour of the emperor, who

summoned two councils, one at Arles, (353), and the other at Milan (355), in which St. Athanasius was condemned, and George was, by Syrianus, duke of Egypt, seated on the throne of St. Athanasius (356). The Anomœan sect was now gaining ground, Ætius having been ordained deacon by Leontius, bishop of Antioch, in 350. It was joined by the Homœan, or Eusebian party, and Constantius, at heart a Semi-Arian, was alarmed at the growing impiety of the Homœans, whom he had been induced to support. He consequently wished to unite the Semi-Arians and Catholics, against the Anomœans, by their subscription to a creed compiled for the purpose. This creed was actually received by Liberius, bishop of Rome, as well as by the Semi-Arians and Eusebians themselves; both of whom had appealed to him—the latter, after a council they had held at Antioch, under their new bishop Eudoxius; the former, after their condemnation of the Eusebians in a council at Ancyra (358). This, then, was a triumph for the Semi-Arian party, which they hoped to secure by an œcumenical council, and for that purpose obtained the emperor's consent. The intrigues of the Eusebians succeeded in getting two places appointed where the Occidentals and Orientals were to meet separately; viz. Ariminum and Seleucia. They succeeded also in procuring, at a preliminary meeting at Jerminum, a Homœan creed, to be proposed to the two councils. The majority of the bishops at Seleucia were Homœousian; at Ariminum, Homœousion. Deputies were sent from both to Constantius at Constantinople, and at a council at Nicæa, near Hadrianople, the "Substance" and "Hypostasis" were condemned, and a simply Homœan creed sent back to Ariminum; and, at another council in Bithynia, the chief Semi-Arians at Seleucia were banished, and Eudoxius, the Eusebian, was made bishop of Constantinople. The Homœan creed was finally received at Ariminum; "the world groaned, and marvelled that it was become Arian." This triumph of the Eusebians was completed in 360; the next year Constantius sanctioned the Anomœan symbol at Antioch, and died (361).

On Constantius' death, St. Athanasius appeared at Alexandria, and there summoned a council (362), in which sentence was passed on the various Arianizers, and the verbal differences between the Eastern and Western Church settled. The emperor Valens was an Eusebian, and at his

baptism (by Eudoxius) strove to establish Arianism. The Semi-Arians, however, protested strongly against the impiety of the Eusebians, and, finally, after a council at Lampsacus (365), they resolved to seek the protection of Valentinian, the orthodox emperor of the West, and subscribed the Homousion (366). A council was appointed at Tarsus to complete the reconciliation, but thirty-four of the fifty-nine Semi-Arian bishops refused to conform. The Semi-Arians now disappear, forming into a new sect, called the Macedonians, and the downfall of pure Arianism is dated at the death of Valens in 378.

This notice of Arianism must not be concluded without referring to its introduction among the Goths. Many of them had received Christianity before the time of Constantine, and their bishop, Theophilus, was present at the council of Nice. On occasion, however, of internal dissensions among the Goths, when their bishop Ulphilas was sent, by Fritigern, to implore help against his antagonist Athanaric, the Eusebian Eudoxius induced the Gothic delegate to subscribe the Homœan creed of a council held at Constantinople in 360. The high esteem in which the Goths held Ulphilas, facilitated the performance of the task Eudoxius had given him, and the more so, as the creed he had subscribed was represented as differing only in words from the Nicene. Arianism having thus found an entrance, spread rapidly among the barbarians. In the sixth century, Leander, bishop of Seville, effected the restoration of the Goths to the church. He was tutor to Ermenigild and Richard, the sons of Gothic king. The former suffered martyrdom for his adherence to the truth; the latter succeeded in extirpating the heresy, and burnt the Arian books at Toledo.

The principal authorities which have been consulted for the life of Arius, are—St. Athanasius; St. Epiphanius; various Epistles of Synods, Constantine, &c.; the historians Socrates, Sozomen, Theodoret, Nicephorus, and the Arian Philostorgius; the Martyrium S. Petri (ap. Curium, t. vi. Nov. 25, Col. Agr. 1575), quoted also by Justinian (*Vide* Conc. Labb. t. v. p. 652, Par. 1671), and Photius, Bibl. Num. 256. The Biog. Univ. refers to a life of Arius by Travasi, published at Venice, 1746. The forms which Arianism took, and its history, are given in Maimbourg; Tillémont; and Newman's History of the Arians of the Fourth Century.

ARJASP, the son or grandson of Afra-

siab, the famous monarch of Turan, or Turquestan, who invaded Persia under the reign of Nuzter, and having slain that monarch, held the throne of Persia for twelve years. Afrasiab was at last dispossessed of the kingdom and slain; but his descendant Arjasp, in a subsequent irruption, sacked the city of Balkh, famous as the metropolis of the fire-worship, and killed Lohoras, who had retired to that city to end his life in the performance of religious duties. The conqueror at last drove Gushtasp, the reigning king, from his throne, and obliged him to take refuge in the mountains of Kouhestan; but at length he was himself slain by Asfundiyar, the son of Gushtasp. The invasion of Arjasp appears to have been provoked by the bigotry of Gushtasp, who had recently embraced the doctrines of Zoroaster, and who was incited by that reformer to force the new religion upon his Turanian neighbours.

ARKEVOLI, (Samuel, died 1611,) was author of some letters, entitled Mayan Ganim, the Garden Fountain; and a Hebrew Grammar, a part of which was translated by Buxtorf into Latin, and published in his Cosri. (De Rossi.)

ARKHAROV, (Nikolai Petrovitch, born May 7th, 1742,) after rising through several military grades in the army, was appointed superintendent of the police at St. Petersburg, in which capacity he distinguished himself by his activity, watchfulness, and penetration, and by the vigorous measures he adopted for rendering the system more efficient. He was in consequence sent to Moscow in 1771, to investigate the affair of Pugatchev's insurrection, and remained in that city in quality of governor. He was next appointed *namestnik*, chief magistrate or mayor, first of Tver, afterwards of Novogorod; and while residing at the former place, planned and carried into execution many important improvements in the inland communication of the province, both by land and water, by means of canals, bridges, and roads. He was then made governor-general of St. Petersburg, but allowed to retain the appointments he had previously held; besides which, the emperor Paul conferred upon him the rank of a general in the army, and the order of St. Anne, of the first class. However, both he and his brother, Ivan Petrovitch, (upon whom Paul had, on his accession, bestowed an estate of 1000 peasants, besides the command of a regiment, and the military governorship of Moscow,) seem shortly after to have

fallen into disgrace, being commanded to retire to their estates; yet they were recalled in 1800, before Paul's death. From that time both brothers resided either at Moscow or their country seats, without holding any employments, or taking any share in public affairs. Nikolai died at Raskazov, his estate in the province of Tambov, in Jan. 1814, and Ivan at St. Petersburg in the February of the following year.

**ARKWRIGHT**, (Sir Richard,) was born of poor parents, at Preston, in Lancashire, in 1732, and earned his living as a barber, till he was nearly thirty years old—shaving in a cellar for a penny. About 1760 he became a dealer in hair, which he collected by travelling about the country, and resold to the wig-makers; and he is said to have been in possession of some valuable secret for improving the appearance of that commodity. His first essay in mechanics was an attempt to construct a perpetual motion, which brought him into acquaintance, about 1767, with a clockmaker of Warrington, named Kay. At that time the English cottons had only the twist of cotton, the warp being of linen; and it was considered impossible to spin cotton, so as to make it applicable for the warp. All the cotton, too, was spun by hand; and although many thousand persons were working at spindles, the quantity of twist produced fell far short of what was required in the manufacture of cotton cloth. As early as 1733, attempts were made to spin by machinery; but the machines had either been destroyed, or allowed to perish. Such was the state of things, when Arkwright and Kay appeared at Preston, in 1768, with the model of a machine for spinning cotton thread; but fearing the hostility of the people of Lancashire, great numbers of whom were employed in spinning by hand, they proceeded to Nottingham. The necessary capital was furnished by Messrs. Need and Strutt, of Nottingham, and a patent for the new machinery was taken out in their names jointly with Arkwright's, in 1769. A mill driven by horse-power was erected, and furnished with frames; and two years afterwards another worked by water was built at Cromford in Derbyshire; while in 1775 a second patent for further improvements was obtained. The great principle of the first patent was to render cotton thread fit for warp, by giving it a hard and fine twist. This was effected, in the first place, by means of rollers revolving with different velocities,

between which the fibres of cotton had to pass, while in a parallel state, and were drawn out to the requisite degree of fineness; after which there was a contrivance for giving to them the proper twist. The originality of the invention was, however, disputed; and other persons began to use the patented machinery without license. An action was tried in the court of King's Bench in 1781, in which a Col. Mordaunt was defendant, which went against Arkwright, on the ground of insufficiency in his specification, without raising the question of novelty. In 1785 Arkwright commenced another action, in which he gained the verdict, and was restored to the enjoyment of his monopoly; but in the same year proceedings were had by *scire facias* to repeal the patent, under which the whole merits of the invention were entered into, and the patent invalidated. But Arkwright was now on the high road to fortune, and could not be turned aside; he continued to superintend his works, and gradually rose to the possession of immense wealth. In 1786 he was high sheriff of Derbyshire, and was knighted on the occasion of presenting an address to the king. He died at Cromford in 1792. Whatever may have been Arkwright's claims to the invention of the machinery brought into use by him, there can be no doubt that by his spirit and perseverance it was brought to perfection, and an important branch of national manufacture founded. (Lib. of Ent. Knowledge.)

**ARLAND**, or **ARLAUD**, the name of two painters in miniature, natives of Geneva.

1. *Jacques Antoine*, (May, 1668—May 25, 1743,) was intended for the church, but from inclination became an artist. He studied only two months under a master, and depended solely on his own powers for further improvement. His first works were small ornamental miniatures for jewellers; but he painted some portraits, the success of which induced him, in 1688, to go to Paris, where he gained much employment as a painter of portraits, both in miniature and in oil, and of fancy subjects. His merit attracted the notice of the duke of Orleans, afterwards regent, who became his pupil, and accommodated him with an apartment in the palace of St. Cloud. He was likewise highly favoured by the Princess Palatine, the duke's mother, who presented him with her portrait set with diamonds, and gave him letters of introduction to the English

court, particularly to the princess of Wales, afterwards queen Caroline, the consort of George II. He painted her portrait, which was greatly admired, and also the likenesses of many of the principal nobility; and returned to Paris loaded with honours and wealth. He painted his own portrait, to be placed in the gallery of painters at Florence, at the request of Medicis himself, which was engraved by C. Colombini for the Museum Florentinum, and was also scraped in mezzotinto by J. J. Haid, and engraved small by Schellenberg, for the book of Swiss painters, by Fuessli. He was also the friend and correspondent of Newton. He returned to his native place in 1730, where he resided the latter years of his life; and died at the age of seventy-five years, according to Heinecken, Bryan, and Pilkington; but in the *Biographie Universelle* he is stated to have lived until 1746. He bequeathed to the library of Geneva many gold and silver medals, some fine pictures, a large collection of prints, and several valuable books. The masterpiece of this artist was an imitation of an admirable marble bas-relief by Michael Angelo, representing the story of Jupiter and Leda, which was done "so exquisitely, with a tint of colour so exactly similar to the marble," says Pilkington, "and with such correctness in every part, that when they were both placed together, it was scarcely possible to distinguish the marble from the painting." The same author further states that it was purchased by the duke de la Force, at the enormous sum of twelve thousand livres, but that it was afterwards sold for a less sum. Of the fate of this work, M. Beuchot, in the *Biographie Universelle*, gives a very different account, who says, "he had made a copy of a bas-relief of Michael Angelo; he tore it up, it is not known why, but it is presumed it was done from scrupulous motives. The two hands of this Leda are preserved in the library of Geneva." It is also said that a copy of this was sold in London, during the life of Arlaud, for six hundred guineas, but that no offers could tempt him to part with the original. Speaking on this subject, Mr. Fuseli, in a note to his edition of Pilkington, throws a doubt upon the whole story, by remarking, "we know of no other Leda of Michael Angelo, than the celebrated one which he painted for the duke of Ferrara, in distemper, which afterwards went to France, and was destroyed there by bigotry." (Bryan's Dict.

Pilkington's Dict. by Fuseli. Biog. Univ. Heinecken.)

2. *Benott*, said to be brother of the former. He resided in London twice, and as a portrait painter was greatly encouraged. His works are considered to possess considerable merit, and he was a frequent exhibitor at the Royal Academy. He returned to Geneva for the last time in 1701, but suffered much in his circumstances by the depredations of the French, and lost property in their funds. He died in 1719. There is a portrait of Shakespeare, engraved by Duchanger, after a picture by him; but what authority the painter adopted for his likeness does not appear. This plate is marked by mistake, B. Arnauld, del. (Edwards's Anecdotes of Painters. Biog. Univ. Heinecken.)

ARLERI, (Peter,) the son of a Suanbian artist, (Heinrich von Gmünd, settled at Bologna, where he appears to have changed his name,) was an architect, born at Bologna in the fourteenth century, which city he quitted in early life, proceeding to Germany, where he was employed at Prague in conducting the building of St. Vitus, from 1356 to 13... He also erected there the Allerheiligen Kirche, and the stately bridge over the Moldau. He also built the church at Kollin on the Elbe.

ARLINGTON. See BENNET.

ARLOTTI, (Rodolpho,) an Italian poet, who lived about 1590. Although his talents were not of a very high order, he was the friend of Tasso, Guarini, and others of the first literary men of his age and country. He was the secretary of Cardinal Alexander d'Est. (Biog. Univ.)

ARLOTTO, commonly called Il Piovano Arlotto, was born in Florence on the 25th December, 1396, according to the memoir of him prefixed to some of the later editions of his *Facezie*, Motti, &c. Hence is derived all the knowledge we possess of his personal character and conduct, excepting as far as he speaks of himself in the various jokes and stories attributed to him. He enjoyed great popularity, not merely in France and Italy, but in this country; and he was so well known, that one of our early dramatic writers, John Day, speaks of him by name, and makes one of his characters quote him in *The Isle of Gulls*, printed in 1606. Lisander asks Manasses what religion he is of? and Manasses replies, "How many soever I make use of, I'll answer with Piovano Arlotto, the Italian, —I profess the duke's only." Sir John

Harrington also rendered several of Arlotto's satirical pieces into English verse, in the reign of queen Elizabeth, but without acknowledgment. Arlotto was intended by his father (whose family name was Mainardi) for trade, but he took to the church, and became rector of the living of S. Cresci, in the diocese of Fiesole. He never obtained any preferment, although the writer of his life asserts that he was much beloved by two popes, by many cardinals, as well as by the king of Naples and the duke of Burgundy. Edward IV. king of England (not, of course, Edward V. as some biographers have asserted) is also enumerated among his friends, and it appears that Arlotto made one or more voyages to England. Some of the stories attributed to him are apparently of English origin, or application, as that of Whittington and his Cat, which is told on p. 53 of his *Facezie*, Motti, &c. Edit. 1565. Some others of his jests have been current in this country in divers forms for two or three centuries. He continued in possession of the *Pieve di S. Cresci* for more than fifty years, but could not have resided there by any means constantly, as his company was so much sought by the sovereigns of many of the petty states of Italy. We are assured that he refused all the offers made him of advancement in his profession, and never wished for money but for purposes of benevolence and charity. It has been said that he was still living at Florence in 1483, but that was the year in which he died, being buried at the *Spedale de' Preti*, on the day after Christmas-day, in a tomb of his own erection, on which he caused to be inscribed—"This tomb was built by the Piovano Arlotto, for himself and any other persons who may wish to lie in it." It has been the custom to consider him merely as a buffoon, and certainly some of the *burle* assigned to him are of a low character; but others are full of wit and satire, and must have proceeded from a vigorous understanding. His *Facezie* *Piacevoli* were printed at Venice in 1520, 8vo, and often subsequently. The memoir, to which we have referred, was first prefixed to the edit. of 1565, 8vo, to which are appended the *Buffonerie* of Gomella, and the Motti, &c. of Barlacchia, together with a short miscellaneous collection of jests by different authors.

ARLUNO, (Bernardino,) a noble Milanese jurisconsult, in the fifteenth century. He wrote a history of the Venetian wars, printed in the *Thesaurus Antiquit.*

Italia, tom. v.; and a history of Milan, which remained in MS. His brother, *Giovanni Pietro*, was a physician, and the author of several medical treatises. (Biog. Univ.)

ARMA, (Jean François,) a Piedmontese physician in the sixteenth century, was attached to the household of Emmanuel Philibert, duke of Savoy. He wrote several medical works, for the most part published at Turin. (Biog. Univ. Supp.)

ARMAGNAC. Several of the counts of this noble house acted a prominent part in the history of the middle ages.

Jean I. count of Armagnac, son and successor of Bernard VI., in 1336 assisted in Gascony and Guienne against the English. He was taken prisoner by the count of Foix, in 1362, in a battle fought near Toulouse, and had to pay 50,000 livres of ransom. He afterwards quitted the alliance of England. He died in 1373.

Jean III. count of Armagnac, grandson of the preceding, was killed in 1391, at the head of an army of adventurers, whom he had led into Italy.

Bernard VIII. count of Armagnac, constable of France, espoused the side of Charles, duke of Orleans, against the duke of Burgundy, in 1410; and was a principal actor in the long civil war of the reign of Charles VI. After the battle of Agincourt, he was called by the queen to Paris, for the defence of the kingdom, and took the whole power into his own hands, established new imposts, and filled the country with terror. On the death of the dauphin, son of Charles VI., of procuring which the constable was suspected, he lost all discretion, and placed the queen's person under restraint. She was released by the duke of Burgundy, who approached Paris with a large army. Paris was betrayed to the duke in 1418, and the constable left his house, to take refuge in the house of a mason, by whom he was given up; and the populace some days afterwards broke into his prison, and massacred him. No funeral honours were paid him, till the entry of Charles VII. into Paris, eighteen years afterwards.

Jean V. count of Armagnac, grandson of the constable, and son of Jean IV. and Isabella of Navarre, was born about 1420. He carried on an incestuous commerce with his sister, by whom he had children; and although excommunicated for his offence, he publicly married her, in virtue of a forged bull of dispensation. He was a second time excommunicated; and



being suspected of carrying on intercourse with the English, his seizure was ordered by Charles VII. The count fortified his castles, but on the approach of the king's troops, was obliged to fly to Arragon, where he had estates. Proceedings were commenced against him in the parliament of Paris, which terminated in a sentence of banishment, and the confiscation of his estates. The count undertook a penitent journey to Rome, and procured the intercession of Pius II., but the king was inflexible; and he did not return to France till the following reign, in 1461, when his estates were restored by Louis XI. Nevertheless, he again took arms in 1465 against the king, and continued to support large bands of followers, which he consented to dismiss on receiving 10,000 livres from the king, and took the money, but kept his men. On this, Louis sent forces against him, and the count was a second time obliged to take refuge in Arragon. His estates were again forfeited, and himself condemned to death; but he recovered his domains by force, and defended himself for some time against the royal army. He surprised the town of Lectour, and in it sustained a two months' siege, at the end of which the Cardinal d'Albi was sent to negotiate with him. The count was deceived by a show of good faith, and a party of the king's soldiers broke in and stabbed him, as he was executing the articles, in 1473. His legitimate wife was afterwards poisoned in prison, and his brother Charles confined in the Bastille for fourteen years. (Biog. Univ.)

**ARMAGNAC**, (Jacques and Louis d.) See NEMOURS.

**ARMAGNAC**, (George d') son of Pierre d'Armagnac, bastard of Charles d'Armagnac, was educated by Louis Cardinal d'Amboise. He was bishop of Rhodes, ambassador at Venice and Rome, counsellor of state, and archbishop of Toulouse. He was created a cardinal in 1544, and died at Avignon in 1585, aged eighty-four. (Biog. Univ.)

**ARMAND**, (François Armand Huguet, 1699—26th Nov. 1765,) a French comedian, born at Richelieu, of respectable parentage, went young to Paris under the care of the Abbé Nadal, who, after endeavouring to bring him up as a musician, placed him with a notary; but from inclination, excited by going at thirteen years of age to a play, he adopted the stage as a profession. He imitated the peculiarities of the notary's customers, amused himself by frequent visits to the

Théâtre Français, and inspiring his fellow clerks with his own enthusiasm, fitted up a small theatre, distributed the several characters amongst them, and, in short, turned the office of his master into a nursery for comedy. After this he joined several strolling companies of players, and made his first appearance at the Théâtre Français in Paris on the 2d of March, 1723, where he remained forty-two years, acting a vast number of characters, but his forte lay in those of tricky and intriguing valets. Towards the close of his theatrical career, he lost some portion of his comic power, which he strove to replace by exaggeration and grimace. (Biog. Univ.)

**ARMANI**, (Giambattista, 1768—1815,) a Venetian who, in early life, served for a year or two in the army; but, having retired in consequence of ill-health, he embraced a literary life, and entered the university of Padua. He subsequently travelled over Italy, giving lectures on poetry, and performing as an improvisatore. After his marriage he made a second tour of the same kind, and afterwards held some official situation. He translated part of Chateaubriand's works, and published some poems and essays. These are enumerated in Tipaldo, ii. 228.

**ARMANNO**, (Vincenzo, of Flanders, about 1599—1649,) a landscape painter, who greatly excelled in imitating nature, and was one of those who improved upon the old dry manner of execution in this branch of art. He seems careless in the choice of subject; but of whatever he treats, he charms by his truth, and by a repose of colour pleasingly diversified by light and shade. He is classed by Lanzi in the Roman school, though he is designated as above, "of Flanders," in his index. (Lanzi, Stor. Pitt. ii. 163.)

**ARMATI**, (Salvino degli,) a Florentine, of whom nothing is known but that he died in 1317; but who is said to have been the inventor of spectacles. (Biog. Univ. Suppl.)

**ARMBRUSTER**, (John Michael,) was born at Sulz, in Würtemberg, Nov. 1, 1761. He made his studies at the celebrated military Academy of Stuttgart, and left his native country to take the place of secretary to Lavater at Zurich, where he was some time editor of the Zurich Gazette. Not sympathizing entirely with the somewhat eccentric ideas of Lavater, he left him; and, having married, established himself at Constanx, where he lived in a modest way by literary labours. It was especially his

*Völkers-freund*, a journal he conducted from 1793 to 1799, which proved his qualifications as a popular writer. The decidedly anti-Gallic principles of this publication, induced the Austrian government to give him a situation in the Austrian provinces, where, about the year 1800, he edited another popular paper, called *Der Redliche Schwabenbothe*. Expelled by the French from Gumburg, he went to Vienna, first as commissary of police, and rose, in 1805, to the situation of secretary of the supreme court of police and censorship. As such (!) he was the editor of the *Wiener Zeitung*, the official organ of the Austrian government. He also published the *Wanderer*, a popular journal, not without some real merit. As it was the interest of the government to rouse the spirit of the people temporarily in the year 1809, he was encouraged in beginning the *Vaterländische Blätter für den Oesterreichischen Kaiser Stat*, which was the first journal of any real merit after the Josephine period. Arnbruster put an end to his own existence in 1817, partly under the mortifications attendant on pecuniary embarrassments. Besides periodicals, he was very active and successful in writing books of amusement for children, and little tales, which possess novelty, interest, and a cultivated style. His private character was amiable and friendly, and he will be ever remembered as one of the cultivators of the popular mind in the Austrian empire.

Another person of this name established the first tolerable circulating library in Vienna, during the short relaxation of censorship, from 1815 to 1819. (Ersch and Gruber, *Encycl. Gradmanns Gelehrte Schwaben*, 13. *Hallische Literatur Zeitung*, 1817.)

ARMELLINI, (Jerome,) often called Jerome de Faenza, from his birth-place, was inquisitor-general at Mantua, about 1516. He wrote a book against one Tiberio Rossiliano, who maintained that Noah's deluge could have been predicted by astrology; which is mentioned by Echard, *Script. Ord. Prædic.* vol. ii. p. 33, but Mazzuchelli was unable to discover it, either printed or in MS. (*Biog. Univ.*)

ARMELLINI, (Mariano,) a Benedictine monk, born at Ancona, died in 1737, in the monastery of Foligno. His works are—*Bibliotheca Benedictino-Casinensis*, an account of the lives and writings of the members of the congregation of Mont-Cassin, 2 parts, fol. 1731-32; *Catalogi tres Monachorum, Episcoporum Reforma-*

*torum, et Virorum Sanctitate Illustrum e Congregatione Casinensi, Assisi, 1733; Additiones et Correctiones Bibliothecæ Casinensis, Foligno, 1735; and some others.* (*Biog. Univ.*)

ARMENINI, (Giovanni Batista,) a painter of the Bolognese school, a native of Faenza, who was living in the year 1587, at which time he published at Ravenna a work entitled, *Veri Proceppi della Pittura*—The true Concepts of Painting, which reappeared at Venice in the ensuing century. He is considered a better theorist than practitioner. There is only one work of his in his native place, a large picture of the Assumption, inscribed, Jo. Bapt. Armenini primitiæ; meaning that it was among the first, or perhaps the very first altar-piece which he ever painted. Perotti, the author of certain *Farragini*, a mixture of all styles and subjects, which are still preserved in the library of the seminary of Faenza, there observes that Armenini was a pupil of Perin del Vaga. (Lanzi, *Stor. Pitt.* v. 61.)

ARMENONVILLE. See MORVILLE.

ARMFELDT, (Charles, baron of,) a Swedish general under Charles XII., born in 1666. In 1713 he defended Helsingfors against the czar Peter; and on being forced to retreat, obliged the inhabitants to quit the town, which he burnt to the ground. He afterwards engaged, with six thousand men, the Russian general, Apraxin, with eighteen thousand, near Storkyro, in Ostrobothnia, on 15th Feb. 1714, and was defeated. In 1718 he commanded a disastrous expedition to Norway, in which most of his men perished by cold and hunger; and he returned with a very few, to learn the death of Charles XII. Armfeldt died in 1736. (*Biog. Univ.*)

ARMFELDT, (Gustavus Maurice d',) grand governor of the city of Stockholm, lieutenant-general of the armies of Sweden, &c. He was among the number of the confederates of the nobles, whom the king caused to be arrested in Finland, in the month of March, 1789, when he effected the revolution which circumscribed the power of the higher orders. M. d'Armfeldt was nevertheless employed as commander in the campaign of 1790 against the Russians, and gained various advantages. He was afterwards named plenipotentiary, and concluded a peace with Russia on the plain of Wa-reela, between the vans of the armies; and ultimately signed a treaty of alliance between the two courts. Immediately

after the assassination of Gustavus III., (see ANCKARSTROM,) he was appointed governor of the city of Stockholm. He resigned his place of general in July, because the duke-regent refused to march troops against France, conformably to the treaty made with the empress of Russia. On the 11th of the same month he was nominated Swedish ambassador to the Italian courts. In December, 1793, he was suspected of a conspiracy against the duke-regent, and of a traitorous correspondence with the countess of Rudemsköf. In the February following, a courier was sent to procure his arrest at Naples, but the governor of this city furnished him with the means of escape, and in answer to the complaints made by the court of Sweden, pretended that the necessary forms had not been observed towards him. This affair, which was on the point of occasioning a rupture between the two powers, was, however, settled by the mediation of Spain. The baron d'Armfeldt retired into Poland, and inserted his justification in the public papers. On the 1st of March he was cited before the tribunal of the court, upon a charge of high treason. From his different correspondences, which were seized and read publicly in the assembly, he was declared convicted of having wished to place a foreign prince on the throne of Sweden, and to sacrifice the liberty of his fellow-citizens, for the sake of engrossing to himself a great part of the supreme authority. Several of his letters announced the project of introducing a hostile fleet into the ports of Sweden, to favour his enterprise in the capital. On the 10th of July he was condemned to death, he was outlawed, and permission was given to any one to fall upon him, in case he should set his foot in the Swedish territories. His property was confiscated, and his sentence stuck up in all the great towns in Sweden. This affair, like all others of a similar nature, has been presented under different points of view to public opinion. On the one hand, M. d'Armfeldt has been represented as the active agent of the court of Russia, as a man not attached to the regent, and whose ambition seemed to tend towards bringing the cabinet of Stockholm under his sway, by the marriage of the young grand-duchess Alexandra with Gustavus Adolphus; on the other hand, it has been said that this nobleman was guilty, at most, only of a court intrigue; and it has been declared that the duke of Sudermania had never

forgiven him a speech which he allowed himself respecting the feeble manner in which this prince punished the assassins of his brother. When the young king, Gustavus Adolphus, himself assumed the reins of government, M. d'Armfeldt entered again into favour, and his wife was even chief governess of the king's children. At the close of 1802, he received from this prince a new mark of confidence, and was sent in the character of Swedish minister to the court of Vienna. He remained but a short time in his ambassadorial capacity at Vienna, in consequence of his sovereign having refused to acknowledge the title of emperor of Austria, which Francis II. had just taken. His further career appears to be unworthy of record. (Biog. Modern.)

ARMINE, (Mary,) a lady of whose life and character there is an account in the Lives of Eminent Persons in this Later Age, by Samuel Clark, fol. 1683, was remarkable for christian charity and piety. She was a daughter and co-heir of Henry Talbot, a younger son of George, the sixth earl of Shrewsbury, and wife of Sir William Armine, of Osgodby in Lincolnshire, baronet. She is celebrated for her skill in polemical divinity, and for the liberality with which she supported the scheme for the propagation of the gospel among the Indians, and generally for her bounty in all cases in which the interests of religion were concerned, and to the poor, founding alms-houses in divers places, which still exist. She died in 1675, being above eighty years of age.

ARMINIUS, or HERMANN, the hero of ancient Germany, was born 18 b.c., brought up at Rome, and served in the armies of Augustus. He united the chiefs of the Germanic tribes in a confederation to overthrow the Roman power; and by mingled treachery and skill procured the destruction of the large Roman army, sent under Varus to complete the conquest of Germany and introduce the institutions of Rome among the German people. He was twice defeated by Germanicus. According to the account of Tacitus, the patriotism of Arminius yielded to the desire of possessing royal authority; and he fell by a conspiracy of his own countrymen, in his thirty-eighth year. Arminius, though not always successful, kept the Roman power in check for twelve years, when it was at its greatest height,—which was not achieved by any leader of any other people. He preserved the national existence, institutions, and language of his country,

when those of every other nation in Europe, into which the Roman arms were carried, were changed or destroyed. Klopstock wrote two poems on the subject of Hermann, of whom the best historical account is to be found in Schmidt's History of the German People.

**ARMINIUS, (James.)** This celebrated divine, whose original name was Hermann, or Hermannsen, was born in the year 1560, at Oudewater, in Southern Holland. His father, a respectable cutler, died during his infancy, and the orphan was indebted for his education and the formation of his moral and religious principles, to Theodor Emilius, a clergyman of the Romish church, but who, from conscientious objections to the errors of that community, had renounced his office in the church, and was at heart a Protestant. He perceived the talent and bent of mind of his protégé, and endeavoured anxiously and successfully to impress him with his own serious views on the subject of religion. When Arminius was fifteen years old, his patron died; but his place was filled by Rudolf Snell, a mathematician of eminence, and a countryman of Arminius. By him the young Arminius was placed in the university of Marburg; but in the course of the same year, news came of the destruction of Oudewater, and the slaughter of its inhabitants, by the Spaniards—tidings which proved too fatally true, when the young student hastened to behold with his own eyes the fate of his birthplace, and found that his mother, brother, and sister, had perished there.

About this time the university of Leyden was founded by William I. of Orange, as a reward for the courage displayed by the inhabitants of that city against the Spaniards. With the hope of being admitted into this university, Arminius left Marburg for Rotterdam, where the fugitives from Oudewater, as well as many who had been driven from Amsterdam by the cruelties of the duke of Alva, had taken refuge. Here he was taken into the house of the elder Bertius, and shortly afterwards sent, in company with his host's son, to Leyden. This his schoolfellow lived to pronounce a funeral eulogium upon him, and finally to disgrace himself, and betray the party of the Arminians, or Remonstrants, to which he had attached himself, by an apostasy to the church of Rome. The oration just alluded to contains the warmest praises of the talents of Arminius, as shown at the university, where he seems at the

early age of from fifteen to twenty-two to have already given earnest of the high intellect which was afterwards to render him famous through the whole christian world. He was particularly distinguished for his talent in the composition of Latin verses, for his success in mathematical and philosophical studies, and, above all, for his love of, and acquaintance with, the logic of Ramus. This taste he probably imbibed from his friend and patron, Snell, who was enthusiastically attached to that system. Under the auspices of Snell, Arminius was invited by the curators of the university to give lessons in the elements of mathematics. This was in the year 1578, and consequently when he was eighteen years old. To this mathematical cultivation, and this attachment to a sound system of logic, may probably be imputed his strong powers of reasoning, acknowledged even by his adversaries, and the employment of which, to a remarkable extent, has been rated as an excellence, or taxed as an over-boldness in sacred matters, according to the theological tenets of his judges.

In the year 1582 his merits had become so conspicuous, that he was strongly recommended by the burgomasters and resident ministers of Amsterdam to the guild of merchants of that city, and by the liberality of this latter body he was provided with funds for the prosecution and completion of his studies in some foreign university; he in return for this, binding himself in writing to consider himself devoted for the rest of his life to the service of the city of Amsterdam, and after his reception into holy orders, to devote himself to no church in any other city without the permission of the magistrates of Amsterdam for the time being. In consequence of this arrangement, Arminius proceeded to Geneva, where he attended the lectures of Theodore Beza, who was then expounding the epistle to the Romans. His high admiration of this learned man was repaid by a sincere esteem on the part of Beza, as is evidenced by a letter written at a subsequent period by the latter to the authorities of Amsterdam in his favour. His stay at Geneva, however, was brief, as he had given serious offence to some of the principal men of that city by his zealous advocacy of the doctrines of Ramus. His giving lessons on this subject in private was treated as an infraction of the rules of the university, and he was compelled to discontinue them. In consequence of this disagree-

ment he left Geneva for Basle, where he gained much reputation by a series of lectures, such as were then gratuitously given by the more advanced students; the subject of these was the epistle to the Romans. At Basle the degree of doctor was offered him by the faculty of theology—an honour which he modestly declined on the score of his juvenile appearance. In 1583 he returned to Geneva, and found that the feeling excited against him by his former philosophical lectures had considerably subsided. On his part he had learnt more moderation in the maintenance of his opinions; and thus he continued at Geneva, honoured for his talents, and acquiring the friendship of many young Hollanders, who afterwards held the most important offices in their own country, till the year 1586. In that year many of his schoolfellows went on a tour into Italy—a journey which he himself also undertook; his chief inducement being a wish to hear the celebrated James Zabarella, whose lectures on philosophy he attended at Padua, giving at the same time instructions in logic to some German noblemen. He afterwards visited Rome and some other parts of Italy, but very rapidly; as the whole journey did not occupy more than seven months. For this expedition, undertaken without consulting his patrons, he was severely blamed, even by men of probity and moderation; and his enemies took the opportunity of spreading the falsest accusations of him, as having complied with the requisitions of popery, and formed friendships with distinguished popish ecclesiastics; and he was even accused of apostasy to the Romish church. From these charges, however, he fully cleared himself to his patrons at Amsterdam, on his return to that city, after a few months' stay in Geneva; bringing with him from the latter city the most favourable testimonials to his talents and virtues, and a strong recommendation as a fit person for the work of the ministry. To this office he was unanimously elected in his twenty-eighth year, and commenced his clerical duties in the church of Amsterdam.

A few years after he had been settled in this honourable office, an event occurred which materially influenced his future life, as well as the state of the reformed church, and which added to his former reputation the doubtful and troublesome honour of being the founder of a new sect. It has already been mentioned that Arminius lectured at

Basle upon the epistle to the Romans; but his expressed opinions upon this remarkable portion of the New Testament—the text-book of all the disputes between the Arminian and Calvinistic parties—were not at that time such as were considered unorthodox, but, on the contrary, gained him high applause from his Calvinistic hearers and patrons. To explain the change in his opinions, it is necessary to go about ten years back, to the year 1578, in which year a certain Richard (or Dirk) Folkertson Coornhert, conversing with a man who had left the popish for the reformed church, and finding him unable to defend his change of opinion by sufficient reasons, remarked that it was doubtful whether he had changed for the better. This expression came to the ears of two ministers of Delft, who challenged Coornhert to a controversy on the characteristics of the true church. This controversy was afterwards transferred to Leyden; and Coornhert appears to have been so far the better disputant as to have puzzled his adversaries; when occasion was taken from some expressions of his which were judged out of rule to put an end to the debate; and he was forbidden to publish his remarks on this or any other religious controversy. But the ministers of Delft, about the year 1589, published a pamphlet, a sort of answer to the doctrines of Coornhert, which appear to have been ultra-arminian. In this, by a sort of compromise, they took up the *sublapsarian* scheme, by which it is asserted that God *permitted*, without pre-ordaining the fall of man; and that when Adam, and in him his posterity, were rendered sinful in nature by the fall, he chose certain individuals as the objects of redemption, leaving the rest in the state of sin and condemnation into which they had fallen. This pamphlet, opposed to the anti-calvinistic opinions of Coornhert, was opposed also to the doctrine of the more rigid Calvinists, or *supralapsarians*, who held that the divine decree, *before* the fall of Adam, had appointed certain individuals to destruction. By this party of the reformed church, and more particularly by his friend Lydius, Arminius was desired to reply to the pamphlet of the Delft ministers. This he undertook to do; but in the course of his meditations on this subject, he was led, first to embrace the principles of the *sublapsarians*, which he had undertaken to combat; and subsequently, going beyond these also, to take up and to promulgate

these opinions on the subject of the divine decrees, which are now known by his name. These may be best expressed in the words of the first article of the Arminian faith, during the time immediately following the death of Arminius:—"That God from all eternity determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus, and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end his divine succours." (Mosheim, Eccles. Hist. by Maclaine, vol. ii. p. 521.)

The first important overt manifestation of this change in the sentiments of Arminius was made in 1591, in his public exposition of the text, Romans vii. 14, to which he gave a meaning differing from the sense in which this passage had been before understood, and more favourable to his new views on the subject of the divine decrees. The sentiments at this time expressed, though more moderate and more cautiously worded than the subsequent doctrines of the sect, excited the alarm of his clerical brethren; and a public dispute was held on the subject, between Arminius on the one side, and Plancius on the other. This was managed on the side of Arminius with great talent and caution, as well as address; but did not prevent his undergoing much calumny and exaggerated accusation. His friends, Lydius, Uitenbogard, and Taffinus, attempted a reconciliation between him and the church of which he was a pastor, and offered for this purpose certain articles of accommodation between Arminius and the ecclesiastical senate. The substance of these was, that he should engage to teach no new doctrine; and in case of doubts arising in his own mind as to any tenet held by the reformed church, he should refrain from stating his opinions openly, and should rather privately confer with his brethren in the ministry. To these terms Arminius was willing to subscribe, but the ecclesiastical senate refused their assent; and the end of this dispute was, that the magistrates of Amsterdam, after a private conference with those friends of Arminius already mentioned, and a hearing of him and his opponents, commanded the senate to let the matter rest, and dismissed the parties with an advice to each to adopt that course which had been suggested in the proposed articles of pacification; to refrain, that is, from the promulgation of

tenets differing from those of the reformed church, and to confer with the rest of the ministerial body, in case of doubt arising in the mind of any individual. The magistrates of Holland had from the first establishment of the reformed religion in that province inclined to the sublapsarian doctrines held by Melancthon, Bullinger, and some others of the early reformers, in opposition to the clergy, who chiefly favoured the more rigidly Calvinistic doctrines taught by Calvin and Beza. From this circumstance they were more disposed to favour Arminius than the clergy opposed to him, as was shown on this and on other occasions.

In the year 1602, two of the three professors of divinity at the university of Leyden, Junius and Trelcatius, died of the plague which raged in that year, leaving Gomarus to execute the duties of that professorship alone. The choice of the directors of the university fell upon Arminius and the younger Trelcatius. The election of the former was long delayed by objections raised against his theological opinions by his brethren of Amsterdam and others, and by the unwillingness of the magistrates of that city to dispense with his services in the church. By the intervention of his friends, and the request of Maurice prince of Orange, the consent of the magistrates was at length obtained; but it was stipulated that Arminius should not leave the church of Amsterdam, till they had the prospect of obtaining another pastor of learning and piety; that he should clear himself in a conference with Gomarus, his future league, from all charge of heterodoxy; and that he should be left at full liberty to resume his ministerial functions, if the necessities of the church at Amsterdam should demand his services, or his own inclinations should lead him to relinquish his professorship. After the proposed conference with Gomarus, in which he cleared himself from the charge of heretical opinions, he was installed as professor of divinity in 1603, and shortly after delivered his lectures on the book of Jonah. In this situation of professor of divinity his great object was to recall the students under his care from the scholastic subtleties, in the study of which, according to the taste of the time, they were deeply immersed, and to bring them back to a sound and scriptural mode of studying theology. He displayed also in his conversation, conduct, and writings, the earnest desire which appears to have accompanied him through his life for the

reconciliation of the various sects of Christians. His colleague Gomarus began very shortly after his inauguration to display a spirit of jealousy, which greatly disturbed his quiet of mind; and the renewed promulgation of his opinions drew upon him much obloquy. These troubles contributed greatly to break his health, which, in fact, had suffered during the greater part of his life from intense application and almost ceaseless anxieties. The bitterness of religious controversy was terribly shown during his last illness, in the course of which he lost the use of one eye and arm; to these afflictions were applied by some of his enemies the awful denunciations in the book of Zechariah—"Their eyes shall consume away in their holes," (xiv. 12;) and from the same prophet—"Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." (xi. 17.) His own sentiments of charity to all mankind, expressed on his death-bed, and left behind him in his will, in which he dwells on his favourite topic of the pacification of the church, are in beautiful contrast with these displays of uncharitable feeling. He died in 1609; leaving behind him seven sons and two daughters, all of whom, except two of the sons, died young, shortly after their father. His wife, whom he married in 1590, was the daughter of Laurence Real, one of the senators of Amsterdam—a distinguished promoter of the reformation in Holland, and a firm opponent of the designs of the Spaniards against that country.

The following description of the personal appearance and character of Arminius is taken from the Life of him written by Brandt, and incorporated with amplifications by Nichols into his translation of the works of Arminius—a book of which much use has been made in compiling the preceding biography.

"In stature he did not exceed the middle size. His eyes were dark and sprightly—the sure indications of quickness of mind and genius. He was of a serene countenance; of a sanguine constitution of body; compact in his limbs, and rather robust, as long as his age permitted it. He possessed a voice that was slender, yet sweet, melodious, and acute; but it was admirably adapted for persuasion. If any subject was to be adorned, or to be oratorically discussed, it was done distinctly; the pronunciation of the words and the inflexion of the voice

being evidently accommodated to the things themselves.

"With regard to his civil conversation, he was courteous and affable towards all men, respectful to his superiors, and condescending to his inferiors. He was hospitable, cheerful, and not averse to a little innocent mirth and wit among friends, for the sake of mental relaxation. But in those qualities which constitute a serious man, a good christian, and a consummate divine in the church, he was, as far as human infirmity permitted, second to no one. He revered and honoured Almighty God alone; and he suffered no day to pass without pious meditations and a careful perusal of the sacred records, always commencing the duties of the morning with earnest supplications and thanksgivings; and that he might make still greater progress in the study of piety and truth, to these prayers he added frequent fastings. He preferred to be really pious to the mere appearance of piety; and he accounted no course of conduct so proper, as that of directing all his actions according to the rule of a pure conscience, and not by the opinion of other people. By his own example he confirmed the truth of the motto on his seal, in the sentiment of which he greatly delighted—"A good conscience is a paradise."

The works of Arminius consist of—Seven Orations on Theology, &c.; Declaration of his Sentiments delivered before the States of Holland; An Apology against Thirty one Defamatory Articles; Answers to certain Theological Questions; Twenty-five Public Disputations; Seventy-nine Private Disputations; Dissertation on the True and Genuine Sense of the Seventh Chapter of the Epistle to the Romans; A Letter to Hippolytus a Collibus on the Divinity of Christ, the Providence of God, Predestination, Grace, and Free-will, and Justification; and, Certain Articles to be diligently Examined and Weighed. These were published in a collected form at Leyden, 1629, 4to; at Frankfort, 1631, and again, 1635. They have been translated into English by J. Nichols, with copious notes. London, 1825—1828. (Works of Arminius, with Brandt's Life of the Author, by James Nichols. Petri Bertii Oratio in Obitum D. Jacobi Arminii. Mosheim's Ecclesiastical History, by MacLaine, vol. ii. pp. 518—531.)

ARMSTRONG, (John, M.D., 1709—1779,) an eminent physician and poet. He was the son of a clergyman, and born in the parish of Castleton, in Roxburgh-

shire. The date of his birth is supposed to have been 1709. The course of his early education is also unknown. He studied physic at Edinburgh, and graduated at the university February 4, 1732, the subject of his thesis being, "De Tabæ Purulenta." This was printed and published, and a copy was sent by the author to Sir Hans Sloane, then president of the Royal College of Physicians of London, to whom it is dedicated, with a Latin letter, which is preserved in the library of the British Museum. Like Akenside, he devoted himself early to the Muses, and cultivated poetry, sculpture, painting, and music. In 1725 he is conjectured to have written his *Winter*, and to have finished it just as Thomson's poem, *The Seasons*, appeared. It is a descriptive sketch in imitation of Shakespeare, and obtained for the author the commendation of Thomson, Mallet, Aaron Hill, and Young. Mallet wrote to one of his friends in Edinburgh to ask the author's permission to publish it; but he afterwards altered his mind, and it did not appear until 1770, when it was printed along with other imitations of Shakespeare and Spenser.

In 1734 he printed, in the second volume of the *Edinburgh Medical Essays*, an *Essay on Penetrating Topic Medicines*, being an attempt to explain some of the phenomena of absorption, upon the principles of the mechanical philosophy. In this year also, he wrote a paper *Of the Alcalescent Disposition of Animal Fluids*, which was read before the Royal Society, January 30, 1735, but was not printed in the *Philosophical Transactions*. It is preserved in the Sloane Collection (Dr. Birch's Papers) in the British Museum, No. 4433. In 1735 he published a pamphlet, without affixing his name to it, under the title of *An Essay for Abridging the Study of Physic*; to which is added a Dialogue (betwixt Hygeia, Mercury, and Pluto) relating to the Practice of Physic as it is managed by a certain illustrious Society; as also an Epistle from Usbek the Persian to J(oshua) W(ar)d, Esq. This was reprinted in Dilly's *Repository* (vol. iii. p. 125). It is a humorous satire on quackery, containing some severe but just reflections on the ignorance of apothecaries in general. It is dedicated "to the antacademic philosophers, to the generous despisers of the schools, to the deservedly celebrated J(oshua) W(ar)d, and J(ohn) M(oo)r, and the rest of the numerous sect of inspired physicians."

In 1737 he published a *Synopsis of the History and Cure of Venereal Diseases*, 8vo, which has not been held in much estimation, being little more than an abridgement of the works of preceding writers, principally translated from the *Aphrodisiacus* published by Boerhaave, at Leyden, 1728. It was soon followed by the *Economy of Love*, a poem distinguished by its licentiousness, but written with great vigour. This work did much injury to Armstrong's reputation and character. This he, in some measure, redeemed by another work, which has gone through many editions, the *Art of Preserving Health*, originally printed in 1744, in 4to. It has been designated by some competent judges as the best didactic poem in any modern language. His character as a poet, and his talents as a professional observer of the human body and its various functions, the operation of different agents, moral and physical, on its constitution, &c., may safely rest upon the merits of this work: there are in it passages of great beauty and intrinsic excellence. It has gained for him the highest approbation. Between the publication of the foregoing poems it is probable his spirits were much depressed, and his prospects in life far from cheering; for, from letters preserved in the British Museum, we find that he solicited the assistance of Dr. Birch to exercise his influence with the generous Dr. Mead to get him appointed physician to the forces then going to the West Indies. In this object, however, he did not succeed, but he was chosen, in 1746, one of the physicians to the Hospital for Sick and Lame Soldiers, then situated behind Buckingham-house. He obtained this appointment principally through the interest of Mead, to whose taste and excellence he makes allusion in the first book of his *Art of Preserving Health*, in the following elegant terms:—

"O thou beloved by all the graceful arts,  
Thou long the fav'rite of the healing powers."

A poem *Of Benevolence*, an Epistle to Eumenes, some one who had endeavoured to do the author a great piece of service, appeared in 1751, and did honour to his sensibility. His *Taste*, an Epistle to a Young Critic, was printed in 1753. It is written in imitation of Pope, and is strongly tinctured by that splenetic character which afterwards so lamentably distinguished him. Under a fictitious name, that of Launcelot Temple, Esq., he published in 1758, *Sketches; or, Essays on various Subjects*. In the com-



position of some of these, he has been supposed to have been assisted by his friend John Wilkes, Esq., with whom he enjoyed great intimacy. The style of the Essays is, however, in general cynical, coarse, and affected, and added nothing to the author's reputation; indeed, it is probable that the censure unsparingly applied to this work, tended to confirm the hatred he entertained for the critics of his day. ●

Armstrong was appointed physician to the army in Germany in 1760, for which he is said to have been indebted to the interest of Wilkes; and in this year he wrote a poem, called *A Day, an Epistle to John Wilkes, of Aylesbury, Esq.* It was considered to have been published without his knowledge or consent, by an anonymous editor, supposed to be some one to whom Mr. Wilkes had lent it. Churchill has been reported to have imagined himself reflected on in it, and his temper is said to have led him to retort upon the author in the *Journey*. This, however, is scarcely probable, as the lines which have been referred to relate rather to an actor than a poet, and great as the vanity of Churchill unquestionably was, he could hardly have ventured to ascribe to himself the line,

"What crazy scribbler reigns the present wit?"

and it is still less likely that he would have allowed four years to elapse before he made his retort to a supposed attack. The animosity which existed between Churchill and Armstrong is rather to be attributed to differences in opinion upon political subjects. ●

About this time Armstrong broke in friendship with Wilkes, it is said, on account of some reflections on the national character of Scotchmen, inserted in the *North Briton*. This variance continued for many years, and in 1773 Armstrong called Wilkes to account for some reflections on his character, which he attributed to Wilkes, and which appeared in the *Public Advertiser*. The particulars relating to this transaction are to be found in the *Gentleman's Magazine* for 1792, but they are evidently furnished by a prejudiced hand. Upon the establishment of peace in 1763, Armstrong returned to London, and devoted himself to practice, in which, however, he was never extensively engaged. In 1770 he published 2 vols, 12mo, of *Miscellanies*, which contain most of the pieces previously mentioned, with the exception of the *Economy of Love*, of which, however,

he prepared an edition in 1768, expanding many of the most offensive passages, and the *Epistle to Wilkes*. They contain also some other pieces of no great merit, and therefore do not deserve particular notice. He offered to Garrick a tragedy, entitled *The Forced Marriage*, but it was rejected. It is printed in the *Miscellanies*, and has been described as distinguished by "much passion, but little judgment." A Short Ramble through some Parts of France and Italy, under the name of Launcelot Temple, was put forth in 1771, and is interesting principally from having been made in company with Fuseli, who has spoken favourably of the general benevolence of Armstrong. Dr. Armstrong has also made allusion to the painter in one of his sketches, and justly predicted the eminence he attained. He designates him as "a genius, not indeed of British growth; unpatronized, and at present almost unknown; who may live to astonish, to terrify, and delight all Europe." In this tour he paid a visit to Smollett, who then resided near Leghorn.

Dr. Armstrong's last publication was a quarto volume of *Medical Essays*, in which the peculiarities of his temper, and his extreme dissatisfaction with every thing around him, is but too abundantly manifested. He condemns all theory, yet fails not to enlist it to his aid when he assigns to every gland "an occult kind of magical power, inexplicable to the human faculties, of transforming the blood which passes through its fabric into this or that particular humour." In 1779 he paid a visit in Lincolnshire, and upon getting into his carriage to return to London, met with an accident, by which his thigh was seriously injured, and he died on the 7th of September, at his house in Russell-street, Covent-garden, leaving behind him, to the astonishment of his friends, upwards of three thousand pounds, principally the savings out of a very moderate income, chiefly consisting of his half pay as a physician of the army. All who knew him speak highly of his benevolence and sensibility, and he was esteemed by men of learning and genius. He seems, however, to have been remarkable for his indolence, which especially unfitted him for success in the practice of the medical profession. The morbid sensibility by which he was so powerfully impressed, gave rise to a languor and listlessness which depressed the vigour of his mind; and to such an extent did this prevail, that the following picture in

Thomson's *Castle of Indolence* is said to have their original in Armstrong :—

“ With him was sometimes join'd in silent walk,  
 (Profoundly silent, for they never spoke)  
 One shyer still, who quite detested talk;  
 If stung by spleen, at once away he broke  
 To groves of pine, and broad o'ershadowing oak :  
 There, truly thrill'd, he wander'd all alone,  
 And on himself his pensive fury wroke ;  
 He never utter'd word, save when first shone  
 The glittering star of eve—‘ Thank heaven ! the  
 day is done ! ’ ”

Dr. Beattie, in a letter to Sir William Forbes, says, “ I know not what is the matter with Armstrong, but he seems to have conceived a rooted aversion against the whole human race, except a few friends, who it seems are dead. He sets public opinion at defiance—a piece of boldness which neither Virgil nor Horace were ever so shameless as to acknowledge. I do not think Dr. A. has any cause to complain of the public ; his *Art of Health* is not, indeed, a popular poem, but it is very much liked, and has often been printed. It will make him known and esteemed by posterity, and I presume he will be more esteemed if all his other works perish with him. In his *Sketches*, indeed, are many sensible, and some striking remarks ; but they breathe such a rancorous and contemptuous spirit, and abound so much in odious vulgarisms and colloquial execrations, that, in reading, we are as often disgusted as pleased. I know not what to say of his *Universal Almanack* ; it seems to me an attempt at humour, but such humour is either too high or too low for my comprehension. The plan of his tragedy, called *The Forced Marriage*, is both obscure and improbable ; yet there are good strokes in it, particularly in the last scene.”

Armstrong has been generally regarded as “ wrong-headed, not malignant-hearted.” The amiable physician of Dorchester, Dr. Cuming, has given his testimony to the general benevolence of the poet and physician. “ I was early acquainted with Dr. A., have visited him at his lodgings, knew many of his intimates, have met him in company, but, from my having visited the metropolis so seldom since my residence in Dorsetshire, I was not so well acquainted with him as I should otherwise have been, or wished to be. He always appeared to me (and I was confirmed in this opinion by that of his most intimate friends) a man of learning and genius, of considerable abilities in his profession, of great benevolence and goodness of heart, fond of associating with men of parts and genius, but indolent and inactive, and therefore totally

unqualified to employ the means that usually lead to medical employment, or to elbow his way through a crowd of competitors. An intimate friendship always subsisted between the doctor and the author of the *Seasons*, as well as with other gentlemen of learning and genius ; he was intimate with, and respected by Sir John Pringle, to the time of his death.”

ARMSTRONG, (John, M.D., 1784—1829,) born at Ayres Quay, in the parish of Bishop Wearmouth, in the county of Durham, May 8, 1784. His parents were in humble circumstances, his father being manager of a glass-manufactory at Ayres Quay, and afterwards at Deptford, near Sunderland. Under the tuition of the Rev. Mr. Mason, a minister of the United Secession Church of Scotland, Armstrong gained a moderate acquaintance with the English, Latin, and Greek languages, and a tolerable share of mathematical information. He early manifested an eagerness to excel in every thing he undertook. He was apprenticed to Mr. Watson, a surgeon and apothecary at Monk Wearmouth ; but, although much attached to the study of the science of medicine, he disliked this part or system of practice, and it was therefore determined to remove him to Edinburgh, there to qualify for the higher branch of the profession as a physician. He was distinguished by the exercise of his imagination, and his fancy led him to attempt various pieces in verse, and even to contemplate the execution of a tragedy, founded on the story of Boethius, as recorded by Gibbon, the perusal of which had made a very strong impression upon his mind. The necessity of close attention to medical studies, however, prevented the completion of his purpose ; and, after attendance upon the usual classes, he took a degree in surgery, at the Royal College of Surgeons, on the 5th of May, 1807, and in the month of June following, the degree of doctor of medicine of the university of Edinburgh ; and composed a thesis, *De Causis Morborum Hydropicorum, Rationeque iis Medendi*. He now became a candidate for practice at Bishop Wearmouth ; but soon after removed to Sunderland, where he was extensively engaged for several years, and was appointed physician to the Sunderland Dispensary. He married, in 1811, Sarah, eldest daughter of Charles Spearman, Esq. of Thornely, near Durham.

Dr. Armstrong's first publication after the *Inaugural Dissertation*, was a paper

on *Brain Fever* produced by Intoxication, which was printed in the *Edinburgh Medical and Surgical Journal* for January 1813, and, with others on *Diseased Cervical Vertebrae, &c.*, materially served to bring his name and talents before the profession and the public. In 1814 he published *Facts and Observations relative to the Fever commonly called Puerperal*, a second edition of which appeared in 1819. His opinions and doctrine upon the subject of fever, by which he has been principally known in his profession, were first detailed in this publication. This subject engrossed his mind through life, and he has certainly left upon record much important information on this disease, in all its varied types and conditions. In 1816 he published, *Practical Illustrations of Typhus Fever, and other Febrile and Inflammatory Diseases*, a work which gained for its author great celebrity, and went through three large editions, in three successive years. He looked upon fever as inflammation, demonstrated the efficacy of bleeding in the early stages, and proved the signs of debility and malignancy manifested at the close of the disease to be in proportion to the degree and duration of the previous inflammation. He divided the disorder into simple, inflammatory, and congestive; an useful division, which admits of verification at the bedside of the sick. The success which attended the publication of this work determined Dr. Armstrong to remove from his native place to a more extended sphere of operation in the metropolis. In 1818 he came to London, relying solely upon his abilities and the character they had acquired him for success in practice. This important step in his life has been thus interestingly described: "In October, 1817, he resigned his situation as physician to the *Sunderland Dispensary*; and in February, 1818, after placing his wife and his two children in lodgings at Durham, he repaired to London, with no other recommendation, than that which his works and reputation afforded him. He took lodgings at No. 38, Great James Street, Bedford Row, where he resided several months alone. This was the most trying part of his life. All those domestic sympathies upon which he so much depended for happiness were far removed from him, and he felt as it were alone in the world, anxious about his present and uncertain of his future fortunes. He never, to the close of his life, courted general society, and had few inducements to mix in public amuse-

ments; for his tastes centered in his professional pursuits, and his enjoyments in the bosom of his family, and in the familiar society of a few personal friends. His sensibilities were acute, and his mind simple and discerning in its instincts and desires. He had left a society to which he was attached by the ties of gratitude; and in the oppressive solitude of his present situation he keenly felt the loss of his early friends, and became fully sensible of the hazard to which he had exposed the interests of his family. He has often told me (Dr. Boott) that the loneliness of his situation at times overpowered him; and that so oppressive was the busy scene around him, in which he stood a stranger, uncared for and unknown, that he sometimes found relief in tears, and tried to drown the consciousness of sorrow, by seeking sleep in his darkened chamber at noon. The energies of his mind, however, sustained him; and he soon rose elastic from this temporary pressure." In 1818 he put forth *Practical Illustrations of the Scarlet Fever, Measles, Pulmonary Consumption, and Chronic Diseases, with Remarks on Sulphureous Waters*. A second edition went through the press in the same year. His reputation was therefore maintained by this publication.

He had not yet, however, been admitted into the *Royal London College of Physicians*. He presented himself for examination, conformably to its regulations, to obtain the license to practise in London and its suburbs, and he was rejected. This rejection of an eminent practitioner, and a writer of considerable and deserved celebrity, has been generally attributed to his deficiency of classical knowledge, upon which the examiners set much value. On this point, however, it must be remarked neither Dr. Armstrong nor any member of the college has given any information. It is fortunate that in its operation the rejection did not destroy the reputation Dr. Armstrong had acquired, or diminish the zeal either of himself in his profession, or of his friends to assist him; that this did not occur will be manifest by his election to the office of physician to the *Fever Hospital of St. Pancras*, upon the retirement of Dr. Thomas Bateman. To enable him to hold this appointment without being a licentiate of the London College, it was necessary to suspend the operation of a bye-law of the institution relative to the qualifications of a candidate. This was generously done by the committee of the hospital,

and Dr. Armstrong thus entered upon the practice of the institution.

In 1821 he commenced as a lecturer on the practice of physic at the school founded by the late Mr. Edward Grainger, in the neighbourhood of the Borough Hospitals, known as the Webb-Street School; and few persons were perhaps, on the whole, better able to perform the onerous duties of teaching, or more successful in the result, than Dr. Armstrong. His manner was to pupils peculiarly pleasing and attractive; his diction free and earnest; his order lucid; and the practical part of his subject was ever kept in view. He was one of the most popular teachers in London, and was attended by a very large class. His lectures have been reported in the *Lancet*; but more accurately given since his decease by a pupil and friend: *Lectures on the Morbid Anatomy, Nature, and Treatment of Acute and Chronic Diseases*. Edited by Joseph Rix, Lond. 1834, 8vo. Dr. Armstrong also delivered lectures on the *Materia Medica*, in 1823, and continued them until 1825, when he embodied them in his course on the Practice of Physic. His education had been scanty and his course of reading limited. His lectures were therefore almost entirely composed from his own opportunities of observing the phenomena of disease. Being delivered extempore, he kept alive the attention of his hearers, and he exhibited proofs of his quickness of apprehension and appreciation of facts. He was, however, too declamatory, and his attempted contempt of learning much disfigures his orations. He never failed to embrace any opportunity to hold up to ridicule the learning of schools and colleges, and to treat with neglect the claims of learned practitioners. He speaks of Heberden as a superficial observer of nature; as a popular physician in London, but whose literary productions will soon be forgotten. The flagrant injustice of this opinion cannot be too forcibly condemned; but Heberden's character and talents need no advocate. They are fully displayed in his *Commentarii de Morborum Historia et Curatione*. Dr. Armstrong's accusations against Dr. Mead and Dr. Cullen are equally groundless and ungenerous. His friend and biographer has thus characterised Dr. Armstrong as a lecturer: "The effect his lectures produced was electric. The energy of his manner, the fine intonations of his voice, the facility and correctness of his diction, the strain of impassioned eloquence which often burst from him,

riveted the attention, and made even those who could not entirely adopt or appropriate his opinions, sensible that he was uttering the deep convictions of his mind; and there was so much of chaste and often of pathetic feeling, so much of the refined sensibilities of his nature blended with his discourse, that those who were compelled to admire his talents felt confidence in his virtues; and while they revered the professor, they loved the man."

The extent of Dr. Armstrong's private practice, and the time necessarily devoted to lecturing, obliged him, in 1824, to retire from the Fever Hospital. He printed in the *Medical Intelligencer*, in 1822, a paper entitled, *Some Observations on the Origin, Nature, and Prevention of Typhus Fever*; and in 1823, *Some Observations on the Utility of Opium in certain Inflammatory Disorders*, which was published in the *Transactions of the Associated Apothecaries of England and Wales*. These papers were some of the results of his observations, chiefly made at the Fever Hospital, and contain the germ of those opinions which led to very important modifications of his views of typhus, and of his practice in inflammatory diseases. He had expressed a belief that typhus originated solely from contagion; he now maintained that malaria was its primary source, and that its contagious character was very questionable. He viewed the plague in a similar manner.

In 1825 he printed *An Address to the Members of the Royal College of Surgeons of London, on the injurious conduct and defective state of that Corporation with reference to Professional Rights, Medical Science, and the Public Health*. This address was written in opposition to a monopoly attempted to be set up by the college, in reference to the teaching of anatomy, restricting that duty to the professors of the recognised hospitals of the metropolis, or the appointed professors of anatomy and surgery in the universities of Dublin, Edinburgh, Glasgow, and Aberdeen, by which laudable competition would be checked, and the formation of new schools prevented. The medical profession generally manifested great disapprobation of the proposed measures, and the bye-law which went to establish it was repealed. In 1826 Dr. Armstrong assisted to form a new school of medicine in Little Dean Street, Soho, in conjunction with an excellent anatomist, the late Mr. Bennett, who had been educated at the university of Dublin, but who was not

attached to any recognised hospital or school, and his friend, Dr. Boott. He lectured, however, only during one season at the west end of the town, finding the fatigue of delivering two courses beyond the power of his frame, which was always to be regarded as delicate. In 1825 his health had begun to experience disorder; but it was not until three years afterwards that any decided disease manifested itself, when symptoms of pulmonary consumption became evident, and terminated his useful and active life in 1829, in the 46th year of his age, leaving behind him a wife, three sons, and three daughters. In the year previous to his decease he commenced a work of which two fasciculi only were published in quarto, entitled, *The Morbid Anatomy of the Bowels, Liver, and Stomach*, illustrated by a series of Plates from Drawings after Nature, with Explanatory Letter-press, and a Summary of the Symptoms of the Acute and Chronic Affections of the above-named Organs. Some of the plates are coloured, and they are faithfully executed.

ARMSTRONG, (Sir Thomas,) whose name is much connected with the political events of the reign of Charles II., had, in his youth, been a strenuous partisan of the royal cause, and for his intrigues in favour of Charles II. during his exile, had been imprisoned by Cromwell, and his life placed in danger. In the reign of Charles II. he was a great assertor of the Protestant principle, and attached himself to the fortunes of the duke of Monmouth. His conduct became at length so obnoxious, that fearing to be taken notice of he fled the kingdom; but, being seized abroad, he was brought to England, and executed on the 20th of June, 1684, without, it is said, the form of a trial. It was supposed that he had a great ascendancy over the duke of Monmouth.

ARMSTRONG, (John,) a general officer in the American service, who distinguished himself in the wars with the Indians, was appointed a brigadier-general on the 1st of March, 1776, (*Journ. Cong.*) and took part in the defence of Fort Moultrie, and in the battle of German-town. He resigned his commission in 1777, through dissatisfaction as to rank, and in 1778 took his seat in congress as a delegate from Pennsylvania. In 1787 he was elected by congress one of the judges for the north-western territory, but declined the honour. (*Journ. Cong. Jan. 22, 1788.*) He died at Carlisle on the 9th March, 1795.

ARMYN, (Robert,) was a dramatic author, as well as a distinguished actor, belonging to the company licensed by King James I. on 17th May, 1603, under Laurence Fletcher and Shakespeare. Armysyn's name is inserted last but one in the list of players in that instrument, (*Collier's Hist. of Dram. Poetr. and the Stage, i. 348.*) That he was a comic actor of considerable eminence is proved by the verses "to honest, gamesome Robin Armysyn," in Davies of Hereford's *Scourge of Folly*, and by other pieces of contemporary evidence. One of these is, *Tarlton's Jestes*, 1611, 4to, where it is stated that that extraordinarily popular comedian took a fancy to Armysyn, adopted him for his son, and prophesied that he should "wear the clown's suit after him." At this date, (which must have been prior to Sept. 1588, when Tarlton died,) Armysyn was apprentice to a goldsmith, and met Tarlton at a tavern in Gracechurch Street, whither Armysyn had been sent with a bill from his master. He must have joined a dramatic company soon afterwards, (probably at the Curtain Theatre, where Tarlton then chiefly played,) and he was living in 1611; but considerably before this date he seems to have been superseded in at least some of his clown's parts by William Kemp, who obtained great reputation in *Much ado about Nothing*, *As you like it*, &c. (*Dyce's Life of Kemp*, prefixed to the reprint of the *Nine Days' Wonder*, 1600, for the Camden Society.) Yet in the epistle before his Italian Tailor and his Boy, 1609, 4to, Armysyn quotes Dogberry, as if he had known the text from some recent performance of the character. Armysyn was an author as early as 1590, and at this time we may presume that he was a favourite actor, and was therefore employed and paid to write a prose address in commendation of a Brief Resolution of Right Religion. Thomas Nash mentions him, with Deloney and Stubbs, in his *Strange News*, 1592, 4to; but we do not hear of Armysyn again (excepting in the license of King James) until 1604, when he wrote a Dedication to Lady Mary Chandos of a *True Discourse of the Practices of Elizabeth Caldwell*. Here he tells us that he was known by the nickname of *Pink*, but not how he acquired it. He adds, that he had been in the service of the husband of the lady he addresses. In 1608 he published *A Nest of Ninnies*, giving characteristic descriptions of various clowns and jesters; and at this date, as we learn from the preliminary matter to his *Italian Tailor* and

his Boy, before referred to, he was in want, and "pleaded poverty with the pen." This tract is confessedly a translation in verse from the Italian prose, though Armyn does not mention his author. It forms, Nov. 5, Night 8, of the *Notti* of Straparola. A dramatic piece by Armyn, called the Two Maids of Moreclacke, came out in 1609, and on the title-page he is said to be "servant to the King's most excellent majesty," as if he still continued in the company for which Shakspeare wrote. To Armyn also is imputed, in the *Biographia Dramatica*, a play called the Valiant Welshman, printed in 1615, but only with his initials. When he died is not known.

ARNÆUS. The name of several eminent Icelandic writers and divines.

1. *Arnæus*, or *Arnæsen*, (Magnus Johannes,) bishop of Skalholt during the former part of the eighteenth century. He wrote an Icelandic and Latin Lexicon, which does not appear to have been printed; a Latin Icelandic Grammar; a Discourse on Tythes; and some other theological and legal works.

2. *Arnæus*, (Johannes,) a magistrate at Snæfellsnes, in Iceland, about the middle of the eighteenth century. He wrote, *Introductio Historica de Processu Juris Islandici*, which was published at Soroe in 1762, with additions and remarks by J. Ericus; and *Vitæ Præfectorum Islandiæ*, ab 1262 ad 1683.

3. *Arnæus*, or *Arnæsen*, (Jonas,) bishop of Skalholt, was born at Dyrefiorden, in Iceland, in 1665. He studied for two years at Copenhagen; and, on his return to Iceland, was appointed successively corrector and rector at the school at Holum, priest of Stæde, and provost in the district of Strande; afterwards, bishop of Skalholt. He wrote a Life of his father-in-law, bishop Einar Thorstensen, and several devotional works, in prose and verse. Another writer of this name, author of an Introduction to the Ancient and Modern Icelandic Course of Pleading, was provincial judge in the district of Snæfellsnes.

4. *Arnæus*, (Sæmundus,) an Icelandic author, flourishing about the middle of the seventeenth century, who wrote a series of Chronological Tables, taken from the Scriptures and Philo Judæus, which were published in 1669 by Arnas Magnæus.

5. *Arnæus*, (Thorlev,) clergyman at Kalkafell, and præpositus at Kaftafell in Iceland. He translated Arndt's True eloquence of Christianity, from the Danish into Icel-

landic. This translation was published by bishop Johannes Arnæus, at Copenhagen, in 1731.

ARNAL, (Juan Pedro,) one of the most reputed architects of his time, was born at Madrid Nov. 19th, 1735, and was sent to study the fine arts at Toulouse, where he obtained seven premiums in architecture, perspective, and drawing. On his return to Madrid he distinguished himself in the Academy of S. Fernando, of which he was made a member in 1767, having previously been employed to make drawings of the Arabian antiquities at Granada and Cordova. In 1774 he was appointed director, and in 1786 professor of architecture at the academy, which latter office he discharged not only with diligence, but with great liberality, bestowing on the library, for the use of the students, a number of foreign works on architecture and the fine arts generally, in the history of which he was exceedingly well versed. Notwithstanding these donations, he left behind him at his death (March 4th, 1805) a very extensive and choice library of books on art in various languages. He does not appear to have executed anything of importance as an independent work of architecture, but designed many altars and other decorations for various churches at Madrid and elsewhere, among which may be mentioned the tabernacle of marbles and bronze in the chief chapel of the cathedral at Jaen. He also etched a variety of architectural ornaments and compositions of his own invention. There are also engravings from a series of drawings by him of the mosaic pavements discovered at Rielves, near Toledo, which he was sent by the king to examine in 1780.

ARNALD, (Richard,) a learned divine, and writer of the eighteenth century, was born in London, about the year 1696. He studied in the university of Cambridge, where he became a fellow of Emmanuel college, and settled on the rectory of Thurcaston in Leicestershire, which was given him by his college. He had also a prebend in the church of Lincoln; and this seems to have been all the preferment he enjoyed. He printed two copies of sapphics on the Death of King George the First, and several single Sermons preached on public occasions; but what entitles him to a place in a Biographical Dictionary is his Commentary on the Apocryphal Writings, a book which now usually forms part of the series of Scripture Commentaries, of which the other portions consist of the works of

Patrick, Lowth, and Whitby. This Commentary appeared in separate parts; the first, which relates only to the Wisdom of Solomon, being published in 1744; the Commentary on Ecclesiasticus, in 1748; and that on the other books, in 1752. He died September 4, 1756. His son, William Arnald, the preceptor of Lichfield, and a canon of Windsor, was the sub-preceptor to the prince of Wales and the duke of York, the sons of king George the Third.

ARNALDI, (Count Eneas,) a Vicentine noble, born 1716, who applied himself to architectural studies, and published a work on theatres, 4to, Vicenza, 1762, and another in 1767 on ancient basilicas generally, with a particular account of that at Vicenza called *Il Palazzo di Ragione*. He professed himself an admirer and follower of Palladio.

ARNALDO, (Pietro Antonio,) an Italian author, born 1638, was an ecclesiastic, and, besides devotional works, published some discourses and poetical pieces. (Biog. Univ.)

ARNALDUS, a French monk, who was abbot of Cîteaux before the year 1202. He is famous in history, as being the chief promoter of the crusade against the Albigenses. His violence and unrelenting cruelty in that war, merited for him the archbishopric of Narbonne. It was he who, when Beziers was taken, and its inhabitants massacred indiscriminately, being asked by the chiefs of the army how, in the slaughter, they were to distinguish the catholics from the heretics, returned the brutal answer, "Slay them all; God will know his own." A long article is devoted to this prelate by M. Daunou, in the *Hist. Lit. de France*, xvii. 306—334. See also, *Hist. de la Croisade*, in *Provençal* verse, edited by Fauriel, the original historians of the Albigensic war in *Dom Bouquet*, and Michelet, *Hist. de France*, tom. i.

ARNALL, (William,) a political writer of some note during Sir Robert Walpole's administration. His principal newspaper was the *True Briton*, in which Sir Robert's government was supported, for which he is said to have received a pension of 400*l.* a year. He also published several pamphlets and tracts on subjects of temporary interest.

ARNAU, (Juan, 1595-1693,) a Spanish painter, born at Barcelona; and scholar of Eugenio Caxes. He painted history, and was chiefly employed for the churches and convents of his native city. In the monastery of the Augustines there are

several of his pictures, the subjects taken from the life of the patron saint; and in the church of Santa Maria de la Mar is a picture of St. Peter, to whom angels are presenting the keys. (Bryan's Dict.)

ARNAUD, a name common among the troubadours or poets of Provence. Those most celebrated by their lives or writings are:—

*Arnaud Daniel*, a very celebrated troubadour of the twelfth century; born of a noble but poor family of Ribeirac in Perigord. His taste for poetry manifested itself at an early age, and he is mentioned by Dante and Varchi as one of the first of the poets of Provence. Petrarch extols him equally:—

"Fra tutti il primo Arnaldo Daniello  
Gran maestro d'amor, ch'alla sua terra  
Ancor fa onor col dir polito e bello."

His first poems were addressed to a lady of whom he was enamoured, and whose name he concealed under that of Cyberne. He afterwards passed over to England, and was received at the court of Richard I. Arnaud's style of verse and composition was very complicated and difficult to understand. A jongleur at the English court challenged him to a trial of skill, and undertook to make more complicated and difficult verses. The king gave them ten days to perform their task. Arnaud was ill disposed to his work, and when the day of trial was at hand had done nothing, whilst his rival had finished his work on the third day, and spent the others in committing it to memory. Arnaud one day listened at his door, and his great memory enabled him to retain the whole of the piece which he had heard the jongleur repeat alone. On the appointed day, when they were met before the king, he asked as a favour the permission to give his piece first, and he repeated, without the slightest omission, what he had heard recited. The jongleur was stupified with amazement; but when Arnaud confessed the trick, the king was highly amused at the incident, ordered them both to withdraw the wager, and loaded them with benefits. All Arnaud's poems which have been preserved are of an amorous character: some of them are printed by Raynouard. (*Hist. Lit. de Fr.* xv. 434. Raynouard. Millot.)

*Arnaud de Marveil*, a troubadour of the same country and age as Arnaud Daniel, though of less reputation. Petrarch calls him "il men famoso Arnaldo." His parents were poor, and he was first designed to be a clerk; but the love of poetry and of wandering prevailed, and

he lived by his talents at the courts of the barons. He is said to have been amorous of Adelaide, viscountess of Beziers, whose name in his poems he concealed under that of Belvezer, or Belregard; but she turned him off for a nobler suitor, Alfonso king of Castile. He is supposed to have died about the end of the twelfth century. (Hist. Lit. de Fr. xv. 441. Raynouard, v. 45.)

*Arnaud le Catalan*, satirized by the monk of Montaudon under the name of Tremoletta, a troubadour of the end of the twelfth and beginning of the thirteenth centuries. He celebrates as the object of his admiration the well-known Beatrix of Savoy, married in 1219 to Raimond Beranger, count of Provence, whom he says that he had previously seen in a voyage he made into Lombardy. He must have been aged at this time, from what the monk of Montaudon says of him. (Hist. Lit. de Fr. xvii. 573. Raynouard.)

*Arnaud de Comminges*, a troubadour who flourished in the first half of the thirteenth century, and is believed by Millot to have been a member of the noble house of Comminges. He is only known by one poem, which is a satire upon the disorders of the time, and appears to be directed more particularly against the war of the Albigenes. (Raynouard, Choix, v. 29.)

*Arnaud d'Entrevènes*, a troubadour of the beginning of the thirteenth century, believed to have been a member of the house of Agout, and to have been born in Provence. His fame at present rests upon a poem addressed to the troubadour Blacas, part of which is printed by Raynouard.

*Arnaud Plagués*, a troubadour of the beginning of the thirteenth century, who has left two love-songs and a *tenson* with Hugues de Saint-Cyr. One of his songs is dedicated to Alfonso IX., king of Castile, who died in 1214; and the other conjointly to Eleonore de Castile, queen of Arragon, and Beatrix of Savoy, and is therefore to be dated from 1221 to 1223.

*Arnaud de Carcassés*, a troubadour, who is supposed to have died at the return of the last crusade, and is now only known by a spirited tale entitled the Parrot, in Provençal verse. It is printed by Raynouard.

*Arnaud de Cotingnac*, or *de Tintignac*, a troubadour of whom very little is known, but who is supposed to have flourished in the thirteenth century. (Hist. Lit. xix. 699. Raynouard.)

*Arnaud de Marsan*, a troubadour, of

whose life we know nothing, but who seems to have flourished towards the end of the thirteenth century. There is only one of his poems preserved, which is extremely curious for the picture it affords of the manners of his age. (Millot.)

ARNAUD, (George d'), was born at Franeker, Sept. 16, 1711, of French parents. When a boy, he distinguished himself by his application and precocious talents. At the age of 14 he became a student of the university of Franeker, and attended the lectures of Hemsterhuis and Wesseling. His first work (Spec. Animad. ad aliquot Script. Græc. Harl. 1728, 8vo.) was published at the suggestion of the former: it contains emendations of Anacreon, Æschylus, Callimachus, Herodotus, Xenophon, and the metrical treatise of Hephæstion. In two years this was followed by another volume of critical observations, chiefly on Hesychius, (Lect. Græc. lib. ii. Hag. 1730-1,) and a dissertation De Diis Παροισις, sive Adcessoribus et Coniunctis, Hag. 1730. D'Arnaud originally intended to study for the church, but an affection of the lungs having compelled him to forego that intention, he applied himself, by the advice of Hemsterhuis, to the study of civil law, and with that view he attended the lectures of Abraham Wieling, who was then law professor at Franeker. The result verified the anticipations of Hemsterhuis. In 1734, when he was a candidate in the faculty of law, he published and defended a thesis, De Jure Servorum apud Romanos. The learning and ability displayed in this dissertation, which is even now the standard work on that branch of the law, procured for him the place of law reader at Franeker. D'Arnaud's next work was a miscellaneous collection of observations on various legal topics, (Var. Lect. lib. ii. Franek. 1738, 4to;) and in the following year (1739) there appeared a dissertation on a subject in some degree connected with that of his thesis, (Diss. de his, qui Pretii participandi Causa sese venundari patiuntur.) Both these works are appended to the reprint of the Var. Lect. which appeared at Leeuwarden in 1744. These works raised D'Arnaud's reputation as a jurist to such a height, that in 1739 the curators of Franeker were induced to appoint him to the law chair, vacant by Wieling's removal to Utrecht. He did not, however, live long enough to satisfy the expectations which had been formed of him, as he died almost before he had been installed in his new office. June 1, 1740. His premature death alone,



according to Hanbold, prevented him from obtaining a place among the most celebrated jurists of his country, in the critical department at least of the science. His eulogium was pronounced by his friend and tutor Hemsterhuis, and is to be found in *Hemsterhusii et Valcken. Orat.* p. 157, *Lugd. Bat.* 1784, 8vo. A dissertation, entitled *Vita Scævolorum*, was published after D'Arnaud's death by Arntzenius, (Br. 1767.) The fourth, fifth, and sixth volumes of the *Observ. Miscellan.* Amstelod. also contain some contributions by D'Arnaud.

ARNAUD DE RONSIL, (George, 1697-1774,) a celebrated French surgeon. He studied physic and surgery at Montpellier in 1719, under Chicoyneau, Deidier, Astruc, and Soullier; afterwards at Paris, in the *Hôpital de la Charité*, under Gerard; and in 1725 was admitted a master in surgery. He was subsequently chosen a member of the Royal Academy of Surgery of Paris, upon its establishment in 1731, and he taught osteology and the diseases of the bones in the school of St. Cosme in 1736. In this school he succeeded his father, Paul Roland Arnaud, who also delivered lectures on anatomy and the operations in surgery at the Royal Garden of Paris. In the library of the Medical Society of London there is a manuscript of the second part of a course delivered by him in 1716, which does great credit to his intelligence. From some observations in this volume it appears that he lectured on the operations in conjunction with the celebrated M. Duverney, and was altogether engaged twenty years in teaching his profession.

George Arnaud withdrew from Paris about the year 1746 or 1747, for reasons now unknown, and settled in London, where he became a member of the corporation of surgeons, and engaged in practice. He enjoyed much eminence in his profession, possessed skill and ingenuity, exhibited great industry, and introduced several improvements into the practice of surgery. His professional reading was extensive, and in his writings he quotes largely from preceding writers, both ancient and modern. He died Feb. 27, 1774. In the course of his career he published several works:—

1. A Dissertation on Hernias, or Ruptures, London, 1748, 8vo; in French, Paris, 1749-1754, 8vo. The treatment of hernia appears to have been in France considered apart from the practice of surgery, and Arnaud styles himself "Surgeon for ruptures, of the hospitals of *Hôtel Dieu*, the *Inva-*

lide, and the *Incurables* of the city of Paris, and of all the military hospitals in France." In his work he gives a good history of the opinions and practice of ancient writers, and shows a very particular knowledge of all points connected with this disease. He is the first to describe with accuracy the symptoms of strangulation, and to remove with success large portions of gangrened omentum. Arnaud was commissioned by the Royal Academy of Surgery of Paris, in 1740, to compose a memoir on hernia, and a great number of papers and communications were placed in his hands for the purpose. Their bulk, however, precluded their insertion in the *Memoirs* of the Academy, and a condensed account of them is to be found in this work. He greatly improved the manufacture of trusses, and had a pension granted to him by the French government to supply the army and public hospitals.

2. *Observations on Aneurisms*, London, 1750-1760, 4to; in French, Paris, 1760, 4to. The author gives in the French edition a translation of Dr. William Hunter's paper, contained in the *Medical Observations and Inquiries*, which renders the first account of the aneurismal varix, arising from an injury of the artery produced by phlebotomy. Arnaud invented a machine for pressure in cases of false aneurism, and he admits its inefficiency in producing obliteration of the vessel in the true aneurism.

3. A Dissertation on Hermaphrodites, London, 1750, 4to; in French, 1765, Paris, 8vo; and in German at Strasbourg, 1777, 4to. This formed the subject of a paper read before the Royal Academy of Surgery of Paris, but first printed at London.

4. A plain and easy Method of curing the Disorders of the Bladder and Urethra, London, 1754-1763-1769, 12mo; in French, Amst. 1764, 12mo. The edition of 1769 was a letter addressed to Mr. Goulard, taken from the French edition published in Holland in 1674.

5. A Discourse on the Importance of Anatomy, London, 1767, 4to. This is printed in English and in French, and was a public discourse delivered as an introductory lecture in a course before the corporation of surgeons of London, when Arnaud had arrived at the age of 70. He forcibly displays the importance of a knowledge of anatomy to all classes; but particularly to the surgeon, and he states the following curious circumstance:—"In France, betwixt the years 1720 and 1730, Adélaide of Orleans, princess of the blood,

a virtuous and great scholar in every science and art, was led into the most scrupulous details of anatomy by the celebrated Winslow. It was a shining epoch, for ever honourable to our art!—the uncommon genius of that princess, enlightened by the beams of anatomy, induced her to be taught in the performance of the operations of *surgery* by several of the best practitioners in Paris; and, if I may say so, I was partaker of that honour with them. That genius placed her in so high a degree of skill as to enable her to perform, with the greatest dexterity and success, all the operations on living favourite subjects of her own sex, which she would not trust to any other hand. She had so much resolution, and was so sure in her operations, that she *blooded* herself with the greatest safety, though very fat and difficult to be operated upon."

6. *Mémoires de Chirurgie, avec quelques Remarques Historiques sur l'Etat de la Médecine et de la Chirurgie en France et en Angleterre*, London, 1768, 2 tom. 4to. These volumes contain, among other papers, a Memoir of the Life of Dr William Hunter, who was then living, and a translation of his celebrated work on congenital hernia, illustrated by plates; a discussion to show that priests afflicted with hernia are not to be regarded as imperfect, or thereby disqualified from performing the offices of the Roman Catholic Church; Observations on Aneurisms; a Dissertation on Hermaphrodites; various papers on different kinds of hernia; Description of a Chair for the Performance of Surgical Operations; a Speculum Uteri; Memoir on Staphyloma, &c. The speculum is an improvement upon that proposed by Scultetus, ingeniously contrived, but too complex in its construction.

7. Remarks on the Composition, Use, and Effects of the Extract of Lead of M. Goulard, and of his Vegeto-mineral Water, London, 1770-1774, 12mo. To this essay the author has affixed a somewhat singular motto from Borelli—"Plumbi cum corpore humano sympathia." The effects of this useful preparation are very clearly pointed out. Arnaud was a fellow-student with M. Goulard, who was "demonstrator royal" of anatomy in the College of Physicians of Paris, and a man of considerable celebrity in his day.

ARNAUD, (François,) a French author, born in 1721, died in 1784, was an ecclesiastic, and a member of the Académie Française. He was a man of learning and taste, but an indolent disposition prevented the full development

of his talents. His first production of note was his *Lettre sur la Musique*, au Comte de Caylus, 1754, being a prospectus of a large work on the music of the ancients, which was never completed. In concert with M. Suard, he edited, *L'Histoire ancienne des Peuples de l'Europe*, par Du Buat, 1772; and assisted in the *Journal Étranger*, the *Gazette Littéraire de l'Europe*, *Variétés Littéraires*, and other works. ARNAUD was a great admirer of the German composer, Gluck; but the compilation entitled, *Mémoires pour servir à l'Histoire de la Révolution opérée dans la Musique par le Chevalier Gluck*, 1781, is not by him, but by the Abbé Leblond. (Biog. Univ.)

ARNAUD, (François Thomas Marie de Baculard d'), a French author, born in 1718. Some early compositions procured for him the notice and assistance of Voltaire, to whom he was the means of introducing Le Kain. Frederick V. invited Arnaud to Berlin, and complimented him with the name of his Ovid; a distinction which Voltaire thought too great for his protégé, and which exposed him to considerable ridicule. He remained for one year at Berlin, when he was appointed counsellor of legation at Dresden, but afterwards returned to Paris, where he lived for several years. He was imprisoned during the reign of terror, and on his liberation suffered considerable pecuniary distress. He died in 1805. The writings of Arnaud are very numerous, consisting of novels, poems, and plays, of which there are two editions—one in twenty-four volumes 12mo, and another in twelve volumes 8vo. (Biog. Univ. Dict. Hist.)

ARNAUDIN, a French author, born about 1690, wrote—*Refutation par le Raisonnement du Livre intitulé, De l'Action de Dieu sur les Créatures*, 1714; *La Vie de Dom Pierre le Nain, Sous-prieur de la Trappe*, 1715; besides a translation of the treatise of Cornelius Agrippa, *De l'Excellence des Femmes*, 1713. (Biog. Univ. Supp.)

ARNAULD, (Antoine,) eldest son of Antoine Arnauld, advocate-general to Catherine de Medici, was born at Paris in 1560. He was made counsellor of state by Henry IV., and received the daughter of Marion the advocate-general in marriage, as a mark of his admiration. His most celebrated cause was that of the University of Paris against the Jesuits; and the speech made by him, in favour of the university, has been printed several times. Arnaud was besides the

author of a work against the Jesuits, and of some political writings; and died in 1619, having had twenty-two children by his wife Catherine Marion. His integrity and modesty were not less conspicuous than his talents; and he was so disinterested, as to refuse the post of secretary of state, offered to him by Catherine de Medici, saying, "that he could serve her better as advocate-general." He was so much respected, that on his death, he lay in state for some time, to give his countrymen the opportunity of visiting his remains. (Biog. Univ.)

ARNAULD D'ANDILLY, (Robert,) eldest son of the preceding, was born in 1589, and discharged several important offices with great ability and integrity. He was deservedly in great favour at the court of Paris, which he always employed for the best purposes; and merited what Balzac said of him—"Il ne rougit point des vertus chrétiennes, et ne tira point vanité des vertus morales." At the age of fifty-five he retired to the monastery of Port Royal des Champs, where he occupied the hours not devoted to study in the cultivation of fruit-trees. The queen, Anne of Austria, always desired that she might be served with Arnauld d'Andilly's fruit, of which he used to send annual presents. He was married to the daughter of Le Fevre de la Boderie, by whom he had three sons and five daughters. He died in 1674, leaving some translations, several religious works, and memoirs of his own life. (Biog. Univ.)

ARNAULD, (Henri,) brother of the preceding, was born in 1597, and was destined for the bar; but on receiving from the court the abbey of St. Nicholas, he entered the ecclesiastical state. In 1637 the Abbé Arnauld was appointed to the bishopric of Toul, which he declined to accept, in consequence of disputes between the king and the pope on the right of nomination. In 1645 he was despatched to Rome on an extraordinary mission, on the occasion of the quarrels between the Barberini and Innocent X.; and prevented the seizure of the Barberini palace by that pontiff, by affixing to it the arms of France during the night, and alleging that it had been privately sold to the French monarch, as had been previously arranged. His negotiation was ultimately successful, and the Barberini family suffered to return to Rome: they struck a medal in honour of Arnauld, and erected a statue to him in the palace, the possession of which they owed to his exertions. On his return to France, Arnauld was, in 1649,

made bishop of Angers, and spent the remainder of his life in the discharge of his functions, upon his diocese, in the practice of the most extensive charity and active benevolence. On the revolt of Angers in 1652, the bishop procured from the queen-mother the pardon of the rebels; and on the occasion of a great famine, he secretly employed 10,000 livres in relieving the wants of the people. His latter days were disturbed by the Jansenist quarrels. He lost his sight five years before his death, which took place in 1692. His Italian diplomatic transactions were printed at Paris in 1748, and contain many interesting particulars. (Biog. Univ.)

ARNAULD, (Antoine,) brother of the preceding, and son of Antoine Arnauld and Catherine Marion, was born in 1612, and inherited all his father's animosity to the Jesuits. He studied theology at the Sorbonne under Lescot, whose doctrine of grace he impugned in his *Acte de Tentation*, which he held in 1636. Lescot's resentment against his pupil was implacable, and his influence with Richelieu prevented Arnauld from receiving his doctor's degree till after the cardinal's death, in 1641. Two years afterwards he published his book, *De la Fréquente Communion*, which was immediately attacked by the Jesuits, against whom it seemed to be levelled, with the greatest vigour; and it was denounced by them as full of pernicious doctrine. The publication of this work may be regarded as an epoch in the history of the Gallican church, from the reform effected by it in the administration of the sacraments. But it exposed Arnauld to great persecution; and the enmity of his adversaries was increased, after Nouet had been compelled to demand pardon on his knees, before the assembled clergy of Paris, for calling him an heresiarch worse than Luther and Calvin, and his followers blind. In the subsequent disputes on grace, Arnauld warmly espoused the cause of the Jansenists; but laid himself open to a formal censure by the Sorbonne. The duke of Liancourt's grand-daughter was receiving education at Port Royal, in 1655; and the duke was refused absolution, after confession to a priest of St. Sulpice, unless he would remove his daughter, and break off his connexion with the Jansenists. Arnauld, on this, wrote two letters on behalf of the duke; the second of them containing two passages, one on grace, the other denying that the celebrated five propositions of

Jansenius were to be found in his works, which were selected for censure by the Sorbonne. Arnauld was excluded by this sentence from the theological faculty, notwithstanding his protests against the injustice and irregularity of their proceedings, in which seventy-two doctors and many bachelors were included besides himself, for refusing to concur in the propriety of his condemnation, which was moreover proposed as a test to future candidates. Upon this, Arnauld retired for many years to Port Royal, until the conclusion of the Jansenist controversy, in 1668, by the peace of Clement IX., when he was presented to Louis XIV., and received by him with great marks of distinction. Arnauld now turned his controversial powers against the Calvinists, and wrote, in conjunction with Nicole, *La Perpétuité de la Foi*, and other works. But he could not resist the temptation of renewing hostilities with his old enemies, the Jesuits—an inclination said to have been fostered by Harlay, archbishop of Paris, who bore no good will to them; and in 1679 Arnauld was obliged to quit France, after living for some time in concealment and disguise, for which his impetuous and indiscreet temper little fitted him, under the protection of the duchess of Longueville. He now lived in obscurity at Brussels, where he continued to indulge his polemical powers; and, after a life of constant excitement and exertion, his death in 1694 deprived the Jansenists of their most powerful supporter, and the Jesuits of their most dangerous opponent. It is to be lamented that the learning and philosophic spirit of Arnauld should have been so entirely occupied in bitter controversial warfare; but his eager zeal would allow of no repose. Nicole, his friend and companion, as earnest but less impetuous than himself, once confessed to him that he was tired of their constant agitation, and wanted rest. "Rest!" said Arnold; "have we not eternity to rest in?" Arnold, so violent in his writings, possessed manners of great simplicity and gentleness in private life, and his modesty was remarkable at a time when his reputation was spread over all Europe. A complete edition of his works, in 45 vols, 4to, was published at Lausanne in 1777, &c.: they may be classed as follows—1. Literature and philosophy, including his labours at Port Royal. 2. On the controversy concerning grace. 3. Writings against the Calvinists. 4. Against the Jesuits. 5. His other theological works, which were

numerous. (Biog. Univ. Life in the Lausanne edition of his works. Mosheim.)

ARNAULD, (Antoine,) eldest son of Robert Arnauld d'Andilly, was an ecclesiastic, and assisted his uncle, the bishop of Angers, in the business of his diocese. His Memoirs were published in 1756. (Biog. Univ.)

ARNAULD, (Marie Angélique,) sister of Antoine Arnauld, born in 1591, was abbess of the Port Royal des Champs, and died in 1661. Her sister Agnes also directed the affairs of Port Royal, and died in 1671, leaving one or two religious works. There were four other sisters, all members of the same religious house, and all taking part in the controversy concerning grace. Their niece, Angélique de St. Jean Arnauld, was brought up by them, and was afterwards abbess. She died in 1684. (Biog. Univ.)

ARNAULD, (Antoine,) a French general, (1767—1804,) who served in the invasion of Holland under Pichegru, and distinguished himself in the attack on Baltzeim and at Hohenlinden. (Biog. Univ. Suppl.)

ARNAULD, (Marquis de Pomponne and Abbé de Pomponne.) See POMRONX.

ARNAULT, (Antoine Vincent,) one of the ornaments of the age of Napoleon, was born in Paris in 1766, and nominated in 1785 secretary of the cabinet of Madame. He made himself known at an early period by his labours in dramatic literature, and his first tragedy, *Marius à Minturnes*, represented in 1791, met with great success, as well as another entitled *Lucrèce*. After the 10th August, 1792, he retired, first to England, and subsequently to Brussels. Having returned to France, he was arrested and put in prison as an emigrant, but the committees declared that the law did not apply to such literary men as the author of *Marius*. After his release, he devoted himself entirely to literature, and published several plays. In 1797 he went to Italy, where Bonaparte charged him with organizing the government of the Ionian Islands. In the former country, at Venice itself, amid the ruins of the institutions it refers to, he composed *Les Vénitiens*. In the following year he embarked with the *Armée de l'Orient*; but his brother-in-law, Regnaud de St. Jean d'Angely, having fallen dangerously ill at Malta, Arnault returned to France, but the frigate in which he sailed was taken by the English, by whom he was treated with particular kindness. In 1799 his tragedy, *Les Vénitiens*, was

represented at Paris, and Arnault nominated a member of the Institute. He took some part in the events of the 18th Brumaire. He went with Lucien Bonaparte into Spain, and pronounced before the Madrid Academy a discourse, in which he urged the same intimate connexion between the learned of the two countries, as then existed between their governments. On his return to France he was, during eight years, the colleague of the famous and learned Fourcroy, director-general of public instruction. As president of the Institute, he complimented Napoleon on his return from the field of Austerlitz. In 1808 he was named secretary-general to the university. Arnault was also one of the members charged with the preparatory labours of the *Dictionnaire de l'Académie*, as well as one of those who had to make the reports of the Institute concerning the great *prix décennaux*. After the first abdication of Napoleon, Arnault went to meet the new king at Compiègne. Still, he lost all his appointments in January, 1815. Napoleon, more generous, or more politic, than Louis XVIII., replaced Arnault, at his return from Elba, in his former situations, and even added some new ones. Arnault assisted the ceremony of the Champ de Mai, and was elected member of the Representative Chamber. In this quality he was sent to the army as commissary. He was also one of the members who, finding the doors of the corps legislative shut, assembled at Lanjuinais and protested against this arbitrary act of Napoleon. After the second restoration he lived away from Paris, or in exile. At the reorganization of the Institute, his name was expunged from the list of its members. In 1816 he produced his tragedy of Germanicus, intended to gain him credit with the new dynasty, but the representation gave rise to the most violent demonstrations, and a mere play assumed really the importance of a state affair. Its author had, in the mean time, contributed also to several periodicals; and the greatest part of those superior articles on morals, literature and philosophy inserted in the *Belgian Libéral*, from 1816 to 1820, are from his pen. After he had been permitted to return to France, in 1819, he was one of the four editors of the *Biographie des Contemporains*. Napoleon left him by his will 100,000 fr. Between the years 1824 and 1827 he published a complete edition of his works, in 8 vols, 8vo, amongst which,

Guillaume de Nassau, and a number of essays, are new, and some of the latter interesting. The name of Arnault, as a dramatical writer and a public functionary, will be always respected in France. (Eymery, *Biog. d'Arnault*. Michaud. *Cœuvres d'Arnault*.)

**ARNAULT DE NOBLEVILLE**, (Louis Daniel,) a French physician, born 1701, died 1778, was the author of some publications on Natural History, Botany, and Medicine.

**ARNAULT DE LA BORIE**, (François,) archdeacon and chancellor of the university of Bordeaux, died in 1607, and was the author of *Antiquités de Périgord*, 1577. (*Biog. Univ.*)

**ARNAVON**, (François,) was born about 1740, in the Venaissin district. In 1773 he published a discourse against Rousseau's *Contract Social*; and in 1790 was deputed to Rome, by the representative and national assembly sitting at Carpentras, to obtain the continued annexation of the Venaissin to the papal states. His mission was naturally terminated by the reunion of the province to France in 1791, and the Abbé Arnavon never received the expenses of his journey; but in 1802 he was named titular canon of the church of Paris, and devoted himself to the writing of works on the fountain of Vaucluse. He died in 1824. (*Biog. Univ. Suppl.*)

**ARNAY**, a miscellaneous French writer, who professed the belles-lettres and history at the Academy of Lausanne in the middle of the 18th century. He has been sometimes confounded with Simon Auguste d'Arnay, or d'Arnex, a Swiss, known by several translations from German into French. (*Biog. Univ. Suppl.*)

**ARNDT**, (Joh.) born Dec. 27th, 1555, at Ballenstadt in Anhalt, was a Lutheran divine, who distinguished himself by his preaching and writings, in which he laboured to substitute piety and genuine faith for that lifeless theological dogmatism and polemical spirit which had so long been mistaken for religion. His work, entitled *Das Wahres Christenthum*, has been translated into many languages, and, among others, into the Russian by Turgenev, in five volumes, of which the first edition was published in 1784, another in 1810. A modernized edition of it appeared in Germany in 1816. Notwithstanding his piety, practical as well as doctrinal,—and limited as were his means, he was most charitable towards the poor,—he was decried by Oslander and others

as promulgating mystical and unsound tenets. After being successively preacher at Quedlinburg, Brunswick, and Eisleben, he was appointed superintendent of the diocese of Celle, where he died May 11, 1621.

ARNDT, (Johann Gottfried,) born at Halle, Jan. 12th, 1713, died at Riga Sept. 1st, 1767, is a writer who has done very much for the history of Livonia by his *Lieflands Chronik*, Halle, 1747-53, which may be considered as the chief source of our present information relative to the antiquities and early periods of that country. It consists of two parts, the first of which contains a translation of Heinrich, a chronicler of the thirteenth century; the other a continuation of it, down to 1561, by Arndt himself; and although a mere chronicle in regard to style and narrative, the latter has the merit of being trustworthy, because founded upon a number of curious authentic documents in his possession, which have since disappeared.

ARNDT, (Christian,) 1623-1683, wrote *Dissertatio de Philosophia Veterum*, Rostock, 1650; *Discursus Politicus de Principiis Constituentibus et Conservantibus Rempublicam*, ib. 1651; *De vero Usu Logices in Theologiâ*, ib. 1650.

ARNDT, (Joshua, 1626-1685,) brother of the preceding, whom he succeeded in the chair of logic at Rostock, was a Lutheran divine and ecclesiastical antiquary, and published many works on philosophy, history, and controversial divinity, of which a list is given by Nicéron, vol. xliii.

ARNDT, (Charles,) son of the preceding, (1673-1721,) was Hebrew professor at Rostock, and the author of several learned works.

ARNDT, (Gottfried Augustus,) born at Breslau, 1748, died in 1819, was professor in the university of Leipzig, and the author of several learned historical and antiquarian works, principally relating to the history of Saxony. (Biog. Univ.)

ARNE, the name of five persons noted in the musical world.

1. *Thomas Augustine*, (May 28, 1710—March 5, 1778,) the most eminent of the family, a composer and musician, was the son of an upholsterer in King-street, Covent-garden, London, at whose house the Indian kings lodged in the reign of queen Anne, as mentioned by Addison in the *Spectator*, No. 50. He was sent to Eton, where he early evinced his predilection for music; for to the annoyance of his schoolfellows he was constantly practising, when not engaged in his ex-

ercises, upon a miserable cracked flute; and after he left that place, he has himself stated that he was accustomed to borrow a livery of a servant, and thus gain admittance to the gallery of the Opera House, then appropriated to domestics. At home he had contrived to secrete a spinet in his room, upon which, when the family were asleep, he used to practise, after muffling the strings with a handkerchief.

At length he was compelled to serve a three years' clerkship to the law, but even during this servitude he dedicated every moment of leisure he could obtain to the study of music. Besides practising upon the spinet, and studying composition by himself, he managed even at this time to acquire some instructions on the violin from Festing. Upon this instrument he made such progress, that soon after he had quitted his legal master, his father, calling accidentally at a gentleman's house in the neighbourhood, was astonished to find his son in the act of playing the first fiddle in a musical party. Finding it vain to contend against so powerful an inclination, the father permitted him to receive regular musical instruction.

On discovering that his sister had a sweet-toned voice, he gave her such instruction as soon enabled her to sing for Lampe in his opera of *Amelia*; and finding her well received, he quickly prepared a new character for her by setting Addison's opera of *Rosamond*, in which he employed his younger brother likewise on the page. This musical drama was first performed, March 7th, 1733, at the theatre in Lincoln's-inn Fields. He next composed music for Fielding's *Tom Thumb*, which he got transformed into a burlesque opera in the Italian manner, and it was performed with great success at the theatre in the Haymarket, many members of the royal family being present on the early nights of its performance.

In 1738 Arne established his reputation as a lyric and dramatic composer by the admirable manner in which he set Milton's *Comus*. In this he introduced a light, airy, original, and pleasing melody, wholly different from that of Purcell or Handel, whom all English composers had hitherto pillaged or imitated. Indeed, the melody of Arne at this time, (and of his Vauxhall songs afterwards,) forms an era in English music; it was so easy, natural, and agreeable to the whole kingdom, that it had an effect upon the national taste.

In 1740 he set Mallet's masque of

Alfred, in which Rule Britannia is introduced—a song and chorus, which has been justly said to have wafted the fame of Arne over the greater portion of the habitable world. The same year he married Miss Cecilia Young, a vocal performer of considerable reputation; and upon her engagement, in 1745, at Vauxhall, he became composer for that place of amusement. In 1742 he had visited Ireland, where he remained two years, and in 1744 was a second time engaged as composer for Drury-lane Theatre, his previous engagement there having been in 1736. In 1759 he was created a doctor in music by the university of Oxford. The opera of Artaxerxes, the most celebrated of his works, was produced in 1762; it is composed in the Italian style of that day, consisting entirely of recitative, airs, and duets. Its success was complete, and from that time to this it has kept possession of the lyrical stage. The opera of Love in a Village contains many songs by him, and he is said to have arranged the music for performance. His latest productions were the opera of the Fairies, the music to Mason's tragedies of Elfrida and Caractacus, additions to the music of Purcell in King Arthur, songs of Shakspeare, and music for the Stratford Jubilee. His oratorios were never successful, for it is said his conceptions were not sufficiently great, nor his learning sufficiently profound, for that species of composition. He died of a spasmodic complaint, and was buried in the church of St. Paul, Covent-garden. He had been educated in the tenets of the Roman-catholic church, and though he had neglected his religious duties, he was on his death-bed strongly aroused to a sense of his situation, and, sending for a priest, died in a devout and penitent state of mind. It is said he sang a "hal-lelujah" about an hour before he expired.

The only productions of Arne which had decided and unequivocal success were *Comus* and *Artaxerxes*, which were produced twenty-four years from each other, though of nearly one hundred and fifty musical pieces brought on the stage at the two theatres, from the time of his composing *Rosamond* to his decease, a period of little more than forty years, thirty of them at least were set by him.

Dr. Burney says of his style,—“The general melody of our countryman, if analyzed, would perhaps appear to be neither Italian nor English, but an agreeable mixture of Italian, English, and Scots. Many of his ballads, indeed, were

professed imitations of the Scots style; but in his other songs he frequently dropped into it, perhaps without design. Arne was never a close imitator of Handel, nor thought, by the votaries of that great musician, to be a sound contrapuntist. . . . In the science of harmony, though he was chiefly self-taught, yet, being a man of genius, quick parts, and great penetration in his art, he betrayed no ignorance or want of study in his scores.”

Mr. Hogarth observes, “His melody is more uniformly sweet, flowing, and graceful than that of Purcell; but he was far from possessing that illustrious man's grandeur of conception, deep feeling, and impassioned energy. He never fails to please, and often charms the hearer; but never dissolves him in tenderness, or rouses him with such spirit-stirring strains as those of Purcell;” and a writer in the *Musical Review* has said, “There was in Arne's compositions a natural ease and elegance, a flow of melody which stole upon the senses, and a fulness and variety in the harmony which satisfied, without surprising, the auditor by any new, affected, or extraneous modulation. . . . With this composer ended the accession of new principles to the art of dramatic writing. Whatever of novelty has since been appended to our musical drama will not be found to suit beyond the original cast which particular composers have given to their air or accompaniment. Arne's use of instruments was certainly delicate, but he is neither so scientific nor powerful as later composers.” The same writer objects to the instruments in some of the airs of Arne being in unison with the voice, as it adds nothing to the harmony, whilst it hazards, from many circumstances, the breaking of the accord, and so interrupting the effect. The date of his birth is by some said to have been about the year 1704, but 1710 seems to be the correct period.

2. *Cecilia*, the wife of Dr. Arne, as mentioned above. She was a pupil of Geminiani, and sang for the first time in public at Drury-lane in 1730, and was considered the first English female singer of her time. She died about 1795.

3. *Michael*, son of Dr. Arne, was born about the year 1740, and was brought up by his aunt, Mrs. Cibber. He showed so early a genius for music, that at ten or eleven years of age he was able to play on the harpsichord all the lessons of Handel and Scarlatti with great correctness and rapidity, and it was thought, that even then he could play at sight as well as any



performer living. In 1764, in conjunction with Mr. Battishill, he produced at Drury-lane Theatre the opera of *Alcmena*; but it was not very successful. He afterwards produced at the King's Theatre the opera of *Cymon*, from which he derived both profit and fame. A short time subsequently he became a convert to the ridiculous folly of those who believe in the transmutation of metals and the philosopher's stone; but after having thus spent all his money, he had sufficient wisdom to resume his professional duties, and composed music for Covent-garden, Vauxhall, and Ranelagh. As a composer, Michael did not possess that happy taste nor that power of writing beautiful melody, which were so conspicuous in his father; yet there is a certain good sense which pervades all his works, though it must at the same time be observed, that if some of them were less complex, they would perhaps be more pleasing. Upon the whole, however, his merits very justly entitle him to a high and distinguished rank amongst English composers.

4. *Susannah Maria*, the sister of Dr. Arne, spoken of in his *Life*, for whom see CIBBER.

The foregoing articles have been compiled from Burney's *History of Music*, vol. iv., *Musical Biography*, *Dictionary of Musicians*, *Rees's Cyclop.* article *Arne*, and *Hogarth's Musical History*, &c.; and *Memoirs of the Musical Drama*, by the same author.

ARNEMANN, (Justinian,) a physician of Lunenburg, born 1763, died 1807, was the author of several works on medicine and physiology, especially that of the nervous system, all published at Göttingen from 1785 to 1801. He committed suicide. (*Biog. Univ. Suppl.*)

ARNGRIM, (Jonasen,) an Icelander, who studied under Tycho Brahe, and was afterwards priest at Melstædt, and coadjutor of the archbishopric of Hóla in Iceland. He had the offer of a bishopric, which, however, he refused, saying that the king must offer this dignity to some one who had less love of study than he. He wrote several works descriptive of Iceland, one of which was an abridgement (anatomé) of a work by Dithmar Blefkenius; *Epistola pro Patria Defensoria*; two works on the Runic Letters, and the Northern Divinities; and a work on Greenland, in Latin, of which the original was never printed; an Icelandic translation appeared at Skálholt in 1688, and a German one at Copenhagen in 1732, to which latter were appended some

other works on Greenland. He left in MS. *Historia Norvegica Historia Ionis Bergensium*, which is in the Royal Library at Paris. He died at the age of ninety-five, having married a young wife at ninety-one.

ARNGRIM, (Vidalin,) a grandson of the preceding, died in 1704. He presented to the Danish government, an *Essay on the Discovery of Greenland*, which was never printed.

ARNGRIMSEN, (Torchillus,) born at Melstædt, where his father Angrim Jonasen was priest. He translated Thomas à Kempis de *Imitatione Christi* into Icelandic.

ARNIGIO, (Bartolomeo,) an Italian physician and poet, the son of a blacksmith of Brescia, with whom he worked till his eighteenth year, was born in 1523. His talents were discovered, and he was sent to the university of Padua by some friends; and on returning to Brescia he was introduced to practice as a physician under the patronage of Conforto; but he was obliged to fly for his life in consequence of the fatal results of some dangerous experiments upon his patients. After this he gave up the profession of medicine, and cultivated literature and his poetical talents. He died in 1577, leaving some poetical and other writings. (*Biog. Univ. Mazzuchelli.*)

ARNIM, (Ludwig Achim,) a popular and original German writer, born at Berlin Jan. 23, 1781, applied himself at first to physics and natural history, and in 1799 published his *Theorie der Electricischen Erscheinungen*, which excited the attention of the learned world; a singular début with his pen for one who afterwards distinguished himself by works of fiction and the productions of his inventive fancy, among the earliest of which was his *Ariels Offenbarungen*, 1804. The popular poetry and poetical traditions of his countrymen next engaged his attention; and in 1806 he published *Des Knaben Wunderhorn*, a collection of ballads and other pieces, in three volumes. In 1809 he produced a series of novellettes and tales, and another of legends, &c., under the title of *Trost der Einsamkeit*, and in the following year his *History of the Countess Dolores*, a work that obtained the notice of Jean Paul, by whom it was praised as being the most interesting of its class, and in some parts unrivalled. In his *Halle und Jerusalem*, 1811, and his *Schaubühne, or dramatic pieces*, 1813, his humour is somewhat too unrestrained and powerful at times. Of the same date as the former of these pub-



lications is a very interesting series of historical tales and narratives by him. In 1817 appeared the first part of his *Kronenwächter*, a romance, (never completed,) where he gives an animated picture of the times of the emperor Maximilian. Several other productions by him—among others, his dramatic poem entitled *Die Gleichen*—attest both the power and the fertility of his imagination. During the latter period of his life he resided alternately at Berlin and on his estate at Wiepersdorf, where he died Jan. 21st, 1831.

All Arnim's writings display no ordinary talent, great power of fancy and imagination, humour and feeling; but at the same time many, particularly his earlier ones, are disfigured by carelessness of execution, and by much that is disagreeably fantastic and capricious.

ARNIM, (Johann Georg von,) more commonly written Arnheim, was born at Boizenburg in Uckermark, in 1581, and descended from a noble family which had been established for more than six hundred years in the March of Brandenburg. His first military service was in the Polish army, but afterwards he entered into that of Sweden, where he served under the famous Gustavus Adolphus. In 1626 he entered the imperial service, under the auspices of Wallenstein, and soon acquired the esteem of that general, a feeling which he retained through his whole life, and which laid him open to the suspicion of collusion with his former commander, when a change of service had imposed upon him duties incompatible with such an understanding. In 1627 he was made field-marshal, and in 1628 besieged Stralsund—an attempt in which he was unsuccessful. In 1629 he commanded the detachment sent to the assistance of the Poles against the Swedes; but quarrels arising between him and the Polish generals led to his recall by the emperor, and ultimately induced him to leave the imperial service for that of the elector of Saxony, under whom he commanded at the battle of Leipsic, in 1631. He afterwards led a part of the electoral army into Bohemia, and took Prague, Egra, and Ellenbogen, but was obliged by Wallenstein to abandon his conquests; and it was on the occasion of this repulse that the suspicions of his secret correspondence with that general were expressed, alluded to in the beginning of this account. He afterwards conducted the war in Silesia for some years, in conjunction with the Swedish generals Duval

and Thurn; still, however, mistrusted by the allies. It was said that some severe words, which fell from Gustavus Adolphus, had embittered him against that king and the protestant cause, and combined with his former devotion to Wallenstein to induce him to betray the interests of his own party. A brilliant victory which he gained over the imperial troops at Liegnitz contributed to produce a more favourable judgment of his fidelity; but on the occasion of the peace of Prague, conceiving that his interests had not been sufficiently respected, he withdrew from the elector's service, and retired to his family seat in Uckermark. Here he was seized, in 1637, and imprisoned, first at Stettin, and afterwards at Stockholm, by order of the king of Sweden, on suspicion of plotting against him; he escaped, however, the following year during a festival, when the vigilance of his guards was relaxed by the license of the occasion; and after lying concealed for some time, he again entered the service of the elector of Saxony, then in alliance with the emperor, and died at Dresden in 1641, at the time when he was engaged in endeavouring to levy a new army. He was distinguished by extraordinary energy and activity, and by temperance so remarkable, that it procured him the sobriquet of the "Lutheran Capuchin." He was distinguished for diplomatic, as well as military talent; was frequently employed in negotiations; and when the news of his death came to cardinal Richelieu, he declared that the world had lost a cardinal as subtle, and as gifted for the management of affairs of policy, as the court of Rome could have made.

ARNIM, (Georg Abraham von,) general field-marshal in the Prussian service, was born in 1651, at Boizenburg in Uckermark. He served as a soldier from his sixteenth year, was present at the most important actions fought during his life, and had the command of the army of eight thousand Brandenburgers stationed in Italy, during the war of the Spanish succession, in 1709. His last expedition was the taking of the island of Wollin in 1715, after which he retired from the army. He died in 1734, after having had an honourable share in twenty-five battles and seventeen sieges.

ARNISÆUS, (Henningus,) born at Schlansted, near Halberstadt, was doctor of medicine, and professor of morals at Frankfort on the Oder, and afterwards professor of medicine at Helmstadt. This

latter university owes to him the foundation of a botanic garden, a chemical laboratory, and a series of anatomical drawings, consisting of twenty-five plates, and representing the muscles of their natural size and colour. These were still to be seen in the time of Haller. In 1630 he left the university to fill the place of court-physician, to which he was appointed by Christiern IV. of Denmark, and died at Fredricksborg in 1636. His works are numerous, and on various subjects; comprehending, besides several medical treatises, essays on metaphysical, political, and theological topics.

ARNKIEL, (Trogillus,) a Lutheran theologian, born at Tollstedt in Holstein, was pastor in the church at Appenrade. He wrote a treatise on the philosophy and school of Epicurus; The Cimbrian Danish Church History; and several other works, most of which are of a devotional tendency, and several of them in verse. He died in 1713.

ARNOBIUS, (the elder, or African,) was a teacher of rhetoric at Sicca, a town of Numidia, in the reign of Diocletian. His great work is a book against the Gentiles, which was written at the time when he was a candidate for admission into the christian church, and before he was enrolled among its members. Of this work, which consists of seven books, the first two are a defence of the christian religion against the charges of the Gentiles, and a defence of the Deity and Divine Mission of Jesus Christ. The three next following are directed against the errors of Paganism; and the last two, a justification of the Christians for abandoning the pomp and luxury of temples, sacrifices, and altars, in use among the Pagans. He appears to have known nothing of the Old Testament; and of the New, only the history of Christ, unless we suppose that he purposely omits any allusion to the contents of the rest of the holy Scriptures, as being works unknown to those for whom he wrote. On the other hand, he shows great acquaintance with Greek and Roman writers, many of whom he cites by name; considerable knowledge of the christian apologists—Justin and Clemens Alexandrinus, for instance; and in the books devoted to the attack upon the doctrines of Paganism, he exhibits an extensive mythological knowledge, and quotes, for the purpose of giving them a philosophical explanation, many myths which are not now to be found in any other writer. The first edition of this work was pub-

lished at Rome (1542-3), under the title of *Arnobii Disputationum adversus Gentes libri viii. Romæ. Fr. Priscianensis*. The number of books here mentioned is made up by the addition of the Octavius of Minutius Felix, as an eighth. This was followed by many editions, of various degrees of merit, (see Fabricius, Bib. Lat. ii. 289. Dupin, Bibl. des Auteurs Ecclésiastiques, i. 203.) This is the only remaining work of Arnobius. A Commentary on the Psalms, and a dispute between Serapion and Arnobius, *De Deo Trino et Uno*, which have been ascribed to him, are now decided to be the productions of the younger Arnobius.

ARNOBIUS, of GAUL, was a Semi-Pelagian writer, about the year 460, and author of a Commentary on the Psalms, which has been frequently printed. It is not a work of merit, but obtained reputation by being mistaken for the production of the elder Arnobius.

ARNOLD, of BRESCIA, was one of those who, long prior to Luther and the reformation, attempted to correct the abuses and corruptions which had introduced themselves into Christianity, through the principles and practice established by the Romish church, and through the policy of papal domination. Attracted to Paris by the fame of his celebrated contemporary Abelard, he found in him a teacher, whose acuteness as well as eloquence instilled into him opinions and views not at all favourable to the existing state of things in the church; and he returned to Brescia, to become a servant of the church, in order that by his preaching he might the better disseminate his doctrines among the people, and convince them how greatly the religion of the gospel had been perverted, till it was become merely a system of worldly policy and ambition. Eloquent, earnest, enthusiastic, he inveighed unsparingly against the prevalent religious errors and corruptions in such manner as to excite general attention, admiration of his fearless boldness, and in many instances conviction also. That his doctrines were highly unpalatable to the clergy, and all orders of religious, may easily be conceived when we find that he strenuously opposed the temporal power claimed by the popes, declaring it to be utterly at variance with the gospel, and in contradiction to the declaration of Christ himself, that his kingdom is not of this world; and further contended that ecclesiastics ought not to possess temporal dignities and authority, principalities and revenues; but that

they, and all other servants of the church, ought to imitate the apostles, both in poverty and in zeal, edifying the people by their example, and by the purity of their lives, no less than by their exhortations and doctrines. No wonder that such opinions were held to be exceedingly *dangerous*, and fraught with the most abominable heresy, or that measures were taken to prevent the promulgation of them; a pretext for doing which was afforded by his having also attacked the doctrines of the church in regard to the eucharist and baptism. The severity of his morals, which formed so striking a contrast to the lax and often scandalously licentious conduct of the clergy, gave additional weight to his eloquence and arguments. His followers increased, and the laity began openly to murmur against the ecclesiastical order and the monks. The bishop of Brescia applied to the pope to silence Arnold, who having good reason perhaps to apprehend that his enemies would not stop there, quitted Italy, (1139,) and went to his friend Abelard; and afterwards sought an asylum at Zurich, where he was received with much friendliness and respect. In Switzerland, his doctrines made many converts, and were patiently listened to by the bishop of Constance and the pope's legate, two individuals who could not have been inclined towards them by their prejudices or their interests.

On the other hand, he had now to encounter formidable opposition from St. Bernard, abbot of Clairvaux, a man of the highest character both for his abilities and the sanctity of his morals, but also inordinately ambitious. His personal character, and that of Arnold, would at first sight appear to have been nearly similar, each being distinguished by his self-denial, and the patient exercise of poverty; yet widely different were their principles and motives—for what the former gladly renounced for himself, he claimed for the church; whereas the Brescian reformer maintained that wealth tended only to corrupt the church, and to render it spiritually poor. While Bernard neglected nothing that could promote the aggrandizement of the church and its hierarchy, Arnold laboured to reduce both to the simplicity of primitive Christianity. Notwithstanding the persecution he had to endure from Bernard, who was not sparing of his reproaches towards the bishop of Constance, and the legate, Arnold continued to preach without interruption at Zurich, until 1144,

gaining over numerous proselytes, who were distinguished by the name of Arnoldists. At length, through the instigation of Bernard, the pope (Innocent II.) excommunicated him and his followers. But at this juncture, serious popular tumults took place in Rome itself; whether the doctrines that had been freely promulgated in Switzerland had any share in influencing the Romans is uncertain, but the latter determined to abridge the power of the church; to compel the pope to renounce all secular authority; seized upon the capital, and elected, by the name of a patrician, a chief magistrate for themselves and their new republic. On hearing of this, Arnold forthwith hastened to Rome, where everything seemed to second his designs. At the head of armed soldiers the pope endeavoured to expel the new senate from the capital, but was repulsed, and so severely wounded by stones, that he shortly after died. His successor Eugenius III. was no sooner elected, than he made his escape from the city, accompanied by several cardinals. Arnold was now looked up to by the people as their director and adviser: unfortunately, however, instead of exhorting them to moderation and discretion, he eloquently depicted the tyranny they had submitted to, the insolence of ecclesiastical power, and the advantages of regenerating a republic similar to that of the ancient Romans. He perceived his indiscretion when he found what effect his counsels had; for the people began to commit the wildest excesses, pulling down the palaces of cardinals and nobles, and maltreating many of the former. The pope now excommunicated the senate and its adherents, and threatened to lay the whole city under ban; wherefore as the inhabitants feared to brave the spiritual terrors of the church, or to withdraw their allegiance from it, notwithstanding their outcry against its tyranny, they submitted, and Eugenius entered the city in triumph, on Christmas-day, 1145; but only to escape from it again as a fugitive to France in the following year.

Aware of the instability of their new government, the Romans invited first the German emperor Conrad, afterwards his successor Frederic I. (Barbarossa), to become their sovereign, but the latter mistrusted their flattering promises, and was fearful that the principles of democracy, which, aided by Arnold's doctrines, had spread greatly in Lombardy, would thwart his views of obtaining unlimited

imperial power. In the meanwhile he made preparations for an expedition into Italy, and had an interview with Eugenius at Constance, at which the latter gained him over to his views, promising to support the emperor as the faithful son and protector of the church, on condition of his reducing the refractory Romans to their allegiance to the spiritual head of it. Eugenius, however, did not live to receive Frederic at Rome, neither did his immediate successor Anastasius. It was reserved for Adrian IV. to crown Frederic in St. Peter's; but as the emperor had rejected the overtures made to him by the senate, who proposed that he should release the republic from the authority claimed by the pope, the ceremony was performed in great haste, and before the inhabitants were aware of the proceedings, which were followed by a severe combat between the citizens and the German soldiery, and the former were compelled to retreat after losing nearly a thousand slain, and two hundred prisoners. After the emperor's departure, (1153,) instead of complying with the demand of the people to acknowledge the republican government, Adrian commanded that Arnold should immediately quit the city; his followers and adherents, however, resisted, and in their violence, attacked one of the cardinals, and mortally wounded him. Upon this, Adrian did what none of his predecessors had ventured to do—placed the papal city under interdict, nor did he remove it, until assured that the man whom he regarded as the instigator of this sedition and disobedience had actually quitted its walls.

Arnold took refuge in the castle of a nobleman in Campania, but the latter was compelled by the emperor to give him up, and he was sent prisoner to the castle of St. Angelo of Rome, the governor of which was one of his personal enemies. He was now completely in the power of those who were determined to get rid of him with as little delay as possible. His trial (1155) was conducted with little form, or rather only with the mere forms necessary to give the sentence the appearance of being a judicial one. He was, however, permitted to address the assembly, it being expected by some that he would retract his opinions. After charging his opponents with perverting both religious and civil government to their own purposes and ambitious views, he added: "that God governs and directs the world, I know well, but

how he governs it, I know not. I further know, that all things will finally turn out as he decreed they should; but I am sensible that in the meanwhile many things are committed in direct opposition to his will; and that the present condition of the world, and the present state of the church, are such as by no possibility can be in accordance with his will." "He whom an internal voice bids go forth and preach the truth, is bound to do so unshrinkingly, though certain of martyrdom; not that he ought to seek martyrdom, but if there is no other alternative for him but to meet death, or to renounce the truth, he ought not to hesitate to prefer the former." On his uttering these words, the sadness that hitherto marked his features and demeanour gave place to an expression of triumphant joyfulness. Early on the following morning, he was conducted to the stake, before the Porta del Popolo, and cheerfully submitted to his painful death, breaking out into a hymn, while the flames were kindling round him. His ashes were immediately flung into the Tiber, lest the people should honour them as those of a martyr.

ARNOLD, a Vaudois, who has been frequently confounded with Arnold of Brescia. He took refuge among the Albigenes in the town of Alby, towards the end of the twelfth century, and was a zealous advocate of that sect. (Hist. Lit. de Fr. xv. 504.)

ARNOLD, archbishop and elector of Mayence, was elected in 1153. He was massacred by the people of Mayence, who rose against him; for which the city was destroyed by the emperor Frederic I. (Biog. Univ.)

ARNOLD, (Strutthan von Winckelried,) one of the heroes of Swiss independence. Although Müller calls him a knight, he seems to have been only a simple peasant, of the canton of Unterwalden, who, by his devotion to his country, has merited the title of the Decius of Switzerland. When the Austrians, in junction with the nobles of Switzerland, prepared to destroy the liberty of the Swiss in 1386, Leopold, duke of Austria, had assembled his army, consisting of four thousand men, mostly nobles, and splendidly armed, under the walls of Sempach, in the canton of Lucerne. The Swiss, in numbers only one thousand four hundred, and badly armed, were met to defend their country; they advanced, in the form of a wedge, upon the Austrians, who had descended from their horses and covered themselves by a

wall, as it were, of shields. When the Swiss approached nearer to their enemies, they were staggered by the impenetrable front which was presented to them, and were on the point of retiring, when Arnold moved forward, and cried, "I will break you a way; take care of my wife and children, and remember my lineage!" He rushed forward, seized as many as he could of the spears which were pointed against his friends, and receiving them into his breast, bore down in his fall the Austrians who held them. The Swiss rushed over his body, and broke into their enemies' ranks; and the latter were thrown into confusion, and many of them, without even being wounded, were suffocated in their armour. The peasants now hastened from the surrounding forests, and joined their countrymen in slaughtering the Austrians. Leopold, with most of his noblest soldiers, were slain; and the independence of Switzerland was secured. In the arsenal of Lucerne they still show the large quantity of cords which the Austrians had brought to fetter the Swiss. The lineage of Arnold has long been extinct. (Müller. Mallet, Hist. de la Suisse.)

ARNOLD, (Heinrich,) a native of Courland, who translated David Chytræus' work *De Statu Ecclesiæ Græcæ*, into German, under the title of *Was zu dieser Zeit in Griechenland, Asien, Africa, &c. der Christlichen Kirchen Zustand sey*; 1581.

ARNOLD, (Nicholas,) professor of divinity at Franeker, was born at Lesna in Poland, in 1618. His works are very numerous, and were written principally against the tenets of Socinus, which had been widely spread in Poland. He died in 1680. His son, Michael Arnold, who died at Hærlém in 1738, was author of one or two religious pieces. (Biog. Univ.)

ARNOLD, (Christopher, 1627—1656,) a learned philologist, was born at Nuremberg, where he was professor of history, rhetoric, and poetry, and was the author of several works. (Biog. Univ.)

ARNOLD, (Christopher, 1646—1695,) a peasant, born at Sommerfeld, near Leipsig, who made such proficiency in astronomical studies, wherein he was his own teacher, that many men of learning entered into correspondence with him. It was he who first discovered the comets of the years 1683 and 1686; and his observations on the transit of Mercury in 1690, were rewarded by the senate of Leipsig by a sum of money and a release

from all taxes. A number of his observations and calculations were printed in the *Leipsig Acta Eruditorum*. He also published in 1692 a quarto volume, entitled, *Gottliche Gnadenzeichen in einem Sonnenwunder*. The observatory which he erected on the top of his house remained till 1794, when it was found necessary to take it down.

ARNOLD, (Godfrey,) a Lutheran divine, and historiographer to Frederic I. king of Prussia, was born in 1665. He was a man of considerable learning; but in his Ecclesiastical History and other works, placed all religion in the existence of internal emotions, after the fashion of the mystical divines; opinions of which he is said to have repented before his death, which took place in 1714. His life was written by himself (Leipsig, 1716), and by Colerus (Wittenb. 1718.) (Biog. Univ. Mosheim.)

ARNOLD, (George Daniel,) born at Strasburg, 1780, after studying at the academy of that city, passed two years at Göttingen, where he attended the lectures of Meister, Hugo, and Martens, and took his degree as doctor of laws. He then visited Paris, where his talents obtained for him the notice of many distinguished characters of the day. In 1806 he became professor of civil law in the school of jurisprudence at Coblenz, and afterwards professor of history at the academy of Strasburg, where he also gave lectures upon Roman law, and on the history of national and commercial law. On the death of professor Hermann he was made dean of the faculty of jurisprudence, in 1820. In 1812 he published his *Elementa Juris Civilis Justiniani cum Codice Napoleoneo et reliquis Legum Codicibus collati*. But he did not confine his pen to professional topics; for, besides a collection of poems, he produced a comedy entitled, *Der Pfingstmontag*. Of this piece, which is written in the Strasburg dialect, and in Alexandrine verse, Goëthe has given a minute analysis, and spoken at some length in his *Kunst und Alterthum*, not without commendation of its merits as a drama, and its interest as a literary curiosity. Arnold died at Strasburg in 1828.

ARNOLD, (Richard,) the publisher of *The names of the bailiffs, custodes, mayors, and sheriffs of the city of London*, from the time of king Richard I.; of which the first edition is said to have been printed in 1502. A second edition appeared in 1521; and there is a third edition printed not long after that year. These are books of great rarity, and have been

described by bibliographical critics, as by Oldys in the *British Librarian*, by Ames, and in the *Censura Literaria*. \* The prices at which they have been sold are high. But in 1811 there was published in London a reprint of the first edition, with the additions of the second, with a valuable introduction, under the title of *The Customs of London*, otherwise called, *Arnold's Chronicle*.

It is not to be understood that this book is a mere dry list of the names of persons who filled the higher offices in the city of London, there being much historical matter interwoven, in the manner of the *City and Borough Chronicles*, of which there are several printed or remaining in manuscript, as of *Coventry*, *Chester*, *Doncaster*. The foundation of *Arnold's Chronicle* appears to be the manuscript now remaining in the office of the town clerk of the city of London, and there known as the *Liber de Antiquis Legibus*. But *Arnold* has introduced much other matter having no connexion with the principal subject of his work, and amongst this miscellaneous matter is the well-known ballad or popular poem of the *Nut-brown Maid*.

There was an *Arnold* a painter in the reign of *Elizabeth*, who is named by *Meres* in 1598: and in 1616 there is prefixed to a treatise on painting the face, a translation from the Spanish of *Dr. Andreas de Laguna*, by *Mrs. Elizabeth Arnold*.

**ARNOLD**, (*Samuel*, Aug. 10, 1740—Oct. 22, 1802,) an English musical composer of much eminence, was the son of *baron Arnold*, and was born in London. He received the rudiments of his musical education under *Mr. Gates*, the master of the children in the *Chapel Royal*, *St. James's*, and completed it under *Dr. Nares*. At the usual age he was admitted into the *King's Chapel*, under the patronage of the princesses *Amelia* and *Caroline*. As early as 1760, he became composer to *Covent-garden Theatre*, and in 1776 to that in the *Haymarket*. Having in early life enjoyed the benefit of *Handel's* superintendence, he turned his attention to sacred music, and began the composition of the *Cure of Saul*, which was produced in 1767, with such success, that it was said to be the best of its kind since the time of that great composer. This work he generously presented to the *Society for the Benefit of Deaf and Dumb Musicians*. In the following year he produced the oratorio of *Abimelech*, which was succeeded in 1773 by

the *Prodigal Son*, and in 1777, by the *Resurrection*. He had, however, in 1769, purchased *Marylebone gardens*, for which he composed the music of several burlettas; but by this speculation he ultimately lost a considerable sum of money. In 1771, he married the only daughter of *Dr. Napier*.

Of all his oratorios, the sacred drama of the *Prodigal Son* was the most famous. In 1773, it was performed with his permission, at the instalment of *lord North*, as chancellor of the university of *Oxford*. In consequence of his ready compliance, he was offered the honorary degree of doctor in music in the theatre, but he preferred the academical mode of obtaining it; and agreeably to the statutes of the university, he received it in the school-room, where he performed, as an exercise, *Hughes's* poem on the *Power of Music*.

On the death of *Dr. Nares*, in 1783, *Dr. Arnold* was appointed his successor as organist and composer to the *Chapels Royal*. In the following year he was nominated one of the sub-directors of the *Commemoration of Handel*, in *Westminster abbey*.

In 1786, at the particular desire of his Majesty, he undertook to superintend the publication of a magnificent edition of all the works of *Handel* in score, of which he completed thirty-six folio volumes. He also published, about the same time, four volumes of cathedral music, intended as a continuation of *Dr. Boyce's* work; three of the volumes are in score for the voices, and one for the organ. In 1789, he was appointed conductor of the *Academy of Ancient Music*, an office which he held to the time of his death. In 1796, he succeeded *Dr. Hayes*, as conductor of the annual performances at *St. Paul's*, for the benefit of the sons of the clergy. After a tedious illness, he died at his house in *Duke-street*, *Westminster*, and was buried in the *Abbey*. He left a widow, two daughters, and a son.

*Dr. Arnold* was the composer of seven oratorios, fifty-five English operas, and a vast number of pantomimes, odes, serenatas, and burlettas. He also left in manuscript a treatise on thorough bass, and several services and anthems composed for the *Chapel Royal*, and different public charities. "His oratorios," says a writer in *Rees's Cyclopædia*, "are not unworthy of the disciple of so great a master as *Handel*, and such was the versatility of his talents, that he not only

acquired himself with high credit in these solemn and august subjects which relate to our religious duties, but in those tender, playful, and humorous compositions which belong to the best of our public amusements." The comic operas of the *Maid of the Mill* and the *Castle of Andalusia* are by him. (Musical Biog. Rees's Cycle.)

ARNOLD, or ARNOUL, (Jonas,) a painter and engraver of portrait and history, who worked at Nuremburg, Ulm, Paris, and other places. He drew the portraits and figures for Sigismund van Bircken's *Spiegel der Ehren*, or mirror of honour, which were engraved by Philip Kilian. Amongst his own engravings are Louis XIV. on his throne, whole length, a large upright plate after a picture by Antoine Dieu; the Dauphin, after the same; and Patrona Sodalitatis, a small work. His portrait of Jacob Jenie, oval, is engraved by P. Kilian, and one of Martin Zeiler, by A. Kohl. The date when he flourished is not given. (Heineken, *Dict. des Artistes*.) There is another engraver of this name, but one of no great merit, by whom, amongst others, are Daniel in the Lions' Den, 4to, from Fr. Xav. Falco, and a subject from Exodus, after Falco the son. (*Idem*.) A third engraver of the name is Anton Arnold, born at Königgratz in 1735, who was pupil of the engraver Rentz, and who lived at Prague, and worked for the booksellers, occupying himself also in engraving devotional subjects. (*Idem*.)

ARNOLD, (John,) the inventor of the expansion balance, and of several other important improvements in the mechanism of chronometers, died 1799, aged fifty-four. He obtained premiums from the Board of Longitude, for the accurate time-keeping of his chronometers.

ARNOLD, (Thomas,) an English physician, who died at Leicester in 1816, and was author of some medical treatises.

ARNOLD, (Benedict,) an American, succeeded Roger Williams as governor of Rhode Island in 1657, in which office he continued for three years. During this time, together with Coddington, who has been fitly denominated the father of Rhode Island, he effected the purchase of the Island of Quonamoquot (afterwards James Town) from the Indian Sachems. He was governor of Rhode Island again, from 1662 to 1666; from 1669 to 1672; and from 1677 to 1678; in which last year he died.

ARNOLD, (Benedict,) a distinguished American officer, was born at Norwich,

in Connecticut, on the 3d of January, 1740. He was in early youth apprenticed to a firm of druggists in his native place, but was twice, during his apprenticeship, induced to enlist as a private in the army. Having deserted, he at last returned to his original employment, and ultimately commenced business on his own account at Newhaven. In this he was greatly assisted by his former masters, a fact which leads us to doubt the accuracy of Mr. Sparks's assertion, (*Life of Benedict Arnold*), that, during his apprenticeship, Arnold exhibited, to the displeasure of his superiors, an innate love of mischief, an obduracy of conscience, "a cruelty of disposition, an irritability of temper, and a reckless indifference to the good or ill opinions of others." After his settlement at Newhaven, his enterprising disposition induced him to unite to his regular business that of a general merchant, and he carried on a trade with the West Indies, frequently commanding his vessels in person. At the time the revolutionary war broke out he was captain of one of the two companies of militia in Connecticut, called the governor's guards, and when the news of the battle of Lexington arrived at Newhaven, he managed to collect a body of volunteers, and, having obtained arms for them from the public magazines by threats, marched them to Cambridge. Here he received from the Massachusetts Committee of Safety a commission as colonel, and, at his own instance, instructions to attempt the capture of Fort Ticonderago, which was situated on the south-western shore of Lake Champlain, and was garrisoned by royal troops. Finding, however, that colonel Allen (see ALLEN, Ethan) was on his way to make the same attempt, Arnold hastened forward, and endeavoured to persuade that officer to surrender to him the command of the expedition; but, failing in this, consented to accompany him as a volunteer, in which capacity he assisted at the capture of the fort. After this event, and after endeavouring, without success, to obtain the government of the captured fortress, he managed to surprise St. John's, seizing at the same time a royal sloop on the lake. Leaving Ticonderago, he stationed himself at Crown Point, having assumed the command of a little fleet, consisting of the sloop, a schooner, and a small flotilla of bateaux; but soon, offended with the legislature of Massachusetts for having sent a députation to inquire into his conduct, resigned his



command and commission in disgust. Of the expedition, originally suggested by him (*Journals of Congress*, June 1, 1775), through the wilds to Quebec, for the purpose of exciting rebellion in Canada, Arnold was appointed commander, receiving at the same time a commission as colonel in the continental service. The perilous duty which he undertook he performed with equal fidelity, courage, and discretion, although, through the cowardice or stupidity of one of his officers, his force, when he arrived at Quebec, did not exceed seven hundred men. After having, by causing his soldiers to approach the walls and give three loud cheers, sought to induce the malcontents in Quebec to rise against the royal troops, a design which did not succeed, he retreated and awaited the arrival of general Montgomery, under whom he was to act, when the American troops attacked the royalist garrison, but were repulsed with the loss of their commander. For his gallantry in this action, Arnold was made brigadier-general, (*Journ. Cong.* Jan. 10, 1776,) but a wound which he received in the assault, aggravated by a fall from his horse, and a coolness which arose between him and the officer that succeeded Montgomery, induced him to retire to Montreal, where he continued in command until the evacuation of that town. Previous to this, and at a time when the British army was in full march on Montreal, Arnold, under the authority of congress, seized the goods of certain merchants for the public service, and for which the owners were to be paid by the United States. Instead, however, of giving these owners invoices of the goods thus taken, and certificates of the purpose for which they had been taken, the confusion and hurry of the moment prevented Arnold doing more than inscribing on each parcel its proprietor's name; and forwarding them all in great haste to Chamblee, directing Colonel Hagen, who commanded there, to take the greatest care of them. Although this was somewhat informal, and although it has been said, that amongst the goods thus taken, some could hardly have been necessary for the avowed purpose of their seizure, yet the fact that Arnold communicated the whole of his proceedings in a letter to General Schuyler immediately after their occurrence, must be held sufficient for his vindication from every charge of a personally dishonourable kind. Colonel Hagen, however, when he received these goods, left them exposed on

the banks of the river to the weather, and to the risk of thieves, on which the owners finding their property injured and plundered, presented invoices to Congress, and claimed the full amount. Arnold, on whom the blame first fell, declared that Hagen was alone in fault, having disobeyed his strict injunctions to take especial care of the goods, and accordingly Hagen was tried by a court-martial for disobedience of orders. Arnold, enraged at the court refusing to receive some evidence which he tendered, addressed to the members a letter which they esteemed disrespectful, and on account of which they appealed to the commander-in-chief, who, being anxious to appoint Arnold to the command of the fleet then preparing to meet the enemy on the lake, in order to screen him, abruptly dissolved the court-martial.

About this time, a Major Brown, irritated by a charge which Arnold had brought against him, retorted, by accusing Arnold of various misdemeanours, and demanded that he should be arrested; but not succeeding in this, he published his charges, of which no notice was taken. The total destruction of the American flotilla, on the lake, while under the command of Arnold, exposed him to considerable animadversion; but the gallantry he exhibited is above praise, nor is the prudence of his conduct altogether to be questioned. It is doubtful whether he could have avoided fighting, and it is certain, from the disparity of the two forces, defeat could be the only result of fighting. Congress having, on the 19th of February, 1777, appointed five major-generals, Arnold was mortified to find his name omitted from the list, nor was his indignation diminished when he found that the favoured officers were all his juniors in rank. Washington, who was annoyed at the slight thus passed on a brave officer, did all that he could to soothe him, and wrote to some friends in congress, who, as he informed Arnold, assured him that the omission was unavoidable, as Connecticut had already two major-generals, and congress had resolved that an equal proportion of officers from each state should be appointed. In reply to Arnold's request, that if any charges had been brought against him, his conduct might be investigated before a military tribunal, Washington declared that no such charges had been made; but not satisfied with the reasons on which congress was said to have proceeded, Arnold determined to



address that body himself, and on his road to head-quarters, to obtain permission to do so, fell in with generals Silliman and Wooster, who were in pursuit of a body of British troops that, landing at Compo, near Fairfield, had burnt the town of Danbury, and were in full retreat to the coast. Joining these generals, Arnold took part in an action in which, after a brilliant display of valour, he nearly lost his life, but was rewarded by congress (Journals, 2d May, 1777) with the desired honour of promotion to the rank of major-general. The date of his commission, however, left him below the five major-generals previously appointed. Washington immediately offered him a high command, which he refused, and proceeded to Philadelphia, where he petitioned congress to inquire into his conduct, and to repair the injury it had inflicted on him. The board of war, to whom this petition was referred, entirely acquitted him, and reported that the charges were wholly unfounded, with which his character had been "cruelly and groundlessly aspersed." Although this report was confirmed by congress (23d May, 1777), yet his rank was not restored to him, nor any reparation made him for the manifold injustice of which he complained. On the very day his petition was presented, the well-known Richard Henry Lee, in a private letter, observed: "One plan, now in frequent use, is to assassinate the characters of the friends of America in every place and by every means; at this moment they are reading in congress a bold and audacious attempt of this kind against the brave General Arnold!" At the same time he submitted his accounts to congress, and prayed that they might be examined and passed. They were accordingly referred to a committee, who, we learn from Mr. Sparks (no friendly witness), "delayed making a report," and, in spite of Arnold's remonstrances, "seemed not inclined to hasten it;" while, at the same time, no notice was taken of his reiterated demands to have his rank adjusted. Wearied and disgusted, he at last wrote to congress resigning his commission, but on the very same day disastrous intelligence was received from the army, and also a letter from Washington, recommending Arnold for a post in the northern army, as being "active, judicious, and brave." Arnold on this, in spite of the injuries he had received, withdrew his resignation, and, sacrificing his personal feelings, offered to serve

under General St. Clair, one of the five major-generals who had been promoted over his head. He was rewarded for this exemplary conduct, by a majority of two-thirds of congress voting that his application respecting his rank should not be granted! On this, he begged General Schuyler's leave to retire, but, in obedience to that officer's entreaties and representations, withdrew his request. After having, by an ingenious stratagem, relieved Fort Schuyler, which was closely besieged by the British, Arnold distinguished himself greatly in an action which is usually called the first battle of Behm's Heights. It would appear that General Gates, who had succeeded General Schuyler in his command, and who took no part in the battle himself, prevented Arnold, the greater part of the day, from entering the field; but that officer learning, towards the close of the day, that the action still remained undecided, could be withheld no longer; but, in disobedience of Gates's orders, hastened to the field and secured the victory. (See Col. Varick's Letters, quoted in Sparks's Life of Arnold.) The conduct which Gates pursued on this occasion can only be ascribed to the jealousy he entertained of Arnold's fine military talents, and to this may be attributed the very discourteous manner in which he withdrew from his command a portion of his division, without apprizing him of the fact. This occasioned a quarrel between the two generals, in which high words and angry letters were bandied on either side. If Arnold was indiscreet and intemperate, Gates was insufferably overbearing and arrogant; so much so, that the former demanded and obtained a pass to join Washington at head-quarters, but was induced to delay his departure in order to take part in the second battle of Behm's Heights, in which, holding no command, he conducted himself with more courage than discretion, but still most assuredly the merit of the victory is his. He was severely wounded in the leg, and, while suffering under its effects, was gratified with the announcement that congress had agreed to present him with a commission, giving him rank from the 29th February previous; they, however, rejected an amendment, which was to add to the vote a recognition of "his extraordinary merit." (Journ. 8th August, 1777.) In order to recruit his health, he retired to Newhaven, where he received a letter from Washington, who had previously entreated him to return to the army, forwarding to him

a sword and a pair of epaulettes which he had received, with two other sets, from a French gentleman who had sent them, begging Washington's acceptance of one set, and requesting him to present the others to such gentlemen as he might consider merited them. This sufficiently shows how highly Arnold's services were valued by Washington, who, at the end of the next May, appointed him to the command of Philadelphia, then lately evacuated by the British. This office has been described as one of exceeding delicacy and difficulty, arising as well from the loyal feelings of a large number of the inhabitants, as from the fact, that the respective boundaries of the civil and military powers were not defined, and the course of conduct to be pursued was left, almost wholly, to the discretion of the commandant. A proclamation which, in conformity with a resolution of congress, Arnold issued on entering upon his duties, for the purpose of prohibiting the sale of any goods in the city until it had been ascertained whether any belonged to the king of Great Britain or his subjects, rendered him exceedingly unpopular. Other causes of dispute arose, and the result was, that he soon became involved in hostilities with the president and council of Philadelphia, who at last passed a resolution censuring him for oppressive and disrespectful conduct; they, at the same time, instructing their attorney-general to proceed against him "for such illegal and oppressive acts as were cognizable in the courts of law."

Eight articles of accusation, embodying the charges against him, were laid before congress, who referred them to a committee, by which Arnold was immediately acquitted; but, it having been contended that the Pennsylvanian council, from a misunderstanding which arose between them and the committee, did not produce all the evidence they possessed in support of the charges, it was ultimately determined to refer to a court-martial such articles as were cognizable by such a tribunal. This course, which deserves the severest reprobation, Arnold bitterly exclaimed against, nor were his complaints diminished at the postponement of the court, which was obtained by the council under pretence of collecting the evidence. The three months which had elapsed since the charges were originally preferred, Arnold considered, and with apparent justice, amply sufficient for this purpose. The council also took exceptions to the form of the trial

as proposed by Washington. They were called on, as accusing parties, to substantiate before the court-martial the charges which they had made, but this they were unwilling, but at last consented, to do. The trial was still longer delayed, in consequence of the movements of the British troops; and previous to the occurrence, Arnold having resigned his command at Philadelphia, (18th March, 1779,) formed a design of establishing a military settlement in the western part of New York, a plan approved by the deputation in Congress from that state, and by Mr. Jay, the president. At length the trial took place. On two of the four charges pressed against him he was acquitted; "the other two were sustained in part, but not so far as to imply, in the opinion of the court, a criminal intention." (Sparks.) The first of these last-mentioned charges was, that Arnold, without the knowledge of the commander-in-chief, who was then in the camp, gave a protection to a vessel lying at Philadelphia, then in the hands of the British, authorizing it to enter into any port of the United States. This, although the vessel belonged to Pennsylvanian citizens, was considered irregular. The second charge was, that he had employed new public carriages for the transport of private property, and this, although it was satisfactorily shown to have been done at private expense, and to have in no way impeded the public service, was also considered irregular. For these irregularities the commander-in-chief was directed to reprimand General Arnold. This office was performed by Washington with his characteristic delicacy, (*Complot d'Arnold* et Sir Henry Clinton, Paris, 1816, p. 33;) but Arnold was deeply mortified that his eminent and acknowledged services had not obtained for him an honourable and total acquittal. The non-settlement of his accounts by congress, the indisposition of that body to appreciate his merits, the jealousy of many of his fellow officers, added to the difficulties into which an extravagant style of living had plunged him, all combined to disgust him with the service in which he was engaged. He is said to have used very improper means to extricate himself from his embarrassments, of which certainly the most objectionable was, an application he made to the French envoy, the Chevalier de Luzerne, for a loan of money, in the making of which, it is stated, he laid great stress on the advantages France would derive from binding to her, by the chains of gratitude, a dis-

tinguished American officer. It is likely, however, that Arnold made this application, considering the envoy simply in the light of a private friend; and although such an application deserves to be treated with suspicion, there is nothing to induce a belief that any treason to his party was intended by him. The rejection of this request by De Luzerne left Arnold nothing to hope, except from his joining the standard of his lawful sovereign. To this his attention had been turned previous to his trial. The indignities he had suffered induced him,—availing himself of a correspondence between his wife and Major André, and also through the medium of anonymous letters which he addressed to Sir H. Clinton himself,—to communicate to the British commander important information relative to the republican armies; and having, with some finesse, obtained the command of the fortress at West Point, he commenced those negotiations in which the part that Major André took cost that gallant officer his life. For a full account of these transactions, we refer to our life of ANDRÉ. To the particulars therein stated we need only add, that on the capture of André, Arnold, with some difficulty, escaped to New York, where he was joined by his wife. His defection was rewarded with a colonel's commission in the British service, and the rank of brigadier-general. He raised a corps, consisting of American refugees, and took part in two expeditions, neither of them attended with any very important results. In December, 1781, he sailed for London with his family. There he continued for some time, and afterwards established himself as a West India merchant at New Brunswick. On his return from this place to England, he was engaged in some commercial speculations, in the course of which he had to visit the island of Guadaloupe, where he was taken prisoner by the French, but managed to escape, and returned to London, where he died on the 14th of June, 1801, in the sixty-first year of his age. He was twice married; the second time to the youthful and beautiful daughter of Mr. Edward Shippen, afterwards chief-justice of Pennsylvania, by whom, as well as by his first wife, he had issue. Whatever opinion may be formed of General Arnold's treachery to the republican party, by whom he was employed, this must never be forgotten, that through a career marked by the most brilliant services he received the greatest ill usage. There is no

evidence whatever to show that, as has been asserted, he sold himself to the British—the sum of 6315*l.*, which he received from Sir Henry Clinton, might have been, as he himself declared, compensation for the losses he had received in consequence of his desertion. (*Complot d'Arnold et Sir Henry Clinton.* Sparks's *Life of Benedict Arnold.*)

There were several other distinguished Americans of this name :—

1. *Arnold*, (Josiah Lyndon,) an American poet, was born about 1760, at Providence, and graduated at Dartmouth college in 1788. He superintended the academy at Plainfield, Connecticut, for some time, and afterwards devoted himself to the study of law, and was called to the bar at Providence. He did not, however, pursue his profession, being appointed a tutor in his college. On the death of his father in 1793, he settled at St. Johnsbury, Vermont, where he died. His hasty verses were published after his death.

2. *Arnold*, (Peleg,) who was a delegate to congress under the confederation, was afterwards made chief-justice of Rhode Island. He died at Smithfield, on the 13th of February, 1820, in the sixty-eighth year of his age.

3. *Arnold*, (Thomas,) appointed chief-justice in 1809, and died at Warwick the 8th of October, 1820.

ARNOLDI, (Bartholomew,) was born in Usingen, whence he received the cognomen of Usingensis, under which he appears in the writers of his time. He was an Augustine friar in Erfurt, and was considered one of the most acute philosophers of the age. He, however, never ceased to be a strenuous advocate of the scholastics. Luther being at first one of his disciples, became afterwards familiar with him. Subsequently, Arnoldi entered the theological faculty. When Luther returned, in 1518, from the Erfurt convention, Arnoldi travelled part of the way with him; and he was also present at the famous colloquium of Luther with Jodocus Trutvetter. Luther could never convince Arnoldi, but merely reduced him, by his arguments, to silence. A coldness arose between them, and Arnoldi began to attack Luther and the new doctrine in his sermons, especially in the printed one entitled, *Sermo de Sacerdotio*, of which the consequence was, a long series of controversial writings between him and Culsheimer, Lange and Ægidius Machler. In the year 1526 he left Erfurt, with the rest of the

catholic clergy, and retired to Würzburg, whence he went, in 1530, with the bishop to Augsburg, and was present at the delivering of the Confession. After the catholics had been reinstalled in Erfurt, he returned thither, and died in the convent of the Augustines in 1532. His works are at present very rare, but without intrinsic value. His style of theological controversy was rather distinguished by abuse of the opposite party than argument. It shows the insufficiency of the catholics at that period, that such a man could ever have been considered the most conspicuous champion of their cause. (Moschmann. Rotermundt. Ersch und Grueber, Encycl.)

ARNOLDI, (John, 1751—1827,) an eminent Dutch diplomatist, born at Herborn. By his mother's side he was grandson of the orientalist, Albert Schultens. At the age of sixteen he was admitted among the number of the academicians of his native town, and afterwards studied in the university of Göttingen. After his return to Herborn he obtained the place of secretary to the regency; in 1774 he was appointed auditor of the *chambre des comptes*; and in 1792 exercised the same functions under the regency. After the breaking out of the war of the revolution, he was charged by his sovereign with the entire management of the military business. During the eventful period which followed, he was constantly employed on different diplomatic services. In 1802 he was chosen to form part of the cabinet of the new prince, William Frederic; but after the battle of Jena, and the fall of the family of Orange, he retired from affairs, until recalled into action by the peace of Tilsit. In 1809 he was engaged in an attempt to make a general rising in Westphalia and other parts of Germany, but his efforts were rendered abortive by the successes of the French against Austria. In 1813 the reviving fortunes of the house of Orange enabled him to return to his native country; where, after again filling some of the highest offices in the state, he died on the 2d of December, 1827. Arnoldi was the author of several political tracts, most of them printed in the German journals of the day. (Biog. Univ. Suppl.)

ARNOLDUS DE VILLA NOVA, (1238—1314,) a celebrated physician, named from the place of his birth, a small village in the neighbourhood of Montpellier. He is supposed to have been born about 1238; he studied ten years at

Montpellier, and twenty at Paris, and afterwards travelled through Italy and Spain, visiting all the universities of those countries. In Spain, he made the acquaintance of the celebrated Raymond Lully, who became his pupil. Arnoldus is renowned as a theologian, a physician, an alchemist, and an astrologer. Alchemical and astrological studies were the prevailing follies of the age in which he lived. He imagined that he had discovered the art of transmuting metals into gold, and he carried his confidence in astrology so far as to predict the termination of the world in the year 1335. He incurred the hatred and persecution of the inquisitors of the faith, was denounced as a heretic, and obliged to quit Paris. The faculty of theology condemned fifteen positions which he had advanced, and the whole of which may be considered to be fairly embraced in the following:—"That the works of mercy, and the services rendered to humanity by a good and wise physician, are more acceptable to the Deity than all the pious works of the priests, their prayers, and even the holy sacrifice of the mass." These reflections upon the monks and the mass, were doubtless sufficient to incur the animosity of the priesthood. Arnold took refuge in Sicily, and there enjoyed the protection of Frederic, king of Arragon, and Robert, king of Naples. By the former he was employed in some diplomatic matters. His retirement terminated upon the illness of Pope Clement V., who required his professional attendance at Avignon, and in his voyage to the pope he perished by shipwreck, in the year 1314, at the age of seventy-six years. His remains were interred at Genoa. In such high estimation was Arnold held by the pope, that, upon occasion of his death, he advertized for a book on the Practice of Medicine, which Arnold had promised to him, and even fulminated an excommunication against any one withholding it from him.

The fame of Arnold must rest upon his chemical discoveries, not upon his medical reputation. His medical works are not remarkable either for their style, or the subject matter of them, and do not merit consideration. His Commentary on the celebrated Schola Salernitana constitutes his chief and best production of this kind, and was composed during his retreat in Sicily. See JOHN OF MILAN.

Chemistry may be said to owe much to the labours of Arnold, since to him we are indebted for the discovery of the sulphuric, the muriatic, and the nitric acids. The

sulphuric acid he found to be a menstruum capable of retaining the sapid and odoriferous principles of various vegetable substances, and from this discovery have issued the numerous spirituous solutions so commonly used as tinctures in medicine, and as cosmetics. The essential oil of turpentine was also discovered by Arnold, and he is said to have been the first to give any regular scientific details of the process of distillation. Arnold was a doctor of physic of Montpellier, and for some time regent of the faculty at that university. His works have been collected together, and published in one volume folio, at Lyons, in 1504, in 1509, and in 1520; at Basle, in 1515 and in 1585; at Venice, in 1514, &c.; and a Life of Arnold, by Symphorien Champier, is prefixed to the Basle edition of 1515, which has also the notes of Jerome Taurillus; and another Life was published in 1719, at Aix, by Haitze, under the name of Peter Joseph.

ARNOLF, or ARNOUL, a Milanese historian, lived at the end of the eleventh century. His History of Milan extends from 923 to 1077, and is remarkable for its accuracy. It is included in the great collection of Muratori, and it will also be found in Leibnitz, *Rerum Brunsvic. Scriptores*, tom. iii. and in the *Thesaurus Antiq. Ital.* of Burmann. (Biog. Univ.)

ARNOLFINI, (Giovanni Attilio, 1733—1791,) an Italian engineer of much merit. He was a native of Lucca, and in an official employment given to him there, he was very useful in forming canals, and in other applications of hydrostatical knowledge, both in the Tuscan territory and elsewhere. La Lande, in his *Journey in Italy*, speaks most highly of his talents. (Tibaldi, i. 14.)

ARNOLFO, (di Lapo,) an architect and sculptor, born at Florence in 1232, deceased 1300. He inherited the talents of his father Lapo, who being employed upon the most important buildings of his time, was enabled to instil into the mind of his son the soundest principles of architecture then known, both as to theory and practice. One of the first works of Arnolfo was the outer line of the city walls of Florence, to which he added towers. He designed the Piazza Or San Michele, the church of which consists of an imposing square building, with the upper part occupied as the archivaria. The boldest features in this striking mass are the windows, twenty feet wide, with circular heads, and the tracery filled up with a bastard Gothic. He was also architect

of the Piazza dei Priori, la Badia, and of the church of Santa Croce, in which is his portrait painted by Giotto. These and other edifices procured him the distinguished privilege of being elected a citizen of the republic, and pointed him out as well worthy to carry into effect the intention of the Florentines, to erect the largest church in the world to the honour of Santa Maria dei Fiori in the centre of their city, and occupying the site of a vast number of smaller churches. The powers of Arnolfo must be measured not by the standard of edifices erected since his time, and to which his genius gave rise, but by comparing the state of architecture as he found and left it. He cast aside all the puerilities of the corrupt German Gothic, which had previously prevailed in Italy but had there found an uncongenial soil, and he adopted a broad and vigorous style of composition, dividing his mass into simple and imposing parts. The church of Santa Maria dei Fiori at Florence is too well known to require a lengthened description in this place. Its form is that of a Latin cross, the east end and ends of the transepts being polygonal. The construction was of the most solid nature, so that when Arnolfo died, having completed the church only up to the tambour of the projected cupola, Brunelleschi found the walls, piers, and foundations, so substantial as to enable him, without apprehension, to proceed with his own design for completing the fabric. Arnolfo had not studied the ancient monuments of Roman art; he was, consequently, not acquainted with those resources of decoration, which, if introduced in this monument of his genius, would have saved the interior from that chilling and poverty-stricken nudity which now is so apparent, when we compare it with churches of more recent times. But when we consider the vicious style of the period, which Arnolfo had to combat and avoid, the faults into which he might so naturally have fallen, but which he escaped, it must be acknowledged that for simplicity of arrangement, breadth of effect, and scale of parts, he deserves to be mentioned among those distinguished men, to whom modern architecture is under great obligations. (Quatremère de Quincy. *Dictionnaire d'Architecture*. *Milizia Memoria degli Architetti*. Vasari.)

ARNOUL, (Réné,) a French poet, born 1569, died 1639. His only work is *L'Enfance de René Arnoul*, Poitiers, 1587, which is very rare. (Biog. Univ.)

• ARNOUL. See ARNULF.

**ARNOULD**, of **ROTTERDAM**, (Arnoldus Rotterodamensis,) a divine of the fifteenth century, whose family name was Gheilhoven; died in the monastery of Groenendaël, near Brussels, in 1442. His principal work is entitled, *Gnotosolitos, sive Speculum Conscientiarum*. Brussels, 1476. (Biog. Univ. Suppl.)

**ARNOULD**, (Joseph, 1723—1798,) was a member of the Royal Academy of Nancy, and an ingenious horologist and mechanist. (Biog. Univ. Suppl.)

**ARNOULD**, (whose real name was Jean François Mussot, 1734—1795,) a French comic actor, and manager of the theatre l'Ambigu Comique in Paris, was the author of a great number of theatrical pieces, and is numbered among those to whom pantomime owes its birth in France. (Biog. Univ. Suppl.)

**ARNOULD**, (Ambroise Marie, born 1750, died 1812,) was a member of the Council of Ancients in 1798, and afterwards of the Five Hundred. He held the office of maître des comptes, and was a counsellor of state under Napoleon. He wrote some works on Commerce and Finance. (Biog. Univ. Suppl.)

**ARNOULLET**, (Balthazar,) a French engraver on wood, who resided at Lyons, and who, according to Papillon, executed a large woodcut of the town of Poitiers. (Bryan's Dict. Suppl.)

**ARNOULT**, (N.) a French engraver, who flourished about the end of the seventeenth century, and acquired some reputation by his portraits of the persons about the court, dressed in the fashions of the time. In this style there are a set of six figures in folio, engraved in 1683 and 1684. Besides these there are, amongst others, prints of fashions as follow: Madame la Marquise d'Angeau at her toilet, folio; Pride; the Four Seasons, represented by figures in the fashionable dresses of the period. He engraved also a portrait of Mathieu de Montreuil, 8vo; but all are executed in a poor, coarse manner, and are very deficient in taste. (Heineken, Dict. des Artistes. Strutt's Dict. of Eng.)

**ARNOULT**, or **ARNOULD**, (Sophie, 1740—1802,) a very eminent French actress, was born in Paris of respectable parents, her father keeping an hôtel garni. She made her first appearance on the 15th of December, 1757, at the opera in that city, where she played the principal parts, until her retirement from the stage in 1778. She is said to have been greatly praised by Garrick when he visited Paris; and was celebrated by

Dorat in his poem of *La Declamation*. This lady was no less noted for her wit than for her eminence as an actress; and was equally notorious for the extent and variety of her amours, and the exalted rank of her lovers. Many of her bon mots are preserved in the *Biographie Universelle*, and in the *Biographie Nouvelle des Contemporains*; in the former of which the date of her birth is given as the 14th of February, 1744, and the year of her death is dated as 1803. As, however, she appeared on the boards in 1757, it is most likely that the date at the commencement of this article is correct. (Biog. Nouv. des Contemporains. Biog. Univ.)

**ARNOULT**, (Jean Baptiste,) an ex-Jesuit, born 1689, died 1753, was the author of a Collection of Proverbs, a scarce book, Besançon, 1733, published in the name of Antoine Dumont; and some other works. (Biog. Univ.)

**ARNOULT**, (Charles, born 1750, died 1793,) a French advocate of Dijon, and a member of the states-general. (Biog. Univ. Suppl.)

**ARNOUX**, (Jean,) a French Jesuit, was appointed confessor to Louis XIII. in 1617. He died in 1636, after having suffered for some time under the delusion of believing himself to be a cock. He was the author of several books. (Biog. Univ. Suppl.)

**ARNOUX**, or **ARNOULX**, (François,) a French ascetic writer in the seventeenth century. The titles of two of his works may be given — *Les Etats Généraux convoqués au Ciel*, Lyons, 1628; *La Poëse Royale du Paradis*, *Ibid.* 1635. (Biog. Univ. Suppl.)

**ARNSTEIN**, (von,) a banker in Vienna, and one of those many private individuals, who in this century have acquired princely fortunes. He stood, for many years, at the head of the principal national enterprises of Austria, such as the national bank, steam navigation, &c. Although a Jew, he had been raised to the dignity of a baron. Being possessed of liberal sentiments, and a cultivated mind, his house in Vienna was for many years the general rendezvous of men of letters, artists, &c., of whom he was a generous patron. He died towards the end of 1839, at an advanced age. (*Allgem. Zeitung.* 1839.)

**ARNTZENIUS**, (John,) a learned philologist, born at Wesel, in 1702, died in 1759; was appointed in 1728 professor of history and rhetoric in the Athenæum of Nimeguen; and in 1742 suc-

ceeded Burmann in his chair at Francker. He had been at Utrecht the pupil of Drakenborch and Duker, and at Leyden, of Burmann and Havercamp. Besides several dissertations, he published editions of Aurelius Victor and Pliny the younger.

**ARNTZENIUS**, (Otho,) brother of the preceding, born 1703, died 1763, was professor of polite literature at Utrecht and other places, and author of some works.

**ARNTZENIUS**, (John Henry,) son of John Arntzenius, was born in 1734; he followed the studies of his father and uncle, and became professor of law at Utrecht, where he died in 1797, leaving various works.

**ARNU**, (Nicholas,) a French Dominican, born in 1629, died 1692, professor of metaphysics at Padua. He wrote, *Clypeus Philosophiæ Thomisticæ*, Pad. 1686, and a Commentary on the *Summa* of St. Thomas.

**ARNULF**, the emperor, succeeded Charles-le-Gros, his uncle, and was grandson of Louis-le-Germanique. He died in 899, at Ratisbon, and was succeeded by his son Louis IV. (Biog. Univ.)

**ARNULF** or **ARNOLPH**, of CALABRIA, a chronicler of the tenth century, wrote an account of his country from 903 to 965. (Biog. Univ.)

**ARNULF**, (St.) archbishop of Metz in 611, was one of Clotaire's most able ministers. On retiring from the court, he shut himself up in a monastery near Remiremont, where he died in 640 in the odour of sanctity, after living the life of a hermit for forty years. His remains were transported to Metz. (Biog. Univ. Suppl.)

**ARNULF**, archbishop of Rheims, was a natural son of Lothaire, king of France, and succeeded Adalbaron in January 988, while still very young. His opposition to the policy of Hugh Capet caused him to be accused of having revolted against his sovereign; and in 991 a council assembled by the king's order condemned and deposed him, and gave his see to the famous Gerbert, (see GERBERT.) The pope, however, was not satisfied at this proceeding; and in another council, ordained that Arnulf should be restored, which was not done till after the king's death, and Gerbert was himself raised to the supreme pontificate. Arnulf retained his bishopric till his death in 1021, or, according to others, 1023. The writings of Arnulf are lost,

and nothing is left of him but a few official acts, which he composed. (Hist. Lit. de Fr. vii. 245.)

**ARNULF**, monk of St. André at Avignon, a writer of the eleventh century, who has left a brief chronicle brought down to the year in which he wrote, (A.D. 1026), a short martyrology, a tract on Weights and Measures, and some others. (Hist. Lit. de Fr. vii. 251.)

**ARNULF**, bishop of Orleans, the most learned and eloquent prelate of the Gallic church at the end of the tenth century, who was consecrated to that see about 986. He was a great opponent of Abbo of Fleuri. He crowned Robert, the son of Hugh Capet, in 988. A few years before he had rebuilt his cathedral, in which this ceremony was celebrated, and which had been destroyed by fire. In 991, he was the most active prelate in the council which deposed Arnulf of Rheims. He died about the end of the century, but the exact date is uncertain. His works now preserved, are the Acts of the Council in 991, and a treatise *De Caritagine*. (Hist. Lit. de Fr. vi. 521.)

**ARNULF**, a French monk, nearly related to the counts of Champagne, who was made abbot of Lagni, in the diocese of Paris, in 1066. He travelled into Italy in 1078, and on his return brought into France the relics of St. Thibaud, archbishop of Vienne. He is said to have been the author of a *Life of Furseus*, supposed to be the same as the one printed by Mabillon and the Bollandists. (Hist. Lit. de Fr. ix. 290.)

**ARNULF**, abbot of St. Martin de Troarn, in the diocese of Bayeux, a friend of St. Anselm. He was elected abbot in 1088 or 1089. His writings are spoken of by old writers, but do not appear to be preserved. Richard des Fourneaux dedicated to him his Commentary on the Ecclesiastes. (Hist. Lit. de Fr. ix. 519.)

**ARNULF**, a Flemish preacher, remarkable for his austerity and learning, who preached the crusade through France and Germany in the twelfth century. He went with the army which was directed against the Moors in Spain, and leaving England with the numerous fleet employed in that expedition, was present at the taking of Lisbon, 11th October, 1147, and wrote an account of the siege, which is printed in the first volume of the great collection by Dom Martenne.

**ARNULF**, bishop of Lisieux, one of the distinguished prelates of the twelfth century, was born in the earlier years of



that century in Normandy. He was made bishop in 1141, and was long at enmity with Geoffrey duke of Normandy, who had been offended by the election of a bishop, who was not recommended by himself. He accompanied Louis le Jeune in his crusade; and after his return and the death of Geoffrey, he was in great favour with his son, both as duke of Normandy, and afterwards when he came to the crown of England as Henry II. He took part with the king, and supported him with his advice, in his quarrel with Thomas à Becket, (see BECKET.) After having resigned his bishopric, Arnulf retired to the abbey of St. Victor at Paris, where he died, Oct. 31, 1185. Arnulf was remarkable for his learning and his magnificence. Those of his works which are preserved are not numerous: they consist of a considerable number of letters, of a Defence of Pope Innocent II., of three Sermons, and of some Latin Epigrams, which exhibit the elegance of that age, so rich in Latin poets. In one of the epigrams, he mentions the reputation for poetry which he then enjoyed:—

"Olim me celeberrimam Normannia tota poetam  
Duxit, vixque dabat Gallia tota parem."

A longer account of his works will be found in the Hist. Lit. de France, xiv. 365.

ARNULF, or ERNULPH, a French monk, who was invited over to England by Lanfranc, archbishop of Canterbury. He was made successively prior of the monastery of Canterbury, abbot of Peterborough, and bishop of Rochester. He attained the last dignity in 1115, having succeeded Radulphus, who was removed to the see of Canterbury. He was the author of the *Textus Roffensis*, a work relating to the foundation, endowment, charters, and other things belonging to the cathedral of the church of Rochester, and which is still preserved in its archives. This work was printed in 1769, by Mr. Thorpe, in his *Registrum Roffense*. There are extant also of his—*Libellus de Incestis Conjugiis*, and *Epistola Solutiones quasdam continens ad varias Lamberti Abbatis Bertiniani Quæstiones*, præcipuè de Corpore et Sanguine Domini. (Biog. Brit.)

ARNWAY, (John, D. D.) a divine, who was a strenuous assertor of the cause of king Charles I. against the parliament, and author of a tract, printed at the Hague, in 1650, entitled, *Tablet, or Moderation of Charles I. Martyr*, with an *Alarum to the Subjects of England*, which was reprinted at London in 1661.

He was born in Shropshire, studied in St. Edmund's Hall, Oxford, and was made, in 1642, archdeacon of Lichfield and Coventry. He suffered much in the Civil Wars; and on the ruin of the king's cause, removed to the Hague, and from thence to Virginia, where he died about the year 1653. (Wood's *Athenæ*.)

AROMATARI, (Giuseppe degli,) an Italian physician, born about 1586. He obtained the degree of doctor of medicine at the age of 18, and soon after took up his residence at Venice, where he practised physic for upwards of 50 years. He published some tracts on literary subjects, but he is most distinguished for his opinions on the generation of plants. In 1625 he published a treatise entitled *Disputatio de Rabie Contagiosa*, to which was prefixed a letter addressed to Bartholomew Nanti on the subject of the generation of plants from seeds. This was afterwards printed among the *Epistolæ Selectæ* of G. Richt, Nuremberg, 1662, 4to. It was also translated into English in the *Philosophical Transactions*, No. ccxi., and reprinted with Jungius's works, in 1747, at Coburg. His indifferent health, and the pains and anxieties attendant on it, prevented him from pursuing and following out his ingenious speculations, and they were too far above the knowledge and the method of reasoning of his age to be taken up and followed out by others in his time. (Univ. Biog.)

AROMATARI, (Dorothea,) a celebrated embroidress of pictures, a Venetian lady, who lived in 1660, and who is said by Boschini to have produced with her needle those beauties which the finest and most diligent artists exhibited with the pencil. In this particular art she is said to have been unrivalled. (Lanzi, *Stor. Pitt.* iv. 182.)

AROUET, (René,) a notary of St. Loup, a small town of Poitou, was born there in 1440. He was an ancestor of Voltaire. He wrote several works, which he never could be prevailed upon to publish, and had a considerable reputation in his province. The family of Arouet continued to reside at St. Loup until the grandfather or the father of Voltaire went to reside at Paris. (Biog. Univ. Suppl.)

ARPA, (Moezz-ed-deen Arpa-Khan,) the tenth sovereign of the Mogul dynasty founded in Persia by Hulaku, was placed on the throne by the nobles, A.H. 736, A.D. 1335, on the death of Abou-Said without issue. He was not a direct descendant of Hulaku, but of a collateral line, derived from his brother Arik-Boga.



The dying words of Abou-Said, who had declared that none of the existing race of Hulaku were equal to the weight of empire, were, however, held by the chiefs to justify his elevation, and he strengthened his title by marrying Sati-beg, the sister of the deceased monarch. Arpa is said to have been a religious and beneficent prince, but he was inadequate to sustain the falling monarchy; and some ill-timed acts of severity having alienated the turbulent nobles, Moussa-Khan, grandson of Baidu, a former sovereign, was set up in opposition by the governor of Diarbekr. Arpa was taken prisoner, and being delivered up to the sons of Mahmood-Ainju, whom he had put to death, suffered retribution at their hands, May 15, 1336, after a reign of scarcely more than five months. (Habib-es-Seir, in Price's Mohammedan Dynasties, ii. 674-7.)

ARPAD, the founder of the kingdom of the Hungarians. It was in the ninth century that a tribe of the Huns, on the Caucasus, calling themselves Magyars, and most probably prompted by some traditions of Attila's exploits, resolved to invade Pannonia a second time. They elected Salmutz (Almus) their duke, and it was agreed upon, that this dignity should remain hereditary in his family. Almus conducted his hordes over the Wolga and Dnieper, to the foot of the Carpathes, where he was succeeded, in the year 886 (or 889, or 892), by his son Arpad. The chiefs having promised allegiance to him, he was, according to the custom of the Magyars (Chazares), lifted upon a shield. Shortly afterwards, Arpad separated his army into seven divisions of 20,857 men each (Deguignes), over which he placed subordinate chiefs. Ound and Retel conquered the districts of Ugatsch and Szatmar; Borsau parts of what is now called the Borschod country; Tosu and Szabales laid waste the country between the Theiss and Köres. Other hordes took possession of the lands about the Danube, the Gran, and the Waag, and, near Neutra, hanged the Slavian chief, Zobor, on a mountain which is yet called Zobor. Arpad himself, with the main body of his army, went from Ungwar to the Bodrog, and defeated the Bulgarian duke, Salan, even after the latter had obtained assistance from the Greek emperor, Leo, and he deprived him of his lands. After such exploits, Arpad held in the year 893, near the lake Kirthilto, at a place where, afterwards, the convent of Szermonostor was erected, and where now

the village of Pusztaszer stands, a consultation with his waywodes, in which laws for the general management of his kingdom were framed, and a sort of codex laid down—which was the groundwork of the subsequent constitution of the realm of Hungary. When the Greek emperor Leo got at war with the Bulgarian king Simeon, he sought the assistance of Arpad, who sent an army over the Danube, but they ended by betraying the emperor, whom they besieged in a little town (Mundraga—Alba Bulgarorum), and forced him to swear allegiance and to pay a tribute to Arpad. This army united afterwards with another, and made incursions into Slavonia, Dalmatia, and Croatia, and subdued the whole of Croatia in the year 895. In the mean time, the king of Bulgaria, to revenge the reverse he had met with, united his strength with the Patzinazites, invaded Atelkusu, and dispersed the Magyars in the year just mentioned. Arpad retreated with his waywodes to the island of Gepely (Tschepele), formed by two branches of the Danube; whence, the following year, he sent his generals, Zuard, Kadusa, and Bayta, towards the Temesch, Transylvania and Wallachia. After having collected another army under his own command, he went to Old-Ofen, where, according to the custom of those times, he abandoned himself with his waywodes, for several weeks, to all sorts of convivial hilarity. The next year was spent in subduing the Marahane Selaves, who had received considerable assistance from the German-Roman emperor. After a few uncertain contests, he defeated them entirely, near Tolna, and having taken possession of the whole surrounding country, returned, at the close of 896, to Old-Ofen, which from that time became the metropolis of Hungary. About the same period, the Magyars conquered the whole country between the Gran and the Waag. Their progress was stayed for a while by the emperor Arnulf, whose army entered Moravia in 899. On his death, Arpad prepared to extend his conquests to the right bank of the Danube, and occupied, about A.D. 900, that part of Pannonia which is called Interamnnensis. The Magyars then extended their invasion to Germany and Italy. On the banks of the Brenta, they defeated an Italian army, of which 20,000 are said to have remained on the field of battle. In 900 and 901, their progress was arrested by the arms of duke Luitpold (Leopold), of

**Bávaria.** Still, however, the Magyars carried on their depredations in other quarters, though, during his latter years, Arpad did not lead them in person. In 905 the aged warrior nominated his son Soltan to be his successor, and had him proclaimed by the waywodes and nobles. He died in 907, and was buried with much ceremony at the source of a small rivulet near Stuhlweissenbourg (according to others, near Old-Ofen). His name is still revered by the people, and lives in the strain of Magyar popular poetry. Arpad's dynasty reigned until 1301, when the last of the race, king Andreas III., died by poison. (Deguignes, *Hist. Gen. des Huns*. Fessler. Schneller, *Gesch. v. Ung.* Ersch und Grueber, *Encycl.*)

**ARPAJON**, (Louis, marquis of Severac, duke of,) a French general, who distinguished himself in the wars of the reign of Louis XIII. In 1645, when the sultan Ibrahim threatened Malta, D'Arpajon raised a large body of troops, and went to assist the knights. When the danger was over, the grand master, with the consent of his council, conferred many honours and privileges upon him, and, among others, the right that one of his sons or descendants should for ever be enrolled a knight from the time of his birth, and be made a grand cross at the age of sixteen. In 1651 he was created a duke by Louis XIV. He died at Severac in 1679. (Biog. Univ.)

**ARPAJON**, (Louis, marquis of,) grandson of the preceding, was a distinguished general in the wars of Louis XIV. He died in 1736. He left an only daughter, who was married to a son of the duke of Noailles, and who transmitted the Maltese privilege mentioned in the life of the duke of Arpajon to that family. (Biog. Univ. Suppl.)

**ARPE**, (Pierre Frederic,) was born in 1682, at Kiell, in Holstein. He was professor of law at Kiell, but left it and retired to Hamburg, to give himself entirely to literary pursuits. He died in 1748. He wrote, among other works—1. *Apologia pro Cæsare Vanino*, Rotterdam, 1712, a bold undertaking, and which made much noise at the time. 2. *Theatrum Fati, sive Notitia Scriptorum de Providentia, Fortuna, et Fato*. 3. *De Prodigiis Naturæ et Artis Operibus, Talismanes et Amuleta dictis*. Hamburg, 1712. 4. *Feræ Æstivales, sive Scriptorum suorum Historia Liber singularis*. Hamburg, 1726. An account of all his writings, printed and in manuscript. 5. *Themis Cimbrica*. Hamburg, 1737. He

was a man of great learning and vast memory, but he threw them away upon trifling researches. (Biog. Univ. Suppl.)

**ARPINO.** See JOSEPHIN.

**ARPINO**, (Il Cavaliere d'.) See CESARI.

**ARQUIER**, (Joseph,) an eminent dramatic composer and player on the violoncello, who was born at Toulon in 1763, and died at Bordeaux in 1816. (Biog. Univ. Suppl.)

**ARRAÍZ**, (Amador, 1560—1600,) one of the classic writers of Portugal, born at Beja, in the province of Alentejo. At the age of fifteen he entered the order of the Carmelites, and while still young, acquired much reputation by the elegance of his sermons. Dom Henry made him, in 1578, bishop of Tripoli, and Philip II. gave him the bishopric of Pontalegro in 1581. This he resigned in 1596, and spent his latter days in the monastery of Coimbra. He is best known by his *Ten Moral Dialogues*, composed in imitation of Plato, which were printed at Coimbra in 1589. (Biog. Univ.)

**ARRAS**, (Mathias von,) a native of France, who was invited by John of Bohemia to Prague, as his architect, in 1344, to complete the cathedral of that city, which, however, was not finished till 1385, some years after his death. He also superintended the erection of the Karlstein, begun by Karl IV. in 1348, which edifice still remains for the most part according to the original, notwithstanding the alterations it underwent in the time of Rudolph II. It was completed by Arras in seven years, and he is supposed to have died very shortly afterwards.

**ARRAULT**, (Charles,) an eminent French advocate, who was born in 1643, and died in 1718. (Biog. Univ. Suppl.)

**ARRE**, a Swedish engraver, by whom we have the portrait of Thorstan Ruden, Epis. de Sinkoping, in the form of a medallion. (Strutt's Dict. of Eng.)

**ARREBOE**, (Andreas,) bishop of Drontheim, in Norway, during the reign of Christian IV. of Denmark. His reputation rests chiefly upon his poetical talents, which were so great, that he has been called the first Danish poet who wrote elegantly in his own language. His rhythmical version of the Psalms, and a poetical picture of the Six Days of Creation, are still held in reputation in Denmark; besides many pieces on secular subjects. He was deposed from his episcopal office in 1622, at a judicial assembly held at Bergen, in which the king presided in person, for his irregular

life and openly scandalous demeanour. It was also made part of the charge against him, that he had refused to appear before a lay-court when summoned to do so at Drontheim; "thereby openly affronting the authorities of that city without cause assigned." He afterwards discharged the duties of the clerical office decently and without blame, at Werdniborg.

**ARREDONDO**, (Don Isidoro, 1654—1702,) an eminent Spanish painter, born at Colmenar de Oreja, was first a scholar of Joseph Garcia, and afterwards studied under Francisco Rici. He painted history with great reputation; and on the death of Rici was appointed painter to Charles II. of Spain. One of his principal works was a large picture of the Incarnation, which Palomino, who describes several of his productions, mentions as a very grand composition. (Bryan's Dict.)

**ARRHENIUS**, (Claudius,) royal historiographer of Sweden, was born at Linköping, of a family originally German. His studies, commenced in the public school of his native place, were afterwards prosecuted at the university of Upsal. Here his favourite subject was history; but he made considerable progress in other branches of learning, and his poetical compositions were not without merit. At the age of thirty he took the charge of a young Swedish nobleman, the count Gabriel Oxenstierna, and accompanied his pupil on his foreign tour; on his return from which, he was appointed tutor in the academy at Upsal, and afterwards (in 1667) professor of logic and metaphysics. In the following year he was chosen professor of history, a post which he filled with the greatest credit and ability for nineteen years; so that, according to the testimony of a Swedish author (Gezelius *Biographiskt Lexicon, voc. "Oernhielm,"*) the history of his native country, which before this time was involved in obscurity, was brought to light by his diligence. The college of antiquities was founded during his professorship, in which he was appointed assessor in 1669; and ten years afterwards, he received the appointment of royal historiographer. The duties of this office he discharged with extraordinary diligence, perusing and collecting documents of all kinds bearing upon Swedish history: of these he formed a larger collection than any one had ever possessed before him. In 1687 he resigned his professorship, and received

the appointment of librarian to the university. In 1684, he was ennobled by the name of Oernhielm (under which name he is more frequently mentioned in biographical works,) retaining the arms of his family with some additions. He wrote—a Life of Anscarius, the first archbishop of Hamburg; the Ecclesiastical History of the Swedes and Goths, in four books; the Life of Ponti de la Gardie; and left behind him in MS. a Latin and Swedish translation of the History of the Goths and Lombards in Italy, by Emanuel Thesaurus; a collection of Letters from the Romish See to the Kings, &c. of Sweden; a History of the Swedish Martyrs and principal Ecclesiastics, and of the Foundation of the principal Swedish Monasteries; a Sueo-gothic Chronology from the earliest Times; and a Latin translation of Pyrrhi Ligorii *Fragmenta de Vehiculis*. A little before his death, count Eric Dahlberg received from the king a grant for the preparation of a work in 3 volumes, containing plates of the Swedish towns, castles, churches, and other remarkable buildings, for which the descriptions were to be furnished by Oernhielm; but his death put a stop to this undertaking. This event took place at Stockholm in 1695. A funeral oration was pronounced over him by Petrus Lagerlöf, which has been printed.

**ARRHENIUS**, (Jacob,) the brother of Claudius, was born at Linköping, in 1642. He came to Upsal in 1663, and was first amanuensis and afterwards notary in the college of Antiquities, established there in 1668. In 1680 he was made administrator, and afterwards professor of history in the college of Upsal. In his capacity of administrator he greatly improved the finances of the college, applied them to the increase and improvement of the building, and was the founder of the new library there. In 1716 he gave up his professorship to his son Laurentius, and lived as an honorary member of the academy, and senior of the academic consistory. He died in 1725. Besides many disputations on historical subjects, he wrote a treatise—*De Patria et ejus Amore*; compiled a Collection of Psalms; and translated and composed many of the Psalms in the Swedish authorized version.

**ARRHENIUS**, (Laurentius,) son of the preceding, and his successor in the historical professorship of Upsal. His works consist of dissertations, chiefly historical.

ARRHIDEUS, the natural son of Philip, was placed on the throne by the Macedonians, after the death of Alexander the Great, in 321 B.C. He fell into the hands of Olympias, who put him to death in 315 B.C. He was a weak prince, and always governed by others.

ARRIA, 1. wife of Cæcinnus Pætus. For taking part in the revolt of Camillus Scribonianus, (Sueton. in Claud. 13, and 35; Dio, lx. 15,) Cæcinnus was sent from Illyricum to Rome, and condemned to die. Arria plunged a dagger into her breast, and presented it to her husband with the long-remembered words—"My Pætus, it hurts not." (See Martial. Epp. i. 14.) Pliny the younger, however, who heard from Fannia, the granddaughter of Arria, many particulars of her history, esteems this an inferior instance of the heroism of Arria's nature, (see Epp. iii. 16, compared with vi. 24,) and he prefers the following. Her husband Cæcinnus, and her son, were both, apparently, dying. The son died; and Arria, with an unchanged countenance, continued her attendance upon the survivor, replying cheerfully to his inquiries for his son,—"He sleeps, or has taken food, and is recovering." Even the preparations for the funeral were concealed from Cæcinnus; and when her grief became too powerful to control, Arria left the chamber to weep unseen. After the death of Scribonianus, Cæcinnus was seized and forced on board a ship to be carried to Rome. Arria entreated the soldiers to allow her to accompany him, saying, "For a consular senator you will have to provide slaves to prepare his food, to dress, and wait upon him. I will perform all their services." When this was denied her, she hired a small fishing-boat, and crossed the Adriatic with the galley that conveyed her husband. And when Junia, the widow of Scribonianus, to procure some mitigation of her own sentence, offered to give further information respecting the revolt,—"Do you then continue to live," observed Arria, "in whose lap Scribonianus expired?" To the entreaties of her son-in-law Thræsea, who asked her, "Would you then, were I condemned, wish your daughter to die with me?" She replied, "Aye, had she lived with you as long and as harmoniously as I with my Pætus." To those who watched her she said, "Your pains are fruitless; you may keep me from an easy death, but not from dying." And with these words, she leaped from her seat, and dashed her

head against the wall of the chamber. When her sense returned, Arria remarked, "I told you, that if you prevented me from an easy way of dying, I would find out a hard one."

2. Arria, daughter of the preceding. Upon the condemnation of her husband, Thræsea Pætus, she wished to imitate her mother. But Thræsea enjoined her to live for the sake of their only daughter, Fannia. (Tacit. Ann. xv. 34.) She was sent into exile after Thræsea's death, (Plin. Epp. ix. 13,) and returned to Rome with her daughter Fannia, after the death of Domitian. Her daughter Fannia was the wife of Thræsea Pætus, put to death by Nero, (Tacit. Ann. xvi. 34;) and Anteia, her granddaughter, was married to Helvidius the younger. (See Pliny, Epp. l. c. and Dio. vii. 30. Tacit. Agric. 45, et ibi Lips.)

3. Arria Fadilla, mother of the emperor Antoninus Pius.

ARRIAGA, (Rodrigo de, 1592—1667,) of Logroño, a Jesuit, taught philosophy at Valladolid, theology at Salamanca, and subsequently at Prague in Bohemia, where he ended his days. He published lectures in both these faculties. His opinions on matters unconnected with religion were not settled; he was more fond of destroying other systems than of erecting one of his own; hence he is rather a favourite with Bayle.

Two other persons of this name occur in the literature of Spain.

1. *Gonsalvo*, (d. 1657,) a Dominican friar of Burgos, published Lives of St. Thomas Aquinas, and Zaycano.

2. *Pablo Josef*, a Jesuit, and missionary to Peru; who, having for some time governed the college at Lima, perished at sea in 1622. He wrote several religious books, the best of which is, *On the Means of Extirpating Idolatry*, and of bringing the Indians to the Knowledge of the Truth.

ARRIAN, who assumed the pænonem of Flavius, when the emperor Adrian made him a citizen of Rome, about A. D. 124, was born at Nicomedia in Bithynia; where, says Photius, who, in Cod. 93, quotes from the Bithynica, a lost work of Arrian, the young Xenophon, (as he calls himself in the still extant *Cynegetics*), was a priest of Ceres and Proserpine, the tutelary deities of his native place. At once the pupil and friend of Epictetus, as Xenophon had been of Socrates, he chose to perpetuate not merely the substance of conversations the philosopher held with himself and others,

but, as far as he could, the very words, as he tells us in his letter to Lucius Gellius. Of these Memorabilia, which extended to eight books, says Photius, only four have been preserved, unless it be said that the *Enchiridion* of Epictetus, still extant, forms another portion of the same work; while the fragments of the *Homilies* to be found in Stobæus, and the *Discourse* alluded to in Aulus Gellius, xix. 1, are to be referred probably to the twelve books of *Homilies*, or *Discourses*, mentioned by Photius; of which the one detailing the life and death of Epictetus, perhaps formed a part; for Simplicius, in his preface to the *Enchiridion*, says that Arrian arranged the discourses of his master in books of many lines. Like his prototype, he sacrificed to Mars as well as Minerva, and was appointed by the emperor Adrian prefect of Cappadocia, where he signalized himself in the war against the Alani and Massagetæ; and we are told that such was the fear felt by the barbarians of his talents, that the Scythians under Pharasmanes, who had committed great havoc in Media, did not dare to attack the province under his command. In the language of Mr. Dansey, the learned, faithful, and elegant translator of Arrian's treatise on *Coursing*, Lond. 1831, not only is there a similarity in the lives and tastes of Arrian and Xenophon, but even in the frame of their minds. The same excellences and the same weaknesses existed in both; the same patient and unerring virtue; the same kind and generous feeling; the same credulous regard to celestial admonitions, with a proportionate degree of the purest heathen piety. Arrian's principal work—the Expedition of Alexander—though composed in an age when genius and taste were on the decline, is not unworthy of the best period of Attic literature; and his Indian history, written in the Ionic dialect, and in imitation of Herodotus, is one of the most curious fragments that have come down to us. Though he did not, like Xenophon, take any part in the scenes he describes, yet, like Thucydides, he did not fail to apply to the most trustworthy sources for information, and he thus presents a singular contrast to the romantic writer, Quintus Curtius. Of his other works, Dansey has given the following account. Arrian's *Periplus* of the Euxine is in the form of a letter, from its author to the emperor Hadrian, who was particularly attached to geographical research, and had visited in

person a large portion of his extensive dominions. It contains an accurate topographical survey of the coasts of the Euxine, from Trapezus by Byzantium, and was written probably while Arrian held his office of prefect, a short time before the breaking out of the war against the Alani: and it was doubtless at the same time that he drew up his instructions for the march of the Roman army against the barbarians, which are found in a short but imperfect fragment annexed to the *Tactica*, written, as he states himself, in the twentieth year of the reign of the emperor, and containing, after a brief account of former writers on the same subject, a description of the order and arrangement of an army in general. With respect to the *Periplus* of the Erythrean sea, which sometimes passes under the name of Arrian, its genuineness has been doubted by many, and it is positively rejected by Vincent. To the preceding works must be added—1. The *Parthica*, containing an account, in seventeen books, of Trajan's victories in that part of the Roman empire. 2. The *Life* of Tilliborus, a celebrated brigand of Asia, mentioned by Lucian. 3. The *History* of Events subsequent to Alexander's Death, in ten books. 4. The *Histories* of Dio of Syracuse and of Timoleon of Corinth, together with some other works, which Photius says, in Cod. 58, were attributed to him, but of which the bibliographer confesses he knew nothing. Neither the period of Arrian's birth or death has been as yet discovered; and even the time of his consulship is placed only by guess at the close of his campaign against the Alani. Like all the other Greek historians, Arrian was first known at the revival of learning by Latin translations. The oldest of these is attributed to Carolus Valgulus Brixiensis, and is said to have been printed in the sixteenth century; but the volume is known only from the Catalog. Biblioth. Pinell. No. 2473. There is another, or the same, assigned to Petrus Paulus Vergerius, of which there is a MS. copy in the Vatican, according to Zeni, in Voss. Dissertaz. i. p. 53. The third is by Bartholomæus Facius, who, however, lived to go through only a fourth part of the Expedition of Alexander: it was completed by Jacobus Curulus, and printed at Pisaur. 1508, fol. The first edition of the Greek original appeared at Ven. 1535. A copy of it is in the British Museum, with the collations by Bentley of a MS. whose readings occasionally differ from any furnished by other Codices.

A meagre edition was given by Schneider, Lips. 1798, and a learned one by Ellendt, at Regimont. Prussor, 1832, in 2 vols; the last is by Krueger, Berlin, 1835, who has given the text, with some brief notes under it, to point at the grounds on which the vulgate has been altered. With regard to the *Tactica*, nothing has been done since the time of Blancard, who published at Amstel. 1683, the *Tactica* and *Periplus* of the Euxine and Erythrean Seas. The treatise on Hunting was added by Schneider to his edition of Xenophon's *Opuscula Politica, Equestris et Venatica*, Lips. 1778. It has been translated into English by Dansey, and adorned with notes, at once learned and elegant. \* Falconer, the editor of Strabo, published the *Voyage round the Euxine*, Oxf. 1805; to which he added three dissertations:—1. On the trade to the East Indies, by means of the Euxine Sea. 2. On the distance which the ships of antiquity sailed in twenty-four hours. 3. On the measure of the Olympic Stadium.

Of the other persons of this name, there are—1. The writer on Meteorology, who is said by Agatharctides, in Phot. Cod. 250, to have denied that comets portended either good or evil. According to John Philoponus, on Aristot. Meteorolog., who refers to Eratosthenes, he calculated that the circumference of the earth was 2,050,000 stadia.—2. The author of an epic poem in Greek on Alexander, which extended to twenty-four books; and of some poems on Attalus; and he translated also the Georgics of Virgil into Greek verse, as stated by Suidas.

ARRIBAS, (Pablo Antonio, 1771—1828,) Spanish minister of justice; professed law at Valladolid, and rose through the gradations of office until Charles IV. made him procurator-general of the Alcades del Corte. Gratitude to his royal master was not among his virtues, for he embraced the interests of Joseph Bonaparte, and by that usurper was made minister of police, and of justice. In 1814, therefore, he was compelled to leave Spain, and he ended his days in the vicinity of Paris.

ARRIGHETTI, (Philip, 1582—1662,) was born at Florence. He was one of the most distinguished members of the Florentine Academy, and that of the Alterati. He wrote a great many works of an academical and theological character, which, however, were never printed. \* (Biog. Univ.)

ARRIGHETTI, (Nicolas,) a disciple of Galileo, also a well-known man of letters in Italy; was born at Florence, and died in 1639. He distinguished himself in mathematics and natural history, and in the study of the Platonic philosophy. (Biog. Univ.)

ARRIGHETTO, or ARRIGO, (i.e. Henry,) called, in Latin, *Henricus Septimalepis*, or *Henricus Florentinus*, a Latin poet of the twelfth century, was born at Settignano, near Florence. He obtained the benefice of Calenzano, which, however, he was obliged to leave, owing to a vexatious law-suit with the bishop of Florence. After this, he was so reduced that the name of "*il povero*," or "the poor," was given him. He wrote an account of his misfortunes in elegiac verse, in a poem entitled, *De Diversitate Fortunæ et Philosophiæ Consolatione*. This had, for some time, a very great reputation, was eagerly read in the schools, and proposed as a model. It was printed, for the first time about 1495. Several other editions have since been published, and it will be found in Leyser, Hist. Poet. Med. Æv. p. 453. (Biog. Univ.)

ARRIGHI, a painter, a native of Volterra, and the favourite pupil of Franceschini. All the pictures of his which remain in public contain a great portion of the work of his master. (Lanzi, Stor. Pitt. i. 205.)

ARRIGHI, (Antony,) a native of Corsica, and related to the family of Bonaparte, was professor of law at Padua, where he died about 1753. He was remarkable for a ridiculous controversy about an epitaph of his own composition. His principal writings are, a History of the Wars of Cyprus, in Latin; and, a Life of Franciscus Maurocenus. (Biog. Univ. Suppl.)

ARRIGHI, (duke of Padua,) of a Corsican family, a relative of Napoleon, and one of his most distinguished generals. Having entered the military service very young, he became aid-de-camp of Berthier, went with the expedition into Egypt, and afterwards distinguished himself at Austerlitz as a colonel of dragoons. He acted with great bravery at the battle of Wagram, where he commanded a regiment of Napoleon's guards. He was made a general, a duke, and married the daughter of count Montecucchi, chamberlain of Napoleon. In 1813, he assisted in the campaign in Saxony; and at the head of the third corps of cavalry, received orders to sweep the left banks of the Elbe. Arrighi declared Leipzig

in a state of siege, and became still more unpopular in Germany, by attacking the free corps of Lützow during the armistice, on the 17th June, 1813. He fought with his usual courage in the other battles of that great campaign. After the abdication of Napoleon, Arrighi made his peace with Louis XVIII. In the hundred days he accepted peerage from Napoleon, and was sent as commissaire extraordinaire to Corsica. He there fortified himself in Calvi, and prepared to defend himself to the utmost. After the battle of Waterloo he still held out, and determined upon declaring Corsica independent—a project in which, as might be expected, he was unsuccessful. He was banished from the French territory, and retired into Lombardy, where he died recently. Several other personages of the same name have distinguished themselves in Corsica of late years. (*Biographie Univ. des Contempor. Milit. Conv. Lex.*)

**ARRIGONI**, (Francis,) was born at Bergamo in 1610, and died 1644. He wrote some Eulogies and Discourses, which were published at Bergamo in 1636; the *Theatre of Virtue*, and other pieces, noticed by Vassini in his history of the writers of Bergamo.

**ARRIGONI**, (Pompeio, cardinal,) was born at Rome in 1552. He filled many important offices in the papal court, and died in 1616. He was the author of a few tracts mentioned in the *Biog. Univ.*

\* **ARRIGONI**. See LAURENTINI.

**ARRQUIBAR**, (Don Nicholas,) a merchant of Bilboa, in Spain, deserving notice as the author of one of the early treatises on Political Economy as a Science. His book, entitled *Recreacion Politica*, was composed in 1770, and printed, after his death, in 1779, at Vittoria. (*Biog. Univ.*)

**ARRIVABENE**, (Andreas,) a printer of Venice about the middle of the sixteenth century, and the author as well as printer of a translation of the Koran into Italian. This version is not made immediately from the Arabic, but is a translation from the Latin of Reimensis. It was itself the basis of the German translation of Schweigger.

\* **ARRIVABENE**, (Giovanni Francesco,) was born at Mantua, and flourished about the year 1740. He was the author of some poems, which he entitled *Maritime Eclogues*, and which were printed at Mantua in 1747. He was also distinguished as a prose writer, and many of his letters and essays are published in

Raffinelli's *Collection of the Letters of Different Authors*. (*Biog. Univ.*)

**ARRIVABENE**, (Giovanni Pietro,) of the same family, was a pupil of Philadelphus, and became bishop of Urbino, where he died in 1504. He wrote *Gonzagides*, a poem, in honour of Ludovico, marquis of Mantua, a general who died in 1484, and *Latin Epistles*, that were published, with those of James Piccolomini, at Milan, 1506. (*Biog. Univ.* Roscoe's *Leo X.* Mazzuchelli.)

**ARRIVABENE**, (Hippolito,) of the same family, died in 1739. He was a physician at Rome, and was the author of Poems published at Modena in 1717, and an academical dissertation, entitled *La Vera Idea della Medicina*. Reggio, 1730, 4to.

**ARRIVABENE**, (Ferdinando, 1770—1834,) an Italian jurist and philosopher. He was a native of Mantua, and employed some time as president of a court of law in Brèscia, from 1807—1816, and then removed to Bergamo; but in 1821, he appears to have been deprived unhandsonely of his judgeship. He wrote two treatises on legislative subjects, an *Historical Commentary on Dante*, and an *Essay on the Loves of Dante and Beatrice*, a Grammatical Preface to a Dictionary, compiled by his brother, an *Essay on Forensic Language*, a work on *Italian Antiquities*, &c. (*Tipaldo*, ii. 462.)

**ARROWSMITH**, (John, D.D., born 1602, died 1659,) eminent as a preacher and writer in divinity among the puritans of the seventeenth century, and for the high stations which he filled during the short time in which that party were in the ascendant. He was born at Gateshead, a suburb of Newcastle-upon-Tyne, studied in St. John's college, Cambridge, and became a fellow of Catherine hall. He was one of the university preachers; became settled at Lynn, in Norfolk, whence he removed to London, where he had the church of St. Martin's, Ironmonger-lane, and was one of the assembly of divines who were called to assist the Long Parliament in affairs touching religion. At this time, namely, in April, 1644, he was constituted master of St. John's college by the earl of Manchester, to whom the parliament committed the changes to be made in that university. Dr. Beal, the former master, being removed to make way for him. In 1647 he was vice-chancellor of the university; and in 1651, was made regius professor of divinity. Finally, in 1653, he was chosen master of Trinity college. His



death, just on the eve of the king's return, and the re-establishment of the church in its former order, probably saved him from a removal from his mastership, and from taking his place among the puritan ministers excluded from the church by the Act of Uniformity in 1662. He was buried in Trinity college chapel.

Dr. Zachary Grey, in his Examination of Neal's History of the Puritans, has produced certain passages from the writings of Dr. Arrowsmith, which show him to have been infected with the bad taste of the times in respect of pulpit oratory; but nothing has come down to us to impeach the testimony of a contemporary, that he was "holy and learned," diligent, zealous, and sincere; doing all that could be done with a "weak and sickly body." His printed works are, Two Sermons, preached before the Parliament; *Tactica Sacra*, 4to, 1657; *Armilla Catechetica*, a Chain of Principles, or an orderly Concatenation of Theological Aphorisms and Exercitations, wherein the chief Heads of the Christian Religion are asserted and improved, 4to, 1659; with a posthumous work, entitled *God-Man*, published in 1660. His writings are said to be still esteemed. The *Armilla* was reprinted at Edinburgh as late as 1822. See Neal; History of St. John's college, Cambridge; Brook's Lives of the Puritans; Lowndes' Bibliographical Manual.

ARROWSMITH, (Aaron, 1751 — 1823,) an eminent English engraver of maps, who held for some years the office of hydrographer to the king. His maps were very numerous, and the neatness and finished style of their execution gained for them a very extensive reputation, which, however, on closer examination, they have not permanently sustained. Arrowsmith was a most industrious collector of materials, but he was not equally judicious in using them; and though, in various respects, useful and meritorious, his maps contain many great and important errors.

ARROY, (Besian,) a doctor of the Sorbonne, and a theologian at Lyons, in the seventeenth century, who published various works, now of no great importance. (Bog. Univ.)

ARSACES, or ARSHEK, a name borne by several Persian and Armenian kings: in modern Persian historians written Ashek. This name was borne by some of the Achæmenides; but the greater number of those so named were of the early part of the Parthian dynasty, which for this reason is sometimes called

the dynasty of the Arsacides. The Armenian kings of this name were also descended from the Persian Arsaces, and their dynasty takes its name from him.

The Persian annals throw little light upon the history of these monarchs; and what information we possess, is chiefly derived from the Greek and Roman historians, and from the Armenian, Moses Chorenensis. Between these latter accounts there is considerable discrepancy. The following is their history as far as it can be collected from these various sources.

*Arsaces I.* He and his brother Tiridates lived in Persia in the third century before Christ, during the time that that country formed a province of the kingdom of the Seleucidæ. The two brothers appear to have been men of rank in their own country, and claimed descent from the Achæmenides. Agathocles (or according to Arrian, Pherecles,) the governor of Persia under Antiochus Theos, had offered a disgraceful insult to Tiridates, which his brother Arsaces avenged by the death of the aggressor, and called upon his countrymen to revolt against the domination of the Seleucidæ. Antiochus Theos, occupied by the war in Egypt, and distracted by a similar revolt in Bactria, was unable to quell either; and Arsaces, the deliverer of his nation, became also their sovereign about B. C. 250. He established himself in Parthia, and chose the city of Hecatompylos (called by Moses Chorenensis *Bath*) as the capital of his empire. According to Arrian, he died after a reign of two years; but Justin and others give him a much longer reign, ascribing to him much of what is attributed to his brother and successor Tiridates, and relate that he perished at last in a battle against king Ariarathes IV. of Cappadocia. He is honoured by the Armenian historians with the title of Arshag Kach—*Arsaces the Brave*.

*Arsaces II.* Tiridates, the brother of the preceding, and mentioned in his history, followed him on the throne, and greatly increased the limits of the Parthian kingdom. He made himself master of Hyrcania, and entered into an alliance with Theodotus, king of Bactria. In an expedition against the Parthians, A. C. 238, Seleucus Callinicus, the successor of Antiochus Theos, was taken prisoner by Arsaces, and continued in captivity four years: according to some writers till his death. The day of this victory was kept by the Parthians as an annual festival;



the anniversary from which they dated the full establishment of their independence. Arsaces II. is said to have reigned thirty-seven years. He is styled by Moses Chorenensis Artases, or Ardash.

*Arsaces III. Artabanus* succeeded his father in the government about *a.c.* 217; and whilst Antiochus the Great was occupied with the war against Egypt, and against Achæus, the usurper of the crown of the Seleucides, the Parthian king took possession of Media. Antiochus, however, having finished the wars in which he was engaged at the time of this conquest, drove Arsaces out of Media, pursued him into his own states, and penetrated to the walls of Hecatompylos, his capital. Arsaces, with his army, withdrew into the mountains of Hyrcania, trusting in the natural defences of this rugged country; but Antiochus gained possession of the mountain passes, and took the city of Syringis. Arsaces, however, found means to assemble another and numerous army; and Antiochus, finding it inexpedient to continue the war with an enemy so able and resolute, especially as the affairs of Egypt and Asia Minor demanded his attention, made peace with the Parthian king, *a.c.* 210.

The terms of peace were, that Arsaces should retain possession of Parthia and Hyrcania, on condition of his assisting Antiochus in his expedition against Euthydemus, king of Bactria, which he wished to subject to the government of the Seleucides. He met, however, with so much opposition, that he granted the Bactrian king a peace on very advantageous terms; and after a visit to the Indian king, Sophagasenus, returned to Syria. After this Arsaces lived in peace to the end of his reign, the length of which is not accurately determined. By some writers he is called Arsaces II., Tiridates being altogether omitted. Moses Chorenensis calls this king Arshag Mieds—*Arshag the Great*, and says that he established his brother Valarsaces, or Wagharshag, as king of Armenia.

*Arsaces IV. Phriapatius*, succeeded his father in the government of Parthia; but little is known of his history. Justin says that he reigned fifteen years, and left three sons, Phraates, Mithradates, and Artabanus; the first of whom succeeded him. Moses Chorenensis calls him Arshagan, and makes his reign thirty years. The greatest discrepancy prevails between this writer and the Greek and Roman historians on the subject of the duration of these reigns.

The succeeding kings of Parthia bore the name of Arsaces, but apparently only as an adjunct of sovereignty—as the Roman emperors took the title of Cæsar. The authorities for their history are, Arrian, Strabo, Justin, Ammianus Marcellinus, Polybius, Moses Chorenensis; and in modern times—Foy Vaillant, Louis du Four de Longuerue, Spanhemius, and Bayer. The Parthian coins, with Grecian inscriptions and Macedonian names of the months, are given by Vaillant.

The notices of the Parthian kings in the Persian historians, are exceedingly meagre, amounting to little more than a list of their names. This may perhaps arise from the prevalence of the Greek language and literature during their rule.

The Armenian kings of this name, according to the Roman historians, are the following:—

*Arsaces I.* son of the Parthian king Artabanus III. was forcibly placed by him on the throne of Armenia, on the death of Artaxias. Tiberius stirred up against him Mithradates and Pharasmenes, and he perished by a conspiracy among his own servants in the first year of his reign.

*Arsaces II.* was placed on the throne by his brother Artabanus IV. of Parthia, about 218 *a.d.* He was a friend of the Romans, and assisted his brother against the rebel Ardasheer (the founder of the Sassanian dynasty,) by whom, however, he was finally overcome.

*Arsaces III.* succeeded his father Tiridates III. under the reign of Constantius Augustus, the son of Constantine the Great, and was a friend of the Romans. He was treacherously taken prisoner and murdered by Sapor II. of Persia, at a banquet, to which that king had invited him at the castle of Agabana. Moses Chorenensis relates a similar story of Tiranus II. and his Arsaces II.

*Arsaces IV.* son of Arsaces III. succeeded his brother Para in the government of Armenia, towards the end of the fourth century. He appears to have been an ally of the Romans, and to have enjoyed an undisturbed reign under favour of the peace made between Theodosius and the Persians.

*Arsaces V.* son of the foregoing, by his father's will inherited only a fifth part of the kingdom, while to his brother Tigranes was allotted the remainder. He applied to the Roman emperor, Theodosius the younger, for assistance to recover

the whole of the kingdom: but when Tigranes, to protect himself against the powerful allies of his brother, gave up his part of the kingdom to the king of Persia, Arsaces, on his side, relinquished his portion to the Roman emperor, and descended into private life.

The list of Armenian Arsaces given by Moses Chorenensis, differs considerably from the above. He makes only three of them.

*Arsaces I.* succeeded his father Walarsaces, who had been placed on the throne by Arsaces III. of Persia, (see this name) in A.D. 108. He made war upon the inhabitants of Pontus, and is said to have left behind him there as a mark of his progress, his lance struck deep into a stone column, which had long received divine honours from the people of that region. During his reign, many of the Bulgarians, the inhabitants of the country about Mount Caucasus, driven by popular commotions from their own country, took refuge in some of the most fertile parts of Armenia. He exhibited a memorable instance of religious persecution against the sons of Bagaratus, a Jewish settler in Armenia, to whom his predecessors had been under great obligations, and whom they had ennobled. Two of these youths were put to death, and the rest spared, on condition that they should not observe the sabbath in abstaining from war or hunting, and that they should not circumcise their children. He is said to have reigned thirteen years.

*Arsaces II.* son of Tiranus II. was put on the throne by Sapor, king of Persia, A. D. 364. The emperor Valentinian, about to invade Persia, called upon him to join him in this expedition against the ancient enemies of Armenia; and his refusal to do so provoked Valentinian to send an army against him, under the command of Theodosius: the attack, however, was averted by the intercession of the bishop Narses. Arsaces cruelly persecuted his nephew Gnel, and at last murdered him, that he might marry his wife Pharanzes. His cruelty raised his subjects against him, and caused many rebellions; and in addition to this, his dominions were frequently invaded by Sapor. During one of these Persian incursions, Arsaces trusted himself in the Persian camp, was taken prisoner, and thrown into a tower in Chuzistan, called the Castle of Oblivion. Here, desperate at the progress which Sapor was making in his kingdom, and the cruelties he

committed there, he put an end to his own life.

ARSAMES, or ARSAMAS, a king of Armenia, about 245 B.C. There are several of this name, among whom are, Arsames, father of Hystaspes, the father of Cyrus; another, a son of Artaxerxes Longimanus; and a third, a Persian general killed at the battle of Issus. (Biog. Univ.)

ARSENIUS, patriarch of Constantinople, was a lay-monk in a monastery in Macedonia, from which he was, in 1255, called by Theodore Lascaris to the metropolitan see. In the course of one week, he was lay-monk, deacon, priest, and patriarch. Four years after, Theodore Lascaris died, but, before his death, he committed his son, John Lascaris, then in the sixth year of his age, to the care of Arsenius, conjointly with Muzalon. Shortly afterwards, Muzalon was assassinated, and Michael Palæologus, having by a series of artifices and encroachments, in some of which Arsenius was an unwilling instrument, obtained the sovereign power, and been crowned emperor, though with an understanding that when John Lascaris arrived at years of manhood he should be joined with him in the sovereignty, the patriarch seeing his own authority and influence on the decline, retired to a monastery. Michael thereupon deposed him, and chose Nicephorus in his place, and thence arose a great division in the Greek church concerning them. In 1261, Constantinople having been recovered from the Latins, Michael thought it judicious to recall Arsenius to his see. Michael was again crowned in the church of St. Sophia, with the same understanding as before. The tyrant was restrained from fear or conscience from dipping his hands in royal blood, but he determined to secure his throne by what Gibbon calls—"one of those imperfect crimes so familiar to the modern Greeks," that is, by putting out the eyes of the unfortunate young prince. Arsenius, filled with indignation, excommunicated the emperor, who exhibited signs of great remorse and repentance, and of reverence for the character of the patriarch. Nothing, however, could prevail upon him to withdraw his sentence, and for three years the emperor laboured under all the danger and scandal of it. At length, in 1266, Michael having obtained the consent of several bishops, convoked a council, which, on the pretence of Arsenius having been engaged in a conspiracy against the emperor, deposed him, and

banished him to a small island of the Propontis. He bore his sufferings with serenity, but, though repeatedly urged in his exile to withdraw his censures, he still refused; and, even in his will, which is still extant, gave strong proofs of his inflexibility and indignation against the emperor. He died in exile in 1273. There is left of this patriarch, a collection of canons drawn from the laws of the emperors, accompanied with notes, written with the view of establishing their concordance. (Cave. Milner, Church Hist. vol. iv. Gibbon.)

ARSENIUS, the son of Michael Apostolius, and afterwards archbishop of Monembasia, now Malvasia, in the Morea, was one of the refugees from Constantinople, who conducted to the revival of Greek literature in Italy. He was an intimate friend of Paul III., who was raised to the pontificate in 1534, and to whom he complains, in a Greek letter prefixed to his edition of the Scholia on Euripides, printed at Ven. 1534, that he had waited full fifteen years in the hope that Leo X. would have invested some Greek with the hat of a cardinal. Before, however, his friend Paul could do any thing for him, he was removed from the world in 1535, as stated in a MS. life of him in the Vienna library, quoted by Kollar on Cod. Cæsar, ccxviii. n. 12, p. 505. But though, by his submission to the church of Rome, he hoped to gain the goodwill of Leo X. he did not fail to incur the ill-will of Pachomius, patriarch of Constantinople, by whom he was excommunicated. In the letter alluded to, he states that he collected the Scholia on the isle of Candia, whither his father had retired after the taking of Constantinople by the Turks, and at Venice and Florence; by which we are probably to understand that he found the MSS. at those places necessary for his purpose. He completed likewise the *Lævia*, *Violetum*, left imperfect by his father, and which he sent to Rome, with a dedication to Leo X.; who finding, probably, that it was a mere compilation from still existing authors, seems to have neglected it entirely; nor was it till his friend Paul was in power that one portion of it, containing the apophthegms of philosophers, was printed by Zacharias Calliergus, it would seem, at Rome, in 1534. The other portion, relating to the Proverbs, remained in MS. till it was printed by Walz, at Stuttgart, in 1832, who found at Dresden the copy made by Ch. F. Matthæi from a Moscow MS., but which is less full than the one

in the Mediceo-Laurentian Library at Florence. In the Apophthegms are to be found a few things not preserved elsewhere. His Syntagma Logicum was printed at Par. 1540, in the original Greek, and the translation in 1541.

ARSENIUS, a Greek bishop, who accompanied the Constantinopolitan patriarch, Jeremiah, to Moscow, when the latter proceeded thither for the purpose of establishing a patriarch over the Russian church. Arsenius wrote a narrative of their stay at the court of Moscow, (from June 1588 to May 1589,) in which he is very circumstantial in relating the different interviews between the patriarch, and Pheodor and his consort Irene, the sister of Boris Godunov, but does not explain the reasons that induced the tzar to establish a patriarchal throne in his own dominions. The narrative, however, deserves the attention of the historian. It is written in modern Greek, and was first published in 1749, in the Codices Bibl. Regii Taurinensis Athenæi, with a Latin translation, which last was again published separately in 1820, with the title, *Labores at Iter Humilis Elasonis Archiepiscopi Arsenii, ubi et Patriarchatus Moscovitici Institutio narratur*.

ARSENIUS, a monk of the Greek church, who founded the patriarchal school at Moscow, in the reign of Michael Pheodorovitch, (1613—1645.) He was anxious that the old Slavonic church books should undergo revision and correction, on which account he was regarded as inclining to heresy, and was banished to the Solowetz convent in 1649, by the patriarch Joseph.

ARSENIUS-SUCHANOW, superintendent of the convent of St. Sergius, at Moscow, was sent by the Tzar Alexis Michaelovitch, and the patriarch Joseph, in 1649, to visit the principal holy places in the east, in order to ascertain what were the precise ceremonies and practices of the Greek church, and also to collect ancient Greek manuscripts. Accompanied by Jonas Malenkoi, he first proceeded to Constantinople, through Moldavia and Wallachia, and after visiting Chios, Rhodes, and other Greek islands, staid some time at Alexandria, whence he pursued his route to Jerusalem, and travelling through Georgia, returned to Moscow in July, 1651. He wrote a journal of his travels, under the title of *Proskunitari*, or *Devotional Pilgrimage*; the original manuscript of which is still in the Synodal library at Moscow. In his account of Jerusalem, he animadverted so freely

upon the negligence of the Christians there, that the patriarch of Jerusalem complained of him to the tsar. In 1651, he was sent to the convent of Mount Athos, and other religious institutions, for the purpose of collecting Slavonic and Greek manuscripts, of which he brought back with him about five hundred, now in the Synodal library, and considered the most valuable portion of it. He died at Moscow, April 14th, 1668. Some criticism and remarks relative to him, his opinions and representations, occur in Sarov's *Journey to Jerusalem*, Moscow, 1798.

**ARSENNUS**, born at Rome about the end of the fourth century, was selected by the emperor Theodosius the Great to educate his children; but, longing for solitude, he withdrew secretly to Alexandria, and thence to the desert, where he remained an anchorite for fifty years; resisting all attempts of Theodosius and of his son Arcadius to withdraw him from it. In the Romish calendar St. Arsenius occupies the 19th of July. (Biog. Univ.)

**ARSES**, the youngest son of Artaxerxes Ochus, was placed on the throne by the eunuch Bagoas about 436 B.C. After a reign of three years, he was put to death by Bagoas. (Biog. Univ.)

**ARSHENEVSKY**, (Basil Kondratievitch,) a native of Kiev, became a student at the Gymnasium of Moscow in 1774, where he distinguished himself by his application to mathematics. In 1785, he was appointed teacher of philosophy and belles-lettres; adjunct in 1793, and afterwards professor, in which capacity he gave lectures on pure mathematics. Of his writings, only two discourses are known to the public, viz. *On the Origin, Application, and Mutual Connexion of Mathematical Studies*, 1794; and *on the Connexion between Pure Mathematics and Physics*, 1802. He died January 27th, (Feb. 9th,) 1804.

**ARSILLI**, (Francesco,) a celebrated Italian poet and physician, flourished in the beginning of the sixteenth century, under the pontificates of Leo X. and Clement VII. He died in the sixty-sixth year of his age, in 1540. He wrote a poem in Latin verse, entitled, *De Poetis Urbanis*, addressed to Paulus Jovius, in which he celebrates and criticizes the works of a great many Latin poets resident at Rome in the time of Leo X. It was first printed at Rome in 1524, afterwards by Tiraboschi, and lately by Mr. Roscoe, in his *Life of Leo X.* (Biog. Univ.)

**ARSINOE**, the daughter of Ptolemy,

son of Lagus, king of Egypt, became the wife of Lysimachus, king of Thrace, and afterwards of her brother Ptolemy Philadelphus.

**ARSINOE**, the daughter of Lysimachus, king of Thrace, was the wife of Ptolemy Philadelphus, and afterwards of Magus. She sent for Demetrius, the son of Demetrius Poliorcetes, from Macedonia, after the death of Magus, to marry her daughter, but on his arrival took him for her lover, and abandoned all her authority to him.

**ARSINOE**, the daughter of Ptolemy Evergetes, was married to Ptolemy Philopater, her brother, who afterwards, under the influence of Agathoclea, gave orders for her death.

**ARSLAN**,\* Sultan, (Abu'l Modhaffer Zein-ed-deen Arslan,) son of Togrul Shah II., the eighth Seljukian sultan of Persia, was placed on the throne of his ancestors A.D. 1160, A.H. 555, after the deposition and death of his uncle, Soliman-Shah, at the age of twenty-eight. The influence of his step-father, the powerful atabek Ildighiz, secured his recognition, and his cousin, Mohammed Seljuk Shah, who attempted to dispute the crown, was defeated and killed; but he failed in obtaining acknowledgment of the suzerainty, held by his predecessors over Bagdad and the Babylonian Irak, from which the Seljukians were now finally excluded by the khalif Mostanjed. The first two years of his reign were occupied in warfare against the Christians of Georgia and Circassia, who had assumed the offensive, and invaded the N.W. provinces of Persia; over them he was victorious, but the revolt of Embanej, the governor of Mazanderan, occupied his arms for a longer period, and the rebel chief was at length cut off by assassination. The Seljukian monarchy had, at this period, greatly declined from its ancient grandeur, but the valour and sagacity of Ildighiz in some degree re-established its power in Persia Proper, though he was unable to regain a footing in Khorassan. He died in 1172, and the loss of his faithful vizier affected Arslan so deeply as to throw him into a decline, of which he died, A.D. 1175, A.H. 571, after a reign of fifteen years. Hadji-Khalifa places his death two years later. His son and successor, Togrul III., twenty years later, fell in battle against the Khwarizmians, and with him expired the Seljukian dynasty in Persia. (Khondemir. *Abulfeda*. D'Herbelot. De Guignes.)

\* *Arslan* means in Turkish "Hou."

**ARSLAN SHAH**, the fifth sovereign of the Seljukian dynasty in Kerman, was called to the throne A. D. 1101, A. H. 494, on the death of his cousin, or nephew, Iran Shah, who had been destroyed by the people for his tyranny and cruelty. During the reign of Iran Shah he had lain concealed for safety in the shop of a shoemaker, whence he issued to ascend the throne. His long reign, of forty-two years, is said to have been the epoch of the grandeur of Kerman, which he released from its dependence on the head of the Seljukian house, the great sultan of Persia; but few events are noticed relative to this remote and obscure dominion by Asiatic historians. He died A. D. 1141, A. H. 536, and was succeeded in his states by his son Mohammed. His great-grandson, of the same name, was the eighth of the same dynasty, but was soon driven from his throne by his brother Bahram Shah. (D'Herbelot. De Guignes.)

**ARSLAN**, or **IL-ARSLAN**, the second of the Khwarizmian sultans, succeeded his father Atsiz, the founder of the dynasty, A. D. 1156, A. H. 551, after defeating the opposition of his brother Soliman. He took advantage of the declining power of the Seljukians greatly to extend his dominions on the side of Persia, making himself master of the whole of Khorassan and the adjacent provinces, and raising the Khwarizmian monarchy to a formidable pitch of authority. He also waged war against the Tartars, beyond the Jaxartes, on his march against whom he was seized with a malady which terminated his life soon after his return to his capital, A. D. 1172, A. H. 568. His two sons, Takash and Sultan Shah, divided his dominions, but the latter was soon despoiled by his brother. (Abulfeda. De Guignes.) D'Herbelot erroneously placed his death, "A. H. 547, ou 557!"

**ARSLAN SHAH**, the twelfth of the Ghiznevide sultans of Eastern Persia and Cabul, succeeded his father, Massoud III., A. D. 1114, A. H. 508, but was driven from the throne, four years afterwards, by his brother Bahram, whose pretensions were supported by their uncle, the powerful Seljukian sultan Sandjar. Arslan died in confinement at Ghizni, most probably by violence, soon after his deposition.

**ARTABANUS IV.** (Ardewan,) king of the Parthians, brother of Volgesus III. to whom he succeeded. He was nearly made prisoner by the Romans, in his wars with the emperor Severus, and still more nar-

rowly escaped destruction from the treacherous massacre of his nobles by Caracalla. In revenge he invaded Syria with a great army of Parthians, and was encountered by the Roman army under Macrinus. The battle had lasted two days, according to the historians, when on the third day the news arrived of the death of Caracalla, and Macrinus made a hasty peace with the Parthians, advantageous to the latter. He was defeated and slain by Ardasheer Babekan. (See **ARDASHEER**.)

**ARTABASDES**, was born in Armenia, and had the command of a body of Roman troops in that province, in 716. In 742 Artabasdes, taking advantage of the hatred in which Constantine Copronymus was held, revolted against him, gained possession of Constantinople, and was acknowledged emperor. In 743 he marched into Syria to ravage the provinces that had not submitted to him, but his army was surprised, and cut in pieces, by that of Constantine, and he returned with difficulty to Constantinople. That city was soon after taken by Constantine, and Artabasdes, though he had escaped from it, was taken in Syria, and had his eyes put out by the conqueror. After this he disappears from history. (Biog. Univ.)

**ARTABAZUS**. 1. A Persian nobleman, who commanded the Parthians and Chorasmians in the expedition of Xerxes against Greece. After the battle of Plataea, which he had dissuaded Mardonius from engaging in, he escaped with his division of the army, and secured his retreat to Asia by spreading, on the way, the news that Mardonius had been successful. He was afterwards employed as negotiator between Xerxes and Pausanias.—2. A general of Artaxerxes Longimanus, sent by him against the rebellious Egyptians, an expedition which he brought to a successful termination.—3. This latter has been incorrectly confounded with one of the generals of Artaxerxes Mnemon, who was sent against Datames, the rebellious satrap of Cappadocia. He himself rebelled against Artaxerxes Ochus, and was twice successful in battles against him, but was at length compelled to fly, and took refuge in Macedonia; he was afterwards pardoned by his master. He fought under Darius III. at the battle of Arbela, and followed him in his flight. After his death, he submitted to Alexander, who made him satrap of Bactria. One of his daughters was married to Ptolemy Lagus, and the other to Seleucus.

**ARTAK**. See **ORTOK**.

**ARTALIS**, or **ARTALE**, (Joseph,) an Italian poet, was born in Sicily in 1628. He was at Candia when that place was besieged by the Turks, and the valour he displayed there obtained for him the honour of knighthood of the military order of St. George. He was so famous a duellist, that he was commonly called, "Il cavalier sanguinario." He was a member of several academies, and the favourite of several princes. 'There have been attributed to him:—1. Dell' Enciclopedia Poetica, two parts, 1658, 1679; and a third, Naples, the same year. 2. La Pasife, a musical drama, Venice, 1661. 3. La Bellezza Alterrata, Elegia, Naples, 1646; Venice, 1661. There is a Life of Artale by Caballone.

**ARTARIO**, (Joseph,) a sculptor, born in 1697, in the canton of Lugano, in Switzerland, son of John Baptist Artario, from whom he received the first instruction in his profession. Possessing good talents, he soon surpassed his father, and was sent to Rome. Thence he went through Germany, Holland, and England, where he executed some good works. The elector of Köln took him afterwards into his service. He died 1769. His statues are good imitations of the antiques, the attitudes natural, and the drapery light and artistical.

**ARTAUD**, (Artaldus,) archbishop of Rheims, where he had been a monk of St. Remi. He was elected to the archbishopric in 932; and in 936, he consecrated Louis d'Outre-mer king of France, by which he drew upon himself the enmity of Hebert, and of Hugh count of Paris, who, with the duke of Normandy and several bishops, laid siege to Rheims in 940, and obliged the archbishop to surrender. He underwent many privations and persecutions for his firmness in the cause of his sovereign, until Louis, aided by the king of Germany, restored him to his see in 947. He died in 961. He has left an account of his misfortunes, and some acts of councils which he wrote. (Hist. Lit. de Fr. vi. 295.)

**ARTAUD**, (Pierre Joseph,) was born in 1706. He was distinguished as a preacher at Paris, and in 1756 was raised to the bishopric of Cayillon. He died in 1760. His published works are, Panegyrique de S. Louis, 1754, 4to; Discours sur les Mariages, 1757, 4to; and, Instructions Pastorales. (Biog. Univ.)

**ARTAUD**, (Jean Baptiste,) was born at Montpellier in 1732. He wrote, La Centenaire de Molière, which was performed at Paris in 1773, and had great

success. He died at Paris in 1796. (Biog. Univ. Suppl.)

**ARTAXERXES**, (Longimanus,) one of the most powerful and politic sovereigns of ancient Persia, according to the Greek accounts of the kings of that country. These it is necessary to follow, as the Persian annals are too meagre, as well as too much mixed up with fiction, to be of much service. This monarch, however, is one of the few Persian sovereigns who can be satisfactorily identified in the series mentioned by Greek writers, both his name and surname appearing, with little change, in the appellation of Artashir Dirazdast. Of this latter word, the Greek μακροχειρ is a literal translation, both signifying long-handed. He was the son and successor of Xerxes, who was slain, together with his eldest son Darius, by Artabanus, the captain of the guard; an ambitious man, whose design appears to have been to reign under the shadow of the authority of Artaxerxes. This design was frustrated by the vigour of the young prince, who put him to death; and, after the defeat of his brother Hystaspes, governor of Bactriana, he gained undisputed possession of the throne of Persia. Shortly after his accession, Themistocles took refuge at his court.

During the reign of Artaxerxes, the Egyptians rebelled against the Persian government, and were aided by the Athenians. The Persian monarch sent against them his brother Achæmenes, who was defeated and slain, along with a great number of his soldiers. Artaxerxes, after having in vain solicited the help of the Spartans, sent against the insurgent Egyptians, and their Athenian allies, an immense army, under the command of Artabazus and Megabyzus. The latter, who had the command of the land forces, completely defeated the Egyptians, and took many prisoners of both nations; among whom was Inarus, the king of Egypt. Subsequently, however, the Persians were defeated by land and sea, by the Athenian general, Cimon, with so much loss that Artaxerxes was glad to conclude a treaty with him; thus terminating the war between the two powers, which had lasted, from the burning of the temple of Sardis by the Athenians, more than fifty years. Under this monarch the Jews were delivered from their captivity, and the city which had been destroyed by Nebuchadnezzar was rebuilt. Artaxerxes died B.C. 425, after a reign of forty-five years.

**ARTAXERXES**, (Mnemon,) the son of Darius Nothus, succeeded him on the throne of Persia. From the beginning of his reign he was subjected to the most strenuous attempts of his younger brother, Cyrus, against his crown, and even against his life. The expedition of Cyrus against his brother, the fatal battle of Cunaxa where he lost his life, and the unparalleled retreat of the Greek troops under Xenophon, are events familiar to all, and immortalized by the history given of them by that general. Parysatis, the mother and partizan of Cyrus, avenged the death of her son with extreme cruelty, putting to a lingering death Mithridates and a Cretan soldier, who severally boasted of having slain him, as well as the eunuch who had, at the command of Artaxerxes, cut off the head and hand of the dead prince. All that we know of this woman represents her as being a woman of portentous cruelty. Her next victim was Statira, the wife of Artaxerxes, whom she poisoned.

Agasilaus, king of Sparta, made a temporary invasion of Asia, but was recalled home. During the progress of the Lacedemonian arms, Artaxerxes had been engaged also in a war with Evagoras, king of Cyprus. The dissension of the two Persian generals sent against this king neutralized the force of an immense army and fleet, and he was enabled to conclude a peace upon terms advantageous, as well as honourable to himself. After a peace of some years, Artaxerxes again took up arms against the Egyptians, who had revolted; two years were consumed in preparations, and the Persian monarch had the address to procure the cooperation of the Athenians, who sent their general, Iphicrates, on this expedition. The combined army forced one of the mouths of the Nile, but lost the advantage thus gained by want of promptitude in the Persian general, and his unseasonable jealousy of his Athenian associate. The annual inundation of the Nile, supervening at this juncture, drove the Persian army back into Phœnicia, and thus the fruits of two years' preparation were lost. The last years of this king were embittered by revolts of the provinces subject to him, and by plots among his own nobles, and between his numerous children. He died about A. C. 361, after a reign of forty-three years, leaving behind him the character of a beneficent prince; a character sullied, however, by instances of facility of temper, amounting to weakness; and

which, in more than one instance, gave to others the power of committing cruelties, from which his own nature would have revolted.

**ARTAXERXES III.**, (Ochus.) This prince, son of Artaxerxes Mnemon, took the surname of Artaxerxes on his accession to the throne, for which he had paved the way by procuring the murder of two of his brothers, who were competitors with him for the crown—Ariaspes and Arsames. His unscrupulous murder of many others of his nearest kindred, and indeed the whole tenor of his life, deservedly procured for him the reputation of being one of the most cruel of the Persian monarchs. After he had reigned nine years, he was alarmed by a formidable confederacy of the revolted Egyptians with the Phœnicians, and the two allied powers were joined by the people of Cyprus. By the help of the Greeks, and the treachery of the king of Sidon, he gained possession of that important city, and treated the inhabitants of it with a pitiless severity, which terrified the rest of the country into submission. He granted peace to the Cypriots upon certain conditions, and having thus disposed of all hindrances to his reduction of Egypt, he marched into that country with a body of Greek auxiliaries, defeated Nectanebus, the last native king of the country, and carried away with him an immense spoil from the conquered country. In the brutal wantonness of victory he slew the god Apis, the sacred bull, and gave his flesh to his soldiers to eat. This act was fatal to himself. Bagoas, an Egyptian eunuch, who had risen to great power under Ochus, incensed at this insult to the religion in which he had been born, poisoned the king, and it is said, after giving his flesh to cats, made knife and sword handles of his bones.

**ARTAXIAS**, or **ARTAXAS**, son of Artabazus, and proclaimed king of Armenia after his father had been taken prisoner by Antony.

**ARTEAGA**, (Estevan, or Steffano,) a Spanish Jesuit, who died at Paris in 1799. He wrote a book in three volumes, entitled *Revoluzioni del Teatro Musicale, dalla sua Origine, fino al Presente*, published at Bologna in 1783, a second edition of which, greatly enlarged, appeared at Venice two years afterwards. He also wrote on the rhythm of the ancients, and was the most philosophical and profound of all authors upon the melo-drama. Burney describes him as "an elegant



writer, who loves poetry better than music." (Burney's *Hist. of Music*, iv. 574. *Dict. of Musicians*.)

ARTEAGA, (Hortensio F. Paravacino y, 1580—1633,) of Madrid, entered into the order of the Trinity, became chaplain to Philip III., and filled the highest dignities of his order. As a preacher he is said to have excelled; probably his popularity was as much owing to a clear, sonorous delivery as to any other cause; his printed sermons have few admirers out of Spain. He is certainly superficial; he has little learning, and less solidity; and his whole attention was devoted to style and manner. That style was affected and bombastic; and his manner was derived from the puerile school of Gongora. His poems have the same defect, and most of them are on subjects of little attraction to general readers. Yet this very mediocre writer is highly praised by Lope de Vega.

ARTEDI, a Swedish naturalist, famous for his labours on ichthyology, was born in Ingermanland, in the north of Sweden, in 1705. He was intended by his parents for the church, but the bent of his inclination early showed itself towards the study of natural history. While his schoolfellows were at play, he was collecting flowers and fishes; and with a taste which, in this day, appears to us less purely scientific, he was passionately devoted to reading works on alchemy almost before he was able to understand the Latin in which most of them were written. In 1724 he entered the college of Upsal, and here, finding his penchant to the study of natural history increase he finally relinquished his purpose of entering the church, which he had entertained only at the wish of his parents, and dedicated himself to the study of medicine. This was the occasion of his introduction to Linnæus, who coming to Upsal in 1728, and inquiring for the one who most excelled in medicine among the students of the university, was directed to Artedi. This was the beginning of a close and sincere friendship between the two students, which was only broken by the death of Artedi. Linnæus, in the life of his friend, which is prefixed to his edition of the work of Artedi on Ichthyology, describes himself as making a sort of partition of studies with him; Artedi taking alchemy and ichthyology, and leaving to Linnæus, botany, entomology, and ornithology, while they pursued mineralogy and the natural history of quadrupeds in common. In 1734 the

two friends parted, Linnæus for his journey into Norway, the north of Sweden, Denmark, and Germany; and Artedi to visit London. Here he received great kindness from the English naturalists, and especially from Sir Hans Sloane; and ever after spoke of the English with the greatest regard. The next year the friends met at Leyden, and Artedi was introduced, by Linnæus, to Albert Seba, an apothecary of Amsterdam, who had published two volumes of a splendid work on Quadrupeds and Serpents, and wished for the assistance of an able naturalist to assist him in completing the third volume on Fishes. This labour Artedi immediately entered upon, at the same time labouring upon his own *Philosophia Ichthyologica*, and forming a new system of umbelliferous plants, in which they are classed according to the involucre and involuella, or leaves surrounding the bases of the primary and subsidiary umbels. On the 27th of September, 1735, he had been supping with his patron Seba, and parting from him late at night, he appears to have lost his way in the darkness, as his body was found the next day in one of the canals with which Amsterdam is intersected in all directions. This conclusion of the life of a devoted and successful student of nature, melancholy as it is, is hardly more so than the events consequent upon his death. Seba, for whose fame he had been labouring, living meantime at his own expense, when applied to by Linnæus to contribute something towards his funeral expenses, offered a pitiful sum, of which Linnæus speaks in his biography of his friend with the bitterest contempt. The MSS. of Artedi were claimed by the person with whom he had lodged, who insisted on retaining them as a pledge for the expenses of his funeral, and other money due to him—and Seba refused to meddle with the affair, even so far as to buy up the papers, to prevent them from being sold by auction. From the distress caused by this strange conduct, Linnæus was relieved by his patron, Clifford, who, at his request, bought the MSS.; and, after having them copied at his own expense, gave them up to Linnæus. Linnæus and Artedi had mutually left each other their heirs; providing that in case of the death of one, the other should inherit his papers, &c., and in accordance with the spirit of this agreement, Linnæus undertook the publication of his friend's work, the *Bibliotheca Ichthyologica*, from his unfinished papers. This was pub-



lished at Leyden in 1738. Another edition with notes and additions, was published by Walbaum-Gryphisvald, 1788-94; and a third by Schneider, Lips. 1789.

ARTEMIDORUS, a painter of doubtful country, who lived towards the end of the first century. He is mentioned in the following epigram of Martial :—

"Pinxisti Venerem, colla, Artemidore, Minervam,  
Et miraris opus Colliculse tuum ?

ARTEMIDORUS, (*Ἀρτεμίδωρος*) a native of Side in Pamphylia, and a follower of the school of Erasistratus, is quoted by Cælius Aurelianus, as having considered either the cesophagus or the stomach to be the seat of hydrophobia, on account of the hiccup, the bilious vomiting, and the insatiable thirst accompanying that disease (*De Morb. Acut. lib. ii. cap. 31; lib. iii. cap. 14 and 15, pp. 224 and 227*). His date is unknown, but he must have lived some time between the third century B.C., and the second century A.D.

ARTEMIDORUS, surnamed Capito, (*Ἀρτεμίδωρος Καπίτων*), a Greek grammarian in the reign of Hadrian, at the beginning of the second century A.D., who published a new edition of the works of Hippocrates, which was highly esteemed at the time. According to Galen, (*Comment. in Hippocr. De Nat. Hom. p. 21, ed. Kühn*), he corrupted them by altering and modernizing the language. He is frequently mentioned by Galen (*Opera, tom. xvi. p. 2; tom. xix. p. 83, &c.*)

ARTEMIDORUS. Of the sixteen individuals of this name, enumerated by Fabricius, only two deserve the least notice.

1. The writer on dreams, who lived during the reigns of the Antonines, and, according to Reiff, in the time of Commodus likewise, was born at Daldia, an obscure town in Lydia; and though, in some of his own works, and by Lucian also in *Philopatriis*, he is called an Ephesian, yet in his *Oneirocritica* he adopts the appellation of the Daldian, by way of paying the debt of nurture to his own and mother's birth-place; besides, he adds, Ephesus had been rendered so illustrious by the great men it had produced, that it wanted no addition to her glory. Speaking of the *Oneirocritica*, and the same observation would probably have applied to his work on *Augury and Palmistry*, no author, says Bayle, ever took more pains on a useful subject than Artemidorus did upon a trifling one.

Not content with buying all that had been written on dreams, he spent several years in travelling with fortune-tellers, with whom he kept up a perpetual correspondence, with the view of making a large collection of dreams, of which he has recorded not less than ninety-five. So completely was he engrossed with this folly that he must needs instruct his son in the same science, and dedicated to him the two last books, while the three first were addressed to Cassius Maximus; or, as Bayle would read, Claudius Maximus; who was proconsul of Africa in the time of Antoninus Pius, and before whom Apuleius defended himself from the charge of magic. It was first printed by Aldus, 1518, and first translated by Cornarius at Basil, 1537; nor did it attract the attention of scholars till Rigaltius gave an edition of the original translation and notes, Lutet. 1603. Reiff published a handsome edition at Leips. 1805, with his own and Reiske's notes.

2. The geographer of Ephesus, whose works, mentioned by Strabo and others, extended to at least eleven books, which were abridged by Marcianus of Heraclea, and the fragments of which are found in the *Geographi Minores* of Hudson, t. i.

ARTEMISIA, queen of Halicarnassus, attended the fleet of Xerxes, with a squadron, in his invasion of Greece. At the battle of Salamis, being pursued by an Athenian ship, she attacked a ship of the Persian fleet commanded by one Damas, against whom she had an old grudge. By this stratagem she escaped certain death from one enemy, and revenged herself on another.

ARTEMISIA, a daughter of a king of Caria, was married to Mausolus her brother. He died in 355 B.C., and in honour of his memory, she erected the magnificent tomb, known by the name of the Mausoleum, and one of the seven wonders of the world. This lasted many centuries, and a description of it is given by Pliny.

ARTEMON, a painter, the date and place of whose birth are unknown, but who lived, it is supposed, about 280, or 300 years B.C., with many of whose pictures Rome was adorned. He painted, according to Pliny, xxxv. 11, 40, a portrait of a Queen Stratonice; a Danaë receiving the shower of Gold; and a Hercules and Dejanira; but his most celebrated works were the pictures which were carried to Rome, and placed in the Octavian Portico, representing Hercules received

amongst the Gods, and the history of Laomedon, with Apollo and Neptune. There was also an Artemon, a sculptor, who, with Pythodorus, executed many beautiful statues for the palace of the Cæsars. Plin. xxxvi. 5, 4. (Bryan's Dict. Biog. Univ. Sillig, Catal. Art.)

**ARTEMON**, of CLAZOMENUS, a Greek mechanician of considerable reputation, who went with Pericles to the siege of Samos, and contrived various warlike engines for that occasion. Another Artemon, of Cassandrea, is mentioned by Athenæus, who quotes three of his books, from the titles of which he would seem to have been what we now call a literary antiquarian.

**ARTEMUS**, a Roman general in Egypt in the reigns of Constantius and Julian. The pagans complained to Julian that he had destroyed their temples and altars, upon which, in 362, he ordered his head to be cut off. (Biog. Univ.)

**ARTEPHIUS**, a Hermetic philosopher, who lived about 1130. He wrote—1. *Clavis Majoris Sapientiae*. Franckfort, 1614; Strasburg, 1699. 2. *Liber Secretus*. 3. *De Characteribus Planetarum, Cantu et Motibus Avium, Rerum præteritarum et futurarum, Lapideque philosophico*. 4. *De Vita Propaganda*, in which he makes the somewhat startling observation, that he wrote it at the age of 1025 years. 5. *Speculum Speculorum*. The treatise on the philosopher's stone was translated into French, and published at Paris in 1612. (Biog. Univ.)

**ARTEVELDE**, (James van,) a brewer of Ghent, in the fourteenth century, who, by his riches, intrigues, and popular talents, obtained absolute power there, and drove away the count of Flanders. Edward III. of England entered into a treaty with him respecting the commercial intercourse of the English and Flemish, and afterwards endeavoured, by his influence, to engage the Flemish towns in the war that he was carrying on with the French. A meeting of all the allies was held at Brussels, which Artevelde, with the state and magnificence of a sovereign, attended, having in his suite deputies from the Flemish towns, who were all devoted to his service. There was no difficulty in the way. The Flemish had sworn not to make war with France. It is said that, in order to clear their consciences, Artevelde proposed to Edward that he should take the title and the arms of France. However this may be, the difficulty was got over, and the Flemish troops combined with the English in

their operations. The war was not successful, the earls of Suffolk and Salisbury were taken prisoners, and Artevelde began to have clearly before him the prospect of vengeance from the court of Flanders. Under these circumstances he determined upon trying to secure the effective assistance of the English, by placing the country under the sovereignty of the prince of Wales. He found, however, that there was one point in which he was not absolute—no eloquence, no reason, no authority, no respect, or love for his person, could prevail upon the deputies, or people whom they represented, to join with him in his plans. After having thrown off the yoke of one prince of their own nation, they would not submit to that of another who was a foreigner. Artevelde then attempted to effect it by force, and introduced a body of five hundred English into the town of Ghent. The people, however, rose *en masse*, beset his house, and pierced him with a thousand blows. This took place in 1345. After this, Edward returned to England. (Biog. Univ.)

**ARTEVELDE**, (Philip van,) was the son of the preceding. When the inhabitants of Ghent revolted against the count of Flanders, in 1382, the name of Artevelde occurred to them. They rushed in a body to the house of Philip, conducted him to the market-place, and there took oaths of fidelity to him. His first act, after assuming the authority thus thrust upon him, was to revenge the death of his father; and twelve of those who had been the most active in his murder were executed under his own eyes. Afterwards, having defeated the count of Flanders, and obtained possession of Bruges, he became puffed up with his success, and affected the pomp and state of a sovereign. The count of Flanders, however, prayed and obtained succours from France. A large army, under the command of the constable Clissau, in which was the young prince Charles VI., marched into Flanders. Artevelde had the rashness to venture a battle, which was fought between Rosbec and Courtray, on the 27th of November, 1382. The Flemish were completely defeated, Artevelde was killed, and his body ignominiously hanged on a tree. This put down the revolt, and the count of Flanders resumed his government. The name of Artevelde is familiar to the English reader, from the fine dramatic poem of Mr. Henry Taylor, lately published.

**ARTEVELDT**, (Andrew van,) a

painter, born at Antwerp, about 1570, who excelled in painting marine subjects. His storms are represented with great force and effect. His portrait was painted by Vandyck, among those of the celebrated artists of his country. (Bryan's Dict.)

**ARTHUR, (king.)** No other personage, perhaps, has given rise to so many doubts as this grand hero of British history or of British romance. According to the story, he was born from adulterous intercourse between Uther Pendragon and Igerne, wife of the duke of Cornwall. He is said to have succeeded his father in 516, and to have gained numerous battles against the invading Saxons, whom he reduced, and then conquered Scotland and Ireland. Not content with these successes, he reduced under his subjection all the northern and western parts of Europe, and made himself entire master of France. While he was holding his court at Paris, he received an insulting message from the emperor of Rome, on which he carried his arms into Italy; and after entirely defeating him in several battles, was only hindered from completing the conquest of the Roman empire, by the news that his nephew Modred had in his absence rebelled against him. Arthur immediately returned to Britain; but in the war with his rebellious nephew, he received a mortal wound, and, retiring to the isle of Avalon, (which is identified with Glastonbury,) he there breathed his last. Such are the outlines of the extravagant story which, as far as we can trace, was first published to the world by Geoffrey of Monmouth, in the first half of the twelfth century.

It may justly be considered as doubtful if Arthur have any claim to be considered a historical personage. The name was known before the time of Geoffrey, for it occurs in the book which bears the name of Nennius; but that book is an undoubted forgery; and we neither know where nor when it was written. Geoffrey pretends to have obtained his information, at least in part, from Armorica; and it is not improbable that the name of Arthur was connected with the romance or mythic history of the people of that country, who were a race so nearly allied to the Britons in our island. The legend, therefore, might have become known orally in England by the Breton adventurers who came over with William the Conqueror. This is certain, that the serious historians who wrote in England in the time of Geoffrey, declare that the history he published was a fable, and

never heard of before. Nevertheless, it soon became popular; it was translated into Anglo-Norman verse by Wace and others; and before the end of the twelfth century, king Arthur and his knights were made the subjects of a host of metrical romances. An apparent air of verity was given to the legend in the latter years of that century, by a pretended discovery of the bones of the British hero, in his tomb at Glastonbury, with an inscription identifying them.

Much has been said upon the subject of king Arthur, since Leland, in 1544, defended the truth of the whole legend in his *Assertio Inclytissimi Arturii Regis Britannia*. Sharon Turner, also, has attempted to prove the existence of such a personage, under the character given to him, in the age to which the legend referred him. Ritson wrote a *Life of King Arthur*, published posthumously, in 1825, in which he attempts to separate the true from the false; but it is a very uncritical work.

**ARTHUR, of BRITANNY,** the son of Geoffrey, third son of Henry II. and of Constance the heiress of Brittany, was born at Nantes in 1187. His uncle John, who was the fourth son of Henry II. and came to the throne in 1199, caused Arthur to be assassinated in 1202, in the sixteenth year of his age.

**ARTHUR, (Prince of Wales,)** the eldest son of king Henry VII. and the Princess Elizabeth of York, his wife; was born at Winchester on the 20th of September, 1486, being the first-born child of that auspicious union. The name of Arthur was given him in allusion to the supposed descent of the house of Tudor, from the ancient British kings, and probably also to avoid giving him a name such as Edward or Henry, that might perpetuate the recollection of the animosities between the houses of York and Lancaster. He was prince of Wales, duke of Cornwall, earl of Chester and Flint, and knight of the garter, while quite in his childhood: but he was early placed in a station, nominally at least, of business and political power, being appointed lieutenant, regent, and governor of England, in 1501, while his father was absent in the war with Charles VIII. king of France. On the 14th of November in that year, the ceremony was performed of his marriage with the princess Catherine of Arragon, daughter of Ferdinand and Isabella, king and queen of Spain, he being then aged fifteen years and seven weeks. They were soon sepa-

rated, he being sent to reside at the castle of Ludlow, for the government of the marches of Wales. He was there seized with a mortal distemper soon after his arrival, and died on the 2d of April, 1502. He was buried with great pomp in the cathedral church of Worcester, where the splendid monument that was erected to his memory, still remains. On his death, prince Henry, his younger brother, afterwards king Henry VIII., succeeded to his honours, and became the second husband of the princess Catherine.

ARTHUR, (Archibald,) professor of moral philosophy in the university of Glasgow; was born in 1744. In 1780, he was appointed assistant to the famous Dr. Reid, the professor of moral philosophy at Glasgow: he remained in this post for fifteen years, and on the death of that eminent person, was appointed his successor; but he survived it only a year. He died in 1797. In 1803, some part of his lectures was published under the title of *Discourses on Theological and Literary Subjects*, to which his life was prefixed. (*Discourses, &c. ubi supra.* Woodhouselee's *Life of Lord Kames.*)

ARTHUR, (James,) a native of Limerick, in Ireland, who became a Dominican friar at Salamanca. He was for many years professor of divinity there, from whence he was removed to the first chair of divinity in the university of Coimbra. But when the Portuguese threw off the Spanish yoke, Dr. Arthur was called upon, with other professors, by the new king, to swear to defend the doctrine of the immaculate conception of the blessed Virgin. Dr. Arthur refusing, he was deprived of his chair in 1642. He afterwards published a commentary, in Latin, on the works of Thomas Aquinas, two volumes folio; and it is said that he had ten volumes more in preparation on the same subject, when he died at the Dominican convent, Lisbon, in 1670.

ARTIEDA, (Andres Rey de,) born in 1560, was a native of Valencia, entered into the army, became captain in a regiment of infantry, and fought two people, whom all true Spaniards regard as pretty much alike—Frenchmen and Turks. On his return to Spain, he became a worshipper of the Muses, and published a volume of miscellaneous poetry, which, though lauded by Lope de Vega, probably deserves little praise. He also wrote a tragedy,—*Sir Amantes*, which we have not seen. The date of his death is uncertain.

ARTIGAS, (Don Juan,) general-in-chief of the republic of Buenos Ayres, was born at Monte-Video, in 1746, and entered the military service when very young. In 1810 he had risen no higher than the grade of a captain in the royal Spanish army; when, on account of some dissent with another military officer, he offered his services, in 1811, to the then rising republic of Buenos Ayres. Supplied with arms and ammunition, he began to excite the inhabitants of the Banda Oriental to revolt against the mother country. Elevated to the rank of general, after several successful minor engagements, he crushed the Spanish general, Elio, in the battle of las Piedras. When, subsequently, the Portuguese tried to possess themselves of the country on the left side of the La Plata (under the plea of assisting the king of Spain), Artigas succeeded in arming the Guanchas, pastoral tribes on the banks of the river, and thus strengthened, beat the enemy in several rencontres, and thereby assisted the republican army in the siege of Monte-Video. Artigas now became general-in-chief of the republic, with which the Portuguese were compelled to treat. When Puyredon was elected director, he aspired evidently at dictatorship, and was led by his jealousy of Artigas to declare him outlawed, and put a price of six thousand francs on his head. But the people inhabiting the country between the Uruguay, the Parana, and the Brazil, flocked to the standard of their general, now seventy years of age, and he defeated the army which had been sent against him, in 1815. A second army, under Vucarcel, met with the same fate; and his enemies had no other alternative but to cede to him the whole Banda Oriental of the Plata, part of which he had taken possession of. The Portuguese wishing to avail themselves a second time of these dissensions, took, in December 1816, Monte-Video. Artigas again, after some vicissitudes of fortune, obliged them to negotiate. The apprehension of a large expedition from Spain, caused some nearer approach of friendship between Puyredon and Artigas, but the revolution in Spain in 1820 dispelled their fears, and new dissensions arose in Buenos Ayres, which led to the occupation of the capital by the aged general. Artigas however could not long preserve his power amid men more sunning and politic than himself. He was obliged to retire to Paraguay, and to seek a refuge at Dr. Francia's, with whom he had been

previously on very bad terms; yet he was received by him with open arms. He lived in the Franciscan convent, possessing a plantation of tobacco, near Assuncion, and died about the years 1825, or 1826. He was a man of great activity, and in all his habits and manners identified with the rude hordes he had to command. The motives of many of his political acts are yet veiled in mystery, and can only be cleared up by the careful perusal of the coeval newspapers of South America. Artigas was much guided by a renegade priest. (Militär. Convers. Lex. Biog. Univ. Suppl.)

**ARTIGNI**, (Antoine Gachet d'), was born at Vienne in 1704. He published in 1749, *Nouveaux Mémoires d'Histoire, de Critique, et de Littérature*, part of which, that relating to the French poets, he is charged with having taken from a manuscript history of the French poets, by the abbé Brun, which had been deposited in the library of S. Sulpice, at Avignon, and to which he had access. This part, however, is far from being the most interesting, and Artigni's reputation would not have suffered, if he had acknowledged the assistance he received. There are in this work many rare and curious pieces. The style of Artigni is remarkably agreeable, and his criticism fair and moderate. He died at Vienne, of the cathedral of which he was canon, in 1778. (Biog. Univ., Dict. Hist.)

**ARTIS**, (Jean d') in Latin Artisius, a French canonist, was born in 1572. He was professor of canon law of the faculty of Paris, and also at the royal college. He died in 1651. He is the author of a work entitled, *J. Artisi Admiranda Pedia*, Paris, 1629; in which he enters at large into the relation between the character and the shape of the foot. (Biog. Univ. Suppl.)

**ARTIS**, (Gabriel d') was born in 1660, and died at London after 1730. He was for some time the minister of a French Protestant church at Berlin, and was distinguished for his efforts to prevent the spread of Socinian opinions among the different Protestant congregations. (Biog. Univ. Suppl.)

**ARTNER**, (Theres von,) born at Schintau, near Presburg, April 19th, 1772; was the daughter of Leopold von Artner, a captain of dragoons, and afterwards a general. Devoid of personal charms, but gifted with intelligence and love of art and poetry, Theres displayed considerable talent almost from her childhood; and at the age of sixteen undertook an

epic on the subject of Conradin the Hohenstaufen, which, however, she did not complete beyond the fourteenth canto. Under the assumed name of Theone, she afterwards became a favourite with the German public; and many of her detached pieces and poems appeared in the *Iris*, *Minerva*, *Hormayr's Hist. Taschenbuch*, and other annuals and periodicals. Some fragments of her epic, on the battle of Aspern, in 1809, were printed in *Hormayr's Archiv*, but the Austrian censorship would not permit the poem to be published entire. Amongst her literary friends was Caroline Pichler, the well known novelist, to whom she addressed the account of her journey through Italy: *Briefe an K. Pichler über einen theil von Croatien und Italien*, 1830. She died in June 1830, at Agram, in Croatia, where she had devoted herself to the care of a sister and her young family.

**ARTOIS**, (Jaques d', or VAN ARTOIS, 1613—1665,) an eminent landscape painter, a native of Brussels; is supposed from his style to have studied under John Wildens. He painted principally representations of the scenery of his own country, which are executed in a light free manner, and the foliage admirably formed and depicted, though his pictures are sometimes too dark. In several of his works, figures are introduced by David Teniers. He was extravagant in his habits, frequenting the company of the great, and giving sumptuous entertainments, by which he impaired the fortune he made by his profession, and died poor. (Bryan's Dict. Biog. Univ.)

**ARTORIUS**, (Marcus,) a physician and friend of Augustus, and one of the followers of Asclepiades (Cael. Aurel., De Morb. Acut., lib. iii. cap. 14, p. 224.) Augustus mentioned in his *Memoirs* (as we are told by Plutarch, in *Vit. Brut.* cap. 41, ed Tauchn.) that he owed his life to Artorius, because, in consequence of a dream, he persuaded him to assist in person at the battle of Philippi, notwithstanding a severe indisposition. His camp was forced by Brutus, and it was only from having attended to the warning given him by his physician that he escaped being killed or taken prisoner. (Vell. Paterc. lib. ii. cap. 70; Latant. Divin. Instit. lib. ii. cap. 8; Dio Cass. lib. xlvii. c. 41.) He was drowned in a shipwreck, soon after the battle of Actium, about A.U.C. 722, B.C. 31 (Euseb. in Chron.) A work by him, or a person of the same name, *Περὶ Μακροβιωτίας*, De

**Longevitas**, is quoted by Clemens Alexandrinus (*Paedag.* lib. ii. cap. 24. 153), but it is no longer extant. He appears also to have written one on *Hydrophobia* (*De Archa Bo. cliv.* in which he placed the seat of the disease either in the cephalagus or the stomach, on account of the hiccup, the bilious vomiting, and the insatiable thirst, by which it is commonly accompanied. It should be mentioned that in the passage in Plutarch, quoted above, some editions read *Artemios*, instead of *Apraxias*.

**ARTOPÆUS**, (John Christopher Becker,) an historian and scholar, was born at Strasburg in 1626, and died in 1702. He was for many years a professor at Strasburg. He wrote some learned treatises, but their fame never went beyond the circle of academies and learned societies. (*Biog. Univ. Suppl.*)

**ARTUSI**, (Giovanni Maria,) a canon of Bologna, who published in 1598 a work, called *L'Arte del Contraponto Ridotta in Tayole*, in which he reduces the precepts of Zarlino into a compendium. In 1603, he gave a continuation of the work, in which he treats more especially of the imperfections of modern music. The dates of these works are sometimes given 1586 and 1589. In 1600 and 1601, he published other musical tracts. (*Mus. Biog. Dict. of Music.*)

**ARTUSINI**, (Antonio,) of Forli, an Italian lawyer, poet, and orator, was born in 1554, and was alive in 1624, but the date of his death is not known. (*Biog. Univ.*)

**ARUM**, (Dominique van, or ARUM MÆSS,) a nobleman of Friesland, born at Leeuwarden in 1579. He was made professor of law at Jena in 1603. He is esteemed an able writer on the German law, and one of the first who reduced it to a regular system. His principal works are *Discursus Academicus de Jure Publico*, Jena, 1617. 2. *Discursus Academicus ad Auream Bullam Caroli IV.* 3. *Commentaria de Comitibus Romanis*, German. Imp. 1630. He died in 1637.

**ARUNDEL**, (Thomas,) archbishop of Canterbury in the reigns of Richard II. and Henry IV. was born in 1353. He was the second son of Robert Fitz-Amar, earl of Arundel and Warren. In 1374 the see of Ely being vacant, the king recommended one man to the monks of Ely, the monks elected another; and the pope nominated a third, this being Thomas Arundel, then of the age of twenty-two, and only a subdeacon. Perhaps the pope, wishing to keep up his

authority, purposely nominated one that he knew would not be disagreeable to either party: for it appears that Arundel was elected, and consecrated without any dispute. In 1388 he was removed to the archbishopric of York, and in 1396 he was translated to the see of Canterbury; being the first that ever went from York to Canterbury. In 1386, while bishop of Ely, he was appointed lord high chancellor of Great Britain. He resigned that post in 1389; was again appointed to it in 1391, and finally gave it up on his advancement to the see of Canterbury. In 1393 he took, in his character of chancellor, the extraordinary step of removing the king's courts from Westminster to York, under the pretence of punishing the pride and presumption of the Londoners, who were then in great disfavour with the king, and, to justify it further, set up the example of archbishop Corbridge, who had done the same thing eighty years before. The Londoners, however, affirmed, that he did it to "help his neighbours of York." However this may be, in a term or two the courts were brought back to Westminster. Soon after he was archbishop of Canterbury, he had a dispute with the university of Oxford about the right of visitation, which was decided in his favour by the king. In 1386 a commission had been framed by the duke of Gloucester and other nobles, in which Arundel, then bishop of Ely, and his brother, the earl of Arundel, had been concerned, the effect of which was to transfer the whole of the royal authority to their hands. They were then all-powerful, the king weak, and submission was the consequence. In 1397, by one of the infernal revolutions not unfrequent in those times, but which history does not explain, the king was all-powerful, the duke of Gloucester's power weak. Richard II. took advantage of this to cause impeachments to be preferred by the parliament against those who had been concerned in the commission. The earl of Arundel was beheaded, and his brother the archbishop was sentenced to leave the kingdom in forty days, with pain of death in case of non-compliance. He retired to Rome, where pope Boniface IX. gave him a friendly reception, wrote letters in the king in his favour, and nominated him to the archbishopric of St. Andrews, intending farther preferment for him. The king, however, wrote a "marvellous sharp letter" to the pope, which so wrought with him, that he did not

attempt to prefer him further. Moreover, acknowledging the see of Canterbury to be vacant, he nominated Roger Walden to it. In 1399, another change took place. Richard II. was deposed and in prison; and the duke of Lancaster had become Henry IV. The pious pope then discovered Roger Walden to have been an intruder and usurper, and Thomas Arundel, by what Godwin calls "the omnipotent bull," was restored to his see. The archbishop put the crown on the head of the new king. In 1406 an address was presented by the commons; the effect of which was that the king should seize the goods and lands of the church, and apply them to the exigencies of the state. The archbishop was with the king at the time it was presented, and made a bold, vigorous, and ready speech in defence of the church, which moved the king to say,—"Howsoever I do otherwise, I will leave the church in as good estate as I found it." The archbishop then turned to the prolocutor, and some of the knights of the lower house that stood by, and made them a speech, which, with reference to the spoiliations that really did take place about 130 years after, under Henry VIII., appears almost prophetic. After this he visited the university of Cambridge, made several statutes, and settled such matters and causes as had been there laid before him. In 1408, the archbishop determined to exert himself against the Wickliffites, whose doctrines had been for some time spreading extensively. They were then very prevalent in the university of Oxford, where he went in person, with a splendid retinue, for the purpose of checking and exterminating them. He was met near the town by the principal members of the university, who told him, that, if he only came to see the town, he was very welcome; but that, if he came in the character of a visitor, they declined his jurisdiction. Hereupon another dispute arose between them, which was referred to the king, who, after the example of his predecessors, gave it in favour of the archbishop. Soon after this decision, a convocation being held at St. Paul's, the bishops and clergy made a complaint to the archbishop against the growth of Wickliffism at Oxford; and pressed him to visit that university. The university, now humbled and submissive, assented to the archbishop's visitation, and appointed a committee to examine heretical books. The committee selected some conclusions for censure, extracted from

these books, and sent an account of them to the archbishop, who empowered certain eminent members of the university to inquire into persons suspected of heterodoxy, and oblige them to declare their opinions. He also sent these conclusions to the pope for his condemnation, and solicited a bull for the digging up of Wickliff's bones. In carrying out his zealous hatred of the Lollards, he next determined to run down Sir John Oldcastle, Lord Cobham, a man of great spirit and ability, and looked up to as the head of that party. After some delay and trouble he succeeded in his object, and had the stern gratification of pronouncing sentence of excommunication against his victim, and of delivering him to the civil power. At this time, or about this time, his tongue "swelled so big in his mouth," that he could neither eat, drink, or speak for many days; and at last he died of hunger on the 20th of February, 1413. This was considered by the Lollards as an extraordinary judgment from the hand of God.

He was a liberal benefactor to the churches and sees over which he presided. He almost built the episcopal palace in Holborn, and presented the cathedral of Ely with a table of massive gold. At York he built a palace for the archbishops, and gave the cathedral many pieces of plate. He built the lantern tower, and a great part of the nave of Canterbury cathedral, and gave it a ring of five bells, called after him, "Arundel's ring," and many rich gifts. He was also a great benefactor to many of our ecclesiastical structures. (Biog. Brit. Bentham's Hist. of Ely. Godwin de Episc.)

ARUNDEL, (Sir Thomas,) first lord Arundel of Wardour, being so created by king James I. in the third year of his reign, was the eldest son of Sir Matthew Arundel, and grandson of Sir Thomas Arundel of Wardour, who was beheaded in 1552, on a charge of conspiring against the life of John Dudley, duke of Northumberland. The family had been eminent in England from a remote period, and was strengthened with great alliances by the marriage of the elder Sir Thomas with Margaret Howard, a sister of queen Catherine Howard. The younger Sir Thomas, while his father was still living, served in the imperial army in Hungary against the Turks, and in an engagement at Gran took with his own hands the standard of the enemy. He also behaved with great valour on many other occasions, which



induced the emperor Rodolph to bestow upon him the dignity of a count of the holy Roman empire. The diploma by which this dignity was conferred, dated at Prague, December 14th, 1595, is in the archives of his descendant, the present lord. Out of this grant, however, rose a question, which was much discussed at the time, namely, how far an English subject could claim at home any place or precedence, arising from an honour conferred by a foreign potentate, or display at home the ensign and insignia of such foreign honour; wherein it is reported of queen Elizabeth, that she said personally, "that she, for her part, did not care that her sheep should wear a stranger's marks, nor dance after the whistle of every foreigner." And finally it was communicated to the emperor, that she prohibited her subjects from giving to Sir Thomas Arundel any place or precedence in England, beyond what pertained to his English honours or rank. The emperor would willingly have retained him in his service, but he preferred returning to his native country, where he appears to have lived a quiet life, extended to the seventy-ninth year of his age, dying in 1639. It was the wife of his son, the second lord Arundel, who so bravely defended Wardour castle in the civil wars. She was a daughter of Edward Somerset, earl of Worcester.

ARVEND SHAH, the father of Lohorasp, who was the fourth monarch of the second, or Kaianian, dynasty of Persia.

ARVIDSON, (Troils.) a Swedish engraver, who died in 1705. He executed the plates to Peringskiöld's *Monumenta Uplandica*, which are not inferior to those in Dahlberg's *Suecia Antiqua et Hodierna*, upon which foreign artists were employed.

ARVIEUX, (Le Chevalier d,) a celebrated traveller in the East, was born in 1635, in the territory of Marseilles, of an illustrious family, which originally came from Lombardy. Branches of this family, besides that from which the subject of our account was descended, are to be found in Sayoy, Piedmont, Lombardy, Languedoc, and England; the family of Harvey being apparently of the same origin. (Labat's Preface to the Memoirs of the Ch. d'Arvieux.) He was educated by his grandfather to the age of eight years, when he was placed by his father at the college of Marseilles, where his chief objects of study were mathematics and foreign languages. At the age of fifteen

he lost his father, who was assassinated by the children of one of his neighbours, with whom he had a law-suit; and in spite of the son's extreme youth, it was proposed that he should undertake the management of his father's estate. His taste, however, was little in favour of such an employment, and he appears to have had reason for dreading an embroilment with his mother in the prosecution of this charge. He therefore eagerly embraced an opportunity of escaping from it, by entering into the commerce of the Levant; a frequent course with the children even of noble families in Provence, who in those days considered this a better patrimony than the limited riches which their own country could offer them; especially as it was an employment which was not held to detract from their nobility. In his eighteenth year he accompanied his relation, the French consul, to Sayde; and, during a stay of twelve years, spent in various cities of Syria and Palestine, he learnt the Syriac, Arabic, Turkish, and Persian languages—an acquisition which added infinitely to the accuracy of his accounts of the people of the East, as it gave him the opportunity of gaining in his own person the knowledge which preceding travellers had acquired through the perilous medium of an interpreter. At the expiration of the time just mentioned he returned to Paris, but in 1668 was sent by the king to Tunis, to negotiate a peace; here he had the pleasure of delivering three hundred and eighty French captives. He was successively envoy at Constantinople, and consul at Algiers and Aleppo, in all which employments he made the most zealous efforts, not only for the extension and improvement of the French commerce with the Levant, but for the spread of the christian religion. In acknowledgment of these labours, the pope, Innocent XI., offered him, in 1685, the bishopric of Babylon, an honour which he declined for himself, and by the permission of the pope transferred to father Pidou, a Carmelite. He returned to Marseilles in 1686, and died in 1702.

As an accurate describer of the customs of the East, d'Arvieux stands deservedly high; and he has, in this capacity, rendered important service as well to the cause of literature, as to that of Biblical illustration. For this latter service he has received the marked praise of the critic Michaelis; and from Niebuhr, a competent witness, we have an acknowledgment of his scrupulous fidelity and



integrity as a narrator. He did not himself write his travels; they were collected from his papers, and published after his death, under the title of *Mémoires du Chevalier d'Arvieux, contenant ses Voyages à Constantinople, dans l'Asie, la Syrie, la Palestine, l'Egypte, et la Barbarie, recueillis de ses Originaux*, par Jean Baptiste Labat. Paris, 1735, 6 tom. 12mo. Of an earlier date (Paris, 1717) was the *Voyage fait par Ordre du Roi Louis XIV. dans la Palestine, vers le Grand Emir, Chef des Arabes du Desert, connus sous le Nom de Bedouins*, enriched with notes, and a translation of Abulfeda's Description of Arabia, by M. de la Roque. This work gave Europeans the first correct account of the Bedouins, who had been imperfectly known, and looked upon only as plunderers and savages. It was published in English in 1724, and in German in 1740.

ARVIV, (Isaac,) a rabbi of the sixteenth century, and author of commentaries on the Pentateuch, and on Ecclesiastes, called Tanchumoth El, the Consolations of God, printed at Saloniche 1583 and 1597. (De Rossi.)

ARYSDAGHES, was born in Cesarea of Cappadocia, about A. D. 279. He was consecrated bishop of Diospont, and a part of Armenia Major, about 331, and had the care of the infant church of Armenia committed to him. He displayed great zeal in his office, and was supported in all his exertions by king Tiridates. The governor of the province of Sophenia, his enemy, surprised him on a journey, and slew him about 339. There is another of the name, who lived in the same country about the end of the twelfth century, and wrote an Armenian grammar and dictionary. (Biog. Univ.)

ARZACHEL, (Abraham,) or EIZARAKEL, a native of Toledo, in the eleventh century, of the Jewish persuasion, and one of the most celebrated astronomers of the middle ages. His astronomical tables were in general use before the appearance of the Alphonsine, and, according to Wallis, were completed in the year 1080. The Latin translations, however, of the tables of Arzachel, continued in common use in England and on the continent till the commencement of the fifteenth century. Arzachel was the first who made an approach to the decimal scale, for instead of dividing the semi-diameter in sixty parts, as Ptolemy and others have done, he divides the diameter into three hundred parts; it is remarkable, however, that after the

second subdivision, he applies them in the sexagesimal division. He wrote a treatise on the obliquity of the zodiac, which he fixed, for his time, at  $23^{\circ} 34'$ , and determined the apogee of the sun by four hundred and two observations. An English translation of the rules prefixed to his tables, together with the tables themselves, made in the fifteenth century, is preserved in a very beautifully written folio manuscript, in the library of Trinity college, Cambridge, among the collection bequeathed to that college by Roger Gale, under the press-mark, O. 5. 26.

ARZAN, a pagan pontiff of Armenia of the beginning of the fourth century. He exercised almost sovereign power in the province of Daran. Gregory Illuminator was on his way to this province with an army of 7,000 men, who accompanied him by the order of Tiridates, for the purpose of converting it to Christianity, when Arzan hearing of it, raised an army of 6,000 men, and hastened to meet him. A fierce battle ensued, in which Arzan, after displaying great courage, was killed. This took place in 302. Another *Arzan*, in the fifth century, translated into Armenian the works of St. Athanasius, and was himself the author of several theological treatises. (Biog. Univ.)

ARZEM-DOKHT, daughter of Khosroo-Purveez, the twenty-second of the Sassanian kings of Persia, was placed on the throne by the nobles after the deposition of her sister Turan-dokht, and her cousin Shah-Sherendah, A. D. 632. She is said to have been distinguished by sense and beauty; but the revolt of the governor of Khorassan, whose father she had punished with death for aspiring to her hand, proved fatal to her: she fell into the hands of the insurgents, and was put to death, after a reign of a few months. Her successor, Ferokzad, lived only a month after his elevation, and was succeeded by Yezdejerd III. in whose reign the Sassanian throne was subverted by the Arabs. (Mirkhond. Malcolm's Persia.)

ARZERE, (Stefano dall') a painter of the Venetian school; a native of Padua, who lived about the year 1560. He painted several altar pieces for the churches and convent of his native city. In the Chiesa degli Eremitani, he painted some subjects from the Old Testament; and two pictures of St. Peter and St. Paul. In the church of the monastery of the Servi, the picture of the principal altar is by him. Lanzi says that in his picture of the Crucifixion, at San

Giovanni di Verzara, he appears ambitious, however rudely, of imitating Titian. He painted in fresco, in conjunction with Domenico and Gualtieri, figures of nearly a colossal size, of emperors and illustrious characters, for a large hall, which thence was called Sala de' Giganti, afterwards converted into a public library. (Bryan's Dict. Lanzi, Stor. Pitt. iii. 105.)

ASAM, (Cosmas Danian, and his brother Egidius,) two celebrated Munich artists, were the sons of George Asam, a fresco and oil painter, who died in 1690. Both brothers studied at Rome, Cosmas applying himself to painting, for which he obtained the first prize at the academy; Egidius to sculpture and modelling in stucco. The former was more successful in fresco than in oil; his drawing is correct, his colouring harmonious, his pencilling free and bold, while his heads are generally full of expression, and the grouping of his figures tasteful; for which merits he well deserved the praise bestowed on him by his contemporaries. Among his works in fresco are the ceilings of the Heiligen-Geist Kirche, and Damenstifts Kirche, at Munich, and that of the Franciscans' church at Lehel (1729); besides others in various convents and churches at Furstenfeldbruck, Aldersbach, Straubing, and the Dom, or cathedral, at Freising. He and his brother also decorated with paintings and stucco work, the congregations-saal at Ingolstadt, and the interior of the Maria-Hilf chapel, near Bamberg. The cupola of the staircase of the royal palace at Schleissheim was likewise painted by Cosmas. But the most remarkable work of the two brothers is the Johannes Kirche at Munich, erected by Egidius at his own expense, 1733-46, and richly ornamented by them both.

Cosmas Asam, who died at Munich in 1739, was an engraver as well as a painter. The plates which he engraved were after his own works, and they are marked Cosmus Asam. Amongst his portraits were Louis the Fourth of Bavaria, Maximilian the Second on horseback, and Charles Albert and Therese Kunegunde of Bavaria, which have been engraved. Of his historical subjects there are, engraved by himself, two altar-pieces, one representing a Franciscan Monk before the Virgin, who appears in the air surrounded by Angels, a large upright plate; the other, of a similar size and shape, of a Bishop receiving a Book from St. Joseph. Many of his other works are engraved by Woolfrang. Amongst the works of Giles Asam is a figure of a Knight of the Order

of the Immaculate Conception, on foot. It is engraved by J. Moeri, of Munich. (Heineken, Dict. des Artistes.)

ASAN. The name of one of the founders of the Bulgarian kingdom, and of several of its princes. Asan III., king of Bulgaria, was the rightful sovereign of that country when it was governed by an usurper. Michael Paleologus, his father-in-law, enabled him to possess himself of his kingdom, but finding his seat insecure, he returned to Constantinople, and died there. Ducange places his reign between 1275 and 1280. (Biog. Univ.)

ASANDRUS, one of the generals of Pharnaces II., king of Pontus, who rebelled and deposed his king, but contented himself with the title of archon, until that of king was sanctioned by Augustus. He died in the year 14 B.C., at the age of ninety-three. (Biog. Univ.)

ASAPH, (St.,) flourished about the year 590. About 560, Kentigern, bishop of Glasgow, being driven from his country, founded a monastery at Llanelvy, and a British king of the neighbourhood allowed the church to be an episcopal see. In course of time Kentigern was called back to Scotland, and he gave the bishopric to a disciple named Asaph; a man of great virtue and learning. After his death the monastery lost its old name, and took that of its second bishop. To him are attributed the Ordinances of his church, the Life of Kentigern, and some other pieces.

ASBIORN. A name which occurs not unfrequently in the early history of Norway.

● *Asbiorn the Noble*, a Norwegian hero, in the reign of Olaf Tryggvason, is celebrated for the song which he composed during the agonies of a cruel death. (Torfæus.)

*Asbiorn*, of Medalhuus, is mentioned by Torfæus as opposing the introduction of Christianity into Norway.

*Asbiorn*, son of Sigurd, a Norwegian of rank, of the court of Olaf Tryggvason, noted for his hospitality. He held a feast, with open house, three times every year, a custom which he derived from his father Sigurd, who lived before the conversion of the Norsemen to Christianity. During a year of scarcity his ship, in which he had sailed to seek corn, was plundered by Thoror, the governor of Augvaldsnes; whom, in revenge of this indignity, he slew at a public banquet in the king's presence, the head rolling on the king's footstool. For this he was condemned to death, but by the interference of his uncle, Erling, this sentence was commuted into an appoint-

ment to the government of the murdered Thorer, under the name of a banishment; agreeably to an old law of Norway, which gave the king the power of thus singularly punishing a manslayer, by investing him with the office of the slain. Even this mild sentence, however, he refused to undergo, and the power of the king was too ill assured to enable him to enforce it. (Torfæus, Hist. Rer. Norveg.)

*Asbjørn Bløt*, a trusted servant of Canute IV., (surnamed St. Canute,) of Denmark, who betrayed his master. The extraordinary devotion of Canute to the interests of the clergy (which probably procured him the title of Saint) had alienated his people, who were oppressed by imposts laid on them for the benefit of that order. This at length led to a rebellion; and the king, who was then in the province of Jutland, the whole northern part of which had rebelled against him, hastened to take refuge in the island of Zealand. From this design he was diverted by his perfidious adviser, who persuaded him to meet his subjects in the town of Odensee, promising to perform the office of mediator between them. Instead of this, he availed himself of the trust reposed in him to impel the rebels to the murder of the king; and when they invested the church of St. Alban's, in which Canute was performing his devotions, but were reluctant to profane the sacred edifice, he himself broke open the doors, and encouraged the rest to enter. Canute was slain by the multitude, but not before the traitor had expiated his treason with his life, being slain at the entrance of the church, as it would appear, by the brother of Canute, who had accompanied him.

ASBURY, (Francis,) who was senior bishop of the Methodist episcopal church in the United States, was born about the year 1745, and first arrived in America in 1771. The first annual conference of the Methodists was held at Philadelphia in 1773, and in 1784 Dr. Coke consecrated him bishop. From this time he applied himself with great assiduity to his duties, travelling every year through the United States, preaching and ordaining preachers. He died suddenly at Spotsylvania, Vermont, on the 31st of March, 1816.

ASCANI, (Pellegrino da Carpi,) a celebrated painter of flowers in the last century. He was of the school of Modena. (Lanzi, Stor. Pitt. iv. 48.)

ASCARUS, a Theban statuary, who made the statue of Olympian Jupiter,

dedicated by the Thessalians, and who flourished at the period when Darius and Xerxes invaded Greece. He is mentioned by Pausanias, v. 24, 1.

ASCÉLINUS, or ASCELIN, a native of Poitou, who flourished about the middle of the eleventh century, and was one of the first and ablest opponents of the doctrines of Berengarius. He was a monk of Bec, and seems to have acted a very prominent part in the conference of Briône, where Berengarius appeared to support his errors, and at which William the Conqueror (then only duke of Normandy) presided. Berengarius afterwards wrote a letter to Ascelin in defence of his doctrines, and Ascelin's answer is preserved, and has been printed in different works, which are indicated in the Hist. Lit. de Fr. vii. 556.

ASCÉLINUS, called also ANSELINUS, and (with more propriety) AZE-LINUS, in Italian Ezzelino, was sent by pope Innocent IV., in 1245, as chief of a legation to the mongols of Persia, to invite them to discontinue their sanguinary expeditions against the Christians, and to preach to them the faith of the Redeemer. The greater number of biographers have fallen into gross mistakes concerning the name, country, and religious order of this monk, in giving him the prename of Nicholas, calling him a Pole, and supposing him to be a Franciscan, when in reality he was a Dominican or friar preacher, and native of Lombardy; and, according to the custom of the order, known by the sole name of Ascelin.

Ascelin, of Lombardy, had for his companions in his embassy, Simon de Saint Quentin, who has written an account of it, Alberic, and Alexander, who were joined on the road by Guiscardus de Cremona and André de Longjumeau, all Dominicans. He went by sea to Acre, and thence through Armenia and Georgia, to the head quarters of Batchou-Nouyân, who commanded the Tartar armies in Persia; this chieftain wished to send him to the imperial *ordou* of the great khan; but Ascelin declared that his mission was simply to the first Mongol chief that he should meet with, and he refused to go further. After a long stay, without result, at the camp of Batchou, he returned to the pope at Lyons, at the end of the year 1248, or at the beginning of 1249, after an absence of three years and seven months. Perhaps he was sent a second time into Tartary, where some writers suppose that he obtained the palm of

martyrdom; but we have no precise information on this point, and we only know with certainty his mission to Batchou-Nouyân, as it is related by his contemporary, Vincent de Beauvais, after the report of Simon de Saint Quentin.

ASCH, or AB ASCH, the name of two painters, according to M. Heinecken, but the two appear to be confounded by Mr. Bryan, and considered as one.

1. *John*, born at Asch, in the province of Buren in Guelderland, painted portraits, and lived in the sixteenth century.

2. *Peter*, the son of the preceding, a landscape painter, born at Delft in 1603. According to Houbracken, he was one of the most admired artists of his time. His principal talent lay in painting small works, but, as he executed but few, on account of his great attention to his aged and sick father and mother, they are scarce, even in his own country. His portrait is engraved by Jean Verkolje, which has been copied by Houbracken, and inserted in his *Lives of Painters*, and the same plate is also employed by Weyerman. (Heinecken, *Dict. des Artistes*. Bryan's *Dict.*)

ASCH, or ASH, (Baron Yegor Pheodorovitch,) born at St. Petersburg, 1727, where his father was director of the post-office; studied medicine and anatomy at Göttingen, in which latter science he had Haller for his instructor. After remaining in that university three years, he published his thesis, *De primo Pare Nervorum Medullæ Spinalis*, dedicated to Hermann Boerhaave (nephew of the great Boerhaave) chief physician to the empress Elizabeth. In 1756 he received a medical commission, and accompanied the Russian army in the Prussian campaigns; and in 1772 was sent to Moscow, where the plague had broken out. His services and abilities were liberally rewarded, and in 1802 he was made dean of the medical faculty. He died at St. Petersburg, June 23, (July 5,) 1807.

ASCH, (Baron Peter Pheodorovitch,) brother of the preceding, was also an eminent physician, who practised at Moscow. Among his writings, his dissertation *De Natura Spermatis* is well known.

ASCHAM, (Roger,) one of the refiners of the English tongue, as well as one of the first classical scholars in England of his time, and one of the fathers of English miscellaneous literature, classing in this respect with Sir Thomas More and Sir Thomas Elyot, was born in 1515, early in the reign of Henry VIII. His

birth-place was Kirkby-Wisak, in the North-Riding of Yorkshire, and he studied in St. John's college, Cambridge, where he became eminent for his knowledge of the Latin and Greek languages, and where he was much employed as a tutor in them. He was celebrated also for his skill in writing the English language with elegance and force, and, as an inferior but useful accomplishment, for the neatness of his penmanship. These qualities recommended him to the notice of the greatest people of the time, and he was employed in the education of the two sons of Charles Brandon, the duke of Suffolk, who died of the sweating sickness at an early age, and of prince Edward and the princess Elizabeth. In 1544 he succeeded Sir John Cheke as public orator of the university of Cambridge, and was made by king Edward VI. his secretary for the Latin tongue. He was absent from England during three years of the reign of that king, having accompanied Sir Richard Morysine in his embassy to the emperor Charles V. He there became acquainted with many of the learned of the time on the continent. But on the death of the king he returned to England, and was appointed to the office of Latin secretary to queen Mary, in whose reign he married. The same office was continued to him by queen Elizabeth, and she gave him, soon after her accession, a prebend in the church of York. He died at the age of fifty-two, on the 30th of December, 1568, and was buried in St. Sepulchre's church, near Newgate. He was highly esteemed for his learning and ingenuity, which were accompanied in him with a certain easiness and joyousness of spirit, and a fondness for the recreations of life, which has sometimes been objected against him, as unsuitable to the offices which he was called to fill. He is, perhaps, not to be acquitted for a fondness which may be called excessive, for archery, dicing, and even cock-fighting, which in those days, however, and long after, continued to be a favourite diversion of gentlemen. It is said that his estate was much impoverished by his addictedness to these sports, which seems to be in part confirmed by a letter of his son, Giles Ascham, to Lord Burghley, in the Lansdowne MSS. at the British Museum, No. 107. In the same collection of manuscripts are several original letters from Roger Ascham himself. There is in print an Oration on his Life and Death by Edward Grant.

The works of Ascham are,—1. *Toxophilus, the School of Shooting*, in two books. This was first printed in 1545, and there were editions of it in 1571 and 1589. But though so often printed, the copies are considered as among the rarer books. An edition was printed at Wrexham in 1788. 2. *The Schoolmaster*; or, a plain and proper Way of teaching Children to understand, write, and speak, the Latin Tongue, first printed in 1570, after the author's death, and reprinted in 1571, 1573, 1579, and 1589. An edition of this work was published in 1711. 3. *Epistolarum Libri Tres*, with Poems by Ascham, and Grant's Oration. This was published in 1578, and again in 1581 and 1590; and, finally, without the poems, by Elstob in 1703. 4. A small work, entitled a Report and Discourse of the Affairs and State of Germany, and the Emperor Charles's Court during certain Years (1550-2) while the said Roger was there, 1552. 5. *Apologia pro Cœna Dominica contra Missam et ejus Præstigiâs*, 1577, and reprinted in 1587. There are two editions of his English works collected; namely, 4to, 1761, and 8vo, 1815.

ASCHAM, or ASKAM, (Anthony,) a physician and ecclesiastic, patronized by Edward VI., by whom he was presented to the living of Burnishton in Yorkshire. He was the author of a *Little Treatise on Astronomy* (16mo, 1552), which appears to have been exceedingly popular, if we may judge by the number of editions it passed through. It is, however, a very poorly written tract, and scarcely deserves a notice in the real history of English science. He also published a *Little Herbal of the Properties of Herbs*, in 1550, printed by Powell, which appears to have been enlarged in the same year, as there is an edition bearing the same date, printed by Kynge, newly amended and corrected, with certain additions.

ASCHAM, (Anthony,) a writer and an ambassador in the time of the Interregnum, was educated at Eton, from whence he passed to King's college, Cambridge, in 1633, where he took the degree of M.A., and became a fellow. In 1639 he was one of those who prefixed commendatory verses to *Pallas Armata*, by G. A., which initials are said, by Cole, in his MSS. at the British Museum, vol. xv. p. 143, to designate Gideon Ashwell, who was at that time a member of King's college. At the beginning of the war he took the side of the Parlia-

ment and Presbyterians, but he soon enrolled himself amongst the Independent party. He was appointed tutor of James, duke of York, a younger son of king Charles the First. In 1649 he published a tract entitled, a Discourse, wherein is examined what is particularly lawful during the confusions and revolutions of government; and towards the close of the same year, he was sent by the parliament called, in derision, the "Rump Parliament," as the resident with the court of Spain. He was here cut off at an early age; for, being at Madrid, on June 6, 1650, at the apartments appointed for him at the court, six English royalists, who happened to be then at Madrid, attacked him in his chamber, where he was sitting, and put him to death, together with John Baptista Riva, his interpreter, who was sitting with him. For this, one of them, named Sparks, was executed at Madrid. A particular relation of the proceedings in the Spanish courts against the persons concerned in this foul deed, all of whom were known, was printed in folio, at London, in 1651, the author, or editor of it, being James Howell. See *Athenæ Oxon.* vol. ii. col. 268.

ASCHANÆUS, (Martin,) a Swedish divine, who lived in the seventeenth century. He translated into Swedish several classical and modern authors, and was one of the first that attempted to improve his native language by means of translations. His first translation appeared in 1613. (*Biog. Univ.*)

ASCHARY. See ACHARY.

ASCHDOD, was the name of several Armenian princes of the race of the Bagratides, who were Jews by origin, and whose family still exists in Russia. Aschdod obtained the government of Armenia in 685, and took the title of patrician. He was killed in a battle with the Arabs in 690.

Another Aschdod obtained the title of patrician, and prince of princes of Armenia, in 743, and governed the country fifteen years. He was attacked by a combination of Armenian princes, and was conquered by them in 758.

Another Aschdod, surnamed "the Great," had the art of conciliating the two great powers who had previously interfered with the quiet of an Armenian government—the Armenian princes, who bore with impatience the authority of a "prince of princes," and the Arabs. He was in particular favour with the kalif Motawakkel, who gave him the

title of prince of princes, and the rights of sovereignty over Armenia. The khalif Motamed had the same regard for him as had his predecessor, and, in 885, conferred on him the title of king, and sent him a crown, royal vestments, and divers rich gifts. The emperor Basilius Macedonius also acknowledged his title. Thus, four centuries and a half after the destruction of the dynasty of the Arsacides, the kingdom of Armenia was reestablished. Aschdod died in the year 889. He is called Aschdod I.

*Aschdod II.*, grandson of the preceding, succeeded in 914. This prince, from his exploits, obtained the title of "the man of iron." The kingdom of Armenia never stood upon a sure footing. The rebellious princes and the Musselmans so reduced the power of the king, that at one time he had nothing he could call his own in the country but a few forts. By the aid, however, of the emperor Constantine Porphyrogenitus, he recovered his kingdom, and at his death, in 928, left it in peace and prosperity.

*Aschdod III.*, nephew of Aschdod II., succeeded in 952. He raised the power of the Armenian kingdom to the greatest pitch, and died in 977.

*Aschdod*, afterwards *Aschdod IV.*, rebelled in 1021 against John, his brother, the lawful sovereign. After a sharp struggle, he conquered nearly all the kingdom, and forced his brother to come to an agreement, by which the sovereignty of half of it was granted to him. Soon after, the attacks of the emperor, and the invasions of the Seljukian Turks, threw Armenia almost into a state of anarchy. Aschdod IV. died in 1039, and the whole kingdom thereupon came nominally under the government of John, who survived him only a few months. After two years of troubles, the son of Aschdod IV. came to the throne, but very soon after the kingdom was finally lost to him and his family. (Biog. Univ. Suppl.)

ASCHENBERG, (Rutger Compte d'), learnt the art of war under Charles X. When, at the commencement of the reign of Charles XI., the Danes invaded Sweden, the king with a large army marched to oppose them, and by the aid of Aschenberg gained the victory of Lund in 1676, and that of Landscrona in 1677, by which Sweden was saved, and the Danes forced to retire. At the peace, Charles XI. raised him to the dignity of a count, made him a field-marshal, and loaded him with honours. (Biog. Univ.)

ASCIANO, (Giovanni d'), a painter of the school of Siena, about the year 1380, and later. He was reputed the scholar of Berna da Siena, and on the death of that artist, in the year above-mentioned, he continued the series of sacred subjects in the parish church of S. Gimignano, begun by that master. Those pictures, thirteen in number, from the hand of Asciano, are said to be coloured in a superior manner to those by his master, but to be designed with less purity. He also exercised his art at Florence, under the protection of the Medici family. (Lanzi, Stor. Pitt. i. 271.)

ASCLAPO, a physician born at Patræ in Achaia, who attended on Tiro, Cicero's freedman, during an illness. (Cic. Epist. ad Divers. lib. xvi. ep. 9.) There is extant a letter of introduction, written for him by Cicero to Servius Sulpicius (*ibid.* lib. xiii. ep. 20), in which he not only speaks highly of his medical skill, but also mentions him as a personal friend.

ASCLEPIADES, (Ἀσκληπιάδης,) a name borne by a great number of Greek physicians, all of whom belonged to some branch of the family of the Asclepiadæ. These were the supposed descendants of Æsculapius (Ἀσκληπιός), who were, in a manner, the hereditary physicians of Greece, and professed to have among them certain secrets of the medical art, which had been handed down to them from their great progenitor. A list of the physicians who bore the name of Asclepiades, with some account of each individual, is given by several writers on medical antiquities, and among them by Le Clerc, Hist. de la Méd., and Fabricius, Biblioth. Gr.; but more especially by C. G. Gumpert, in a small volume, entitled *Asclepiadis Bithyni Fragmenta*, Vinar. 1794, 8vo, pp. xvi. and 188.\* From this work the following account of those most worthy of mention is (with constant reference to the original authorities) principally compiled. By far the most eminent physician who bore this name, was

ASCLEPIADES, commonly called *Prusiensis* (Pliny, Hist. Nat. vii. 37, ed. Tauchn.), or *Bithynus* (Fragm. apud Cocchii Chirurg. Gr. Vet. p. 154), from being born either at Prusias, or Prusa, in Bithynia.† Of the year of his birth, the

\* In the Penny Cyclopædia (art. "Asclepiades") reference is made to the following pamphlet, which the writer of this article has never seen: "Chr. F. Harless, Medicorum Veterum, Asclepiades, &c. Bonn, 1828."

† In a passage of Galen, which is probably corrupt (Iæagog. cap. 4), he is said to have been born at Cius, which (as we learn from Stephanus Byzantinus, de Urb., in voce Πρωσα,) was afterwards

condition of his parents, and his early life and education, we know next to nothing; all that is told us is, that he spent some time in travelling, and visited Alexandria, Parium in Mysia, and probably Athens. He finally settled at Rome, probably about a hundred years before the Christian era.\* There seems to be no good reason for doubting, with Gumpert, the truth of what Pliny positively asserts (Hist. Nat. lib. xxvi. c. 7), viz. that on his first arrival at Rome he was a professor of rhetoric, especially when we remember the very similar case of Dr. John Brown of Edinburgh, about the middle of the last century.† However, he seems to have paid some attention to physic before his reaching Rome, as several of his medical observations are said to have been collected during his travels (Cælius Aurel. Morb. Acut. lib. ii. c. 22, p. 131; Cocchi, Chirurg. Gr. Vet. p. 154). He began by finding fault with the mode of practice adopted by his contemporaries, and substituted quite a different one of his own (Plin. Hist. Nat. lib. xxvi. cap. 7), which was indeed (as Pliny remarks) the best plan to be pursued by a man who was himself deficient both in medical learning and experience. Another way of gaining popularity was, a great politeness of manner, and an indulgent behaviour to his patients, which was contrasted with the severe treatment adopted by Archagathus, the only foreign physician of eminence who had before visited Rome. (See ARCHAGATHUS.) To these must be added, the fame arising from a very successful practice, especially from his having prevented a man, who was supposed to be dead, from being buried alive (Pliny, Hist. Nat. vii. 37; xxvi. 8; Celsus, De Med. ii. 6. Apuleius, Florid. lib. iv. p. 362); ‡ and also from his having laid

called Prusias. Gumpert tries to prove that this city was in Mysia, and not in Bithynia, in which he certainly differs from almost all geographical authorities. See Cramer's Asia Minor, vol. i. p. 174.

\* Cicero makes him contemporary with Crassus the orator (De Orat. lib. i. c. 14), and Pliny with Pompey (Hist. Nat. lib. xxvi. c. 7), and Mithridates (ibid. lib. xxv. c. 3). But as Clinton observes (after Ernesti, Ind. Histor. in Cicero) the dates are not inconsistent with each other; for, "if Asclepiades had been forty years of age at the death of Crassus (A.U.C. 663, B.C. 91), he might have flourished at Rome for thirty years after that date, which would have extended his life beyond the death of Mithridates (A.U.C. 691, B.C. 63), and would have included the period of Pompey's greatest eminence." Fasti Hellen. vol. iii. p. 346.

† This parallel, which could not fail to suggest itself to every one acquainted with the history of medicine, has been enlarged upon by K. F. Burdach, in a little work entitled Asklepiades und John Brown, eine Parallele, Leipzig, 1800, 8vo.

‡ There are several similar stories upon record, both in ancient and modern times (see Cyclop. of

a wager with Fortune, and engaged to forfeit his reputation as a physician if he ever suffered from any disease himself. (Pliny adds, Hist. Nat. lib. vii. c. 37, that he won his bet, for he lived to a great age, and died at last from the effects of an accident.) From all these circumstances, he certainly acquired a great degree of popularity, and was on intimate terms with some of the greatest men at Rome, among whom was the orator Crassus (Cic. de Orat. lib. i. cap. 14.) His fame was so great that Mithridates invited him to reside at his court (Plin. Hist. Nat. vii. 37; xxv. 3), which, however, he refused to do, and sent him some of his works instead. He continued to live at Rome, where, as Pliny says (Hist. Nat. xxvi. c. 8), "he drew almost all mankind after him, just as if he had come direct from heaven." The date of his death, and the age at which he died, are both unknown. He wrote several works, of which nothing but a few fragments remain, preserved by Galen Cælius, Aurelianus, and others; the titles of about twenty have been collected by Fabricius.

On no physician's character and merits have more opposite judgments been passed than on those of Asclepiades. Pliny speaks very slightly of him in several places (especially Hist. Nat. lib. xxvi. cap. 7—9), but most of the other ancient writers mention him in terms of high commendation. Cicero (in the mouth of Crassus, *loco cit.*) praises his eloquence; Strabo (lib. xii. cap. 4, ed. Tauchn.) reckons him among the Bithynians, who were ἀγιο λόγοι κατὰ παιδείαν, "eminent for learning;" Apuleius (Florid. lib. iv. p. 362,) calls him the greatest of physicians after Hippocrates; in Sextus Empiricus (Adv. Log. i. s. 201, p. 412) he is said to have been inferior to no one in medicine; Galen and Celsus sometimes praise him, and sometimes find fault with him. Most modern authors, on the contrary, consider him to have been hardly better than a medical quack; and it must be confessed that some parts of his behaviour afford sufficient ground for this opinion.

It remains to give some account of his medical system, which was afterwards modified by Themison, and under the name of

Pract. Med. vol. iii. p. 316); among the rest, a very curious one is told by Ibn Abou Osaibiah, عيون الانبا في طبقات الاطبا

Oioun al-anbâ fi tabaqât al-atibbâ, "Fontes Relationum de Classicis Medicorum," cap. 12, of Salih Ben Bahlah, an Indian physician at the court of Harûn Al-Raschid. (See SALIH.)

the Methodic Sect enjoyed a great reputation. It was founded upon the doctrine of corpuscles, which he borrowed from Heraclides of Pontus. His corpuscular elements, which he called *ογκοι*, differed from the atoms of Epicurus; they were without form, but still divisible, and subject to change. From the collision of these corpuscles in space, from their fracture, and the accidental union of the fractured parts, arose visible bodies. Thus from a union of corpuscles arose the human form; and the motion of the corpuscles, which compose the body, in the spaces assigned to them, or their pores, produce health or sickness, according as the motion is proper and harmonious, or the reverse. On this arbitrary theory all his pathology was founded. It seems to be a natural consequence that he was little acquainted with anatomy, which indeed, from the errors noticed by Galen, seems to have been the fact. He supposed that the fluids which we drink passed in a state of vapour into the bladder (Galen, *De Natural. Facult. lib. i. c. 13*), thus depriving the kidneys of their function; he had no exact notion of the difference between the veins and the arteries, and he confounded them with the ligaments, which he said were not formed by nature of different sizes according to their different uses, but became larger or smaller according as they were more or less exercised (Galen, *De Usu Part. Corp. Hum. lib. i. cap. 21*). He is said to have been the first who divided diseases into acute and chronic, and to have considered them essentially different (Cæli. Aurel. *Morb. Chron. lib. iii. c. 8, p. 469*). Like his predecessors, he considered fever as an unnatural heat in all, or most, parts of the body, connected with a quick pulse; and he attributed it, as well as inflammation, to obstruction (*ibid. Morb. Acut. lib. ii. c. 33, p. 151*). When the larger corpuscles cause a more stubborn obstruction, more dangerous fevers arise; when the obstruction is caused by the finest particles fixing themselves in the pores, the fever is less violent. Accordingly, the character of intermittent fevers is explained by the various size of the corpuscles, since it is the finest particles that cause obstruction in a quartan, the larger in a tertian, and the largest of all in a quotidian fever (*ibid. Morb. Acut. lib. i. c. 13, p. 42*). He observed the double-tertian fever, which was so common in Rome, and is described by writers after him (*ibid. Morb. Acut. lib. ii. cap. 10, p. 99*). He

distinguished very accurately between the violent or febrile dropsy, and the chronic one, unaccompanied with fever (*ibid. Morb. Chron. lib. iii. c. 8, p. 469*). The practice of Asclepiades was in many respects good. He trusted more to dietetic means than to the use of medicines; and often recommended a change in the mode of living, in which he studiously attended to the most minute particulars. He disapproved of the frequent use of emetics and purges, and in place of the latter he recommended clysters (Plin. *Hist. Nat. lib. xxvi. c. 8*; Cels. *De Med. lib. i. cap. 3; lib. iii. cap. 4; Cæli. Aurel. Morb. Acut. lib. i. cap. 15*). Blood-letting he practised pretty often, especially in inflammatory cases; but yet he considered that this practice was not equally useful in all climates. At Parium in Mysia, and on the Hellespont, near his native country, he said he had found it useful in cases of pleurisy, but that in Rome and Athens it was sometimes injurious, (Cæli. Aurel. *Morb. Acut. lib. ii. c. 22, p. 131*). He recommended cupping to be used with great caution (*ibid. lib. iii. cap. 4, and 8, pp. 193, and 217*). He approved of friction in many cases (Cels. *De Med. lib. ii. c. 14*), and the gentle motion of the sick in a kind of hanging bed (*ibid.* and Plin. *Hist. Nat. lib. xxvi. c. 8*); he also applied to medical uses (*ibid. lib. xxvi. c. 8*) certain "balinæ pensiles," (supposed to be either the *douch*, or the *shower-bath*), which had been invented by Sergius Orata a short time before (*ibid. lib. ix. c. 79*). One of his most popular remedies was wine, "the usefulness of which," he said, "was almost equal to the power of the gods" (Plin. *Hist. Nat. vii. 37; xxiii. 22*). Accordingly he prescribed it in cases of fever, as soon as the first violence of the affection was abated (Cæli. Aurel. *Morb. Acut. lib. i. c. 14, p. 43*); in phrenitis he carried its use even to intoxication, in order to produce sleep (*ibid.*); in lethargy, on the contrary, he gave it as an excitant (Cæli. Aurel. *Morb. Acut. lib. ii. c. 1*). It seems, however, to have been much diluted, as Cælius Aurelianus mentions it as something extraordinary that he sometimes ordered the patient to double and treble the quantity of wine, till, at last, he drank half wine and half water (*Morb. Chron. lib. ii. c. 7, p. 386*). From which (as Le Clerc observes) we may learn how moderate in general the ancients were in their use of wine, and that they diluted it with five or six times the quantity of water. fu



surgery, it appears that Asclepiades was the first person that recommended the operation of laryngotomy, in cases of acute inflammation where the breathing was so much impeded as to threaten suffocation. This was ridiculed by Cælius Aurelianus (Morb. Acut. lib. iii. c. 4, pp. 193, 5), but afterwards adopted, and minutely described by Antyllus (ap. Paus. Ægin. De Re Med. vi. 33.) (See ANTULLUS.) Upon the whole, even if we do not admire him on every point, as his biographer Gumpert, we must allow him to have been a very remarkable man, both from his personal accomplishments, and also from the influence which his followers exercised upon medical science. (Part of this article is taken from the Penny Cyclopædia, with some alterations, and the addition of all the references to the original authorities.)

2. *Asclepiades*, surnamed Pharmacion, (Φαρμακίων), on account of his giving his attention principally to the preparation of medicines, is one of the physicians most often quoted by Galen, and almost always in terms of praise. His date is not exactly known, but he probably flourished about the beginning of the second century A.D.; at least he certainly lived after Andromachus, Dioscorides, and Scribonius Largus. (See Galen, De Compos. Medic. *κατα τοπους*, l. vii. c. 2. pp. 51, 53. Ed. Kühn; l. x. c. 2, p. 342; *id.* De Comp. Med. *κατα γενν*, l. vii. c. 6. p. 968.) He wrote five books on external medicines, and five on internal (Galen, De Comp. Med. *κατα γενν*, l. i. c. 17, p. 442), none of which are now extant. A great number of his medical formulæ are to be found in Galen, Aëtius, &c., some of which are good, but others ridiculous and superstitious.

3. *Asclepiades*, (L. Arruntius Sempsonianus,) is known only as having been one of the physicians to the emperor Domitian, as we learn from an ancient inscription (Reinesius, Inscript. Antiq. Class. xi. 3, p. 608. Ed. Lips. 1682.)

4. *Asclepiades*, (C. Calpurnius,) lived in the time of Trajan, and was presented by him with the freedom of seven cities. He was born at Prusa, in Bithynia, A.D. 88, and died at the age of seventy, A.D. 158. There is an ancient inscription in his honour in Reinesius (Class. xi. 4, p. 608), from which the above account is taken.

5. *Asclepiades*, called, by Galen, Philophysicus (Φιλοφυσικός), on account of his love for physical science, is only known from some of his medical formulæ having been preserved by Galen. (De

Compos. Medic. *κατα τοπους*, lib. vii. c. 5, p. 102; lib. viii. c. 5, p. 179.)

6. *Asclepiades*, (T. Ælius,) mentioned in an ancient inscription (ap. Gruter, Inscript. Rom. p. 335, 1) as being a surgeon, attached to the gymnasium.

7. *Asclepiades*, (P. Numitorius,) mentioned in an ancient inscription (ap. Gruter, p. 443, 4) as being an oculist, and as having been a magistrate (*sevir* or *sevir*) at Verona.

8. *Asclepiades Titensis*, is quoted by Cælius Aurelianus (De Morb. Acut. lib. iii. cap. 5, § 55), as having considered *apoplexy* and *paralysis* to be identical. He is mentioned by no other ancient writer.

Several other persons are enumerated by Le Clerc and Gumpert, but with respect to some it is doubtful whether they were physicians, and with respect to others, whether they were named Asclepiades.

ASCLEPIADES. There were many other persons of this name, of whom only a few deserve especial notice, from their literary character.

1. The lyric poet, of whom nothing has been preserved but the name he gave to a kind of verse, which had, however, been used previously by Alcæus and Sappho, and is to be found in two or three of the odes of Horace.

2. The philosopher of Phlius and the friend of Menedemus of Eretria, is known only for the close and continued intimacy which existed between them. In the early period of their career both were equally poor, and worked by night at a mill, for the small sum of two drachmæ, to obtain the merest necessities of life, and be enabled to attend during the day the lectures of the philosophers at Athens. The story, according to Athenæus, became known to the Areopagites, who gave them two hundred drachmæ; but when it was counted out by Archipolis, the two philosophers left the sum untouched, because neither would be the first to take it; for to this circumstance, perhaps, is to be referred a passage in Diogen. Laert. ii. 137, which is otherwise scarcely intelligible, and where the sum is said to be not 200, but 3000 drachmæ. As Menedemus was the younger of the two, Asclepiades was called the poet, and Menedemus the performer; an expression applied likewise to the friends, Lælius and Scipio. With the view, it would seem, of being related to each other, the two philosophers married respectively a mother and her

daughter; and after the death of the daughter, Asclepiades took the mother, whom Menedemus gave up, and afterwards married a woman of property. Asclepiades died at Eretria, at a very advanced age, having previously lost his sight, as we learn from Cicero, *Tusc.* v. 39.

3. The epigrammatist of Samos, and the son of Sicelus, who is said to have been the teacher of Theocritus. Many pieces, bearing his name, are in the Greek Anthology, although there are some doubts as to their real author.

4. The writer of a work on Egypt in sixty books, rejected by Athenæus as full of fables.

5. The grammarian of Myrliæ, called afterwards Apamea, in Bithynia, was the son of Diotimus, and the pupil of Apollonius the critic. His writings, says Suidas, were numerous, but they have all perished; although some of them would have been singularly valuable at the present day, especially the one he devoted to the correction of the errors committed by the biographers of the philosophers, of whom nearly all that is known is to be found in the faithless pages of Diogenes; and had not Arrian come down to us, we should have felt no little regret for another work of Asclepiades, relating to the history of Alexander, which seems to have been converted into a romance by almost contemporary historians. To the same Asclepiades has been attributed a work on the Archons at Athens; and he is sometimes confounded with another of the same name and place, who wrote some scholia on Theocritus.

6. The pupil of Isocrates, who wrote the *Τραγῳδομύθεα*, a work on the stories chosen by the tragedians for the subjects of their plays. It extended to at least six books.

ASCLEPIODORUS, an Athenian painter, who was contemporary with, and by some thought equal to, Apelles. His works were admired for that great master, for the exact symmetry of their proportions; and the praises bestowed upon him, caused Asclepiodorus to be greatly employed, and at large prices. Pliny, xxxv. c. 10, 38, reports that he painted twelve pictures of the gods for Mnason, tyrant of Elatea, for which he was paid three hundred minæ, or about nine hundred pounds each. The same author (xxxiv. c. 8, 19) also makes mention of a sculptor of this name, amongst other artists, who was excellent in the representation of Philosophers. (*Biog. Univ.* Sillig. *Catalogus Artificum.*)

ASCLEPIODOTUS. 1. Of this disciple of Plotinus and master of Damascius, there is a lengthy account in Suidas, from which it appears that, unlike the generality of the Neo-Platonists, he paid more attention to things than theories; that he was the cleverest and most learned of his contemporaries; was acquainted with the principle of producing different tints by different combinations of the prismatic colours, which he applied to the dyeing of cloths; that he studied, probably for the same purpose, mineralogy and botany, and knew the properties of many plants, and the modifications which the fibres of trees assumed; that he made himself master of medicine, in which he acknowledged no authority but that of Hippocrates amongst the ancients, and amongst the moderns, his master, Soranus of Cilicia; and according to Photius, *Cod.* 242, who drew from the same source as Suidas, he revived the use of white hellebore, which had gone out of fashion, and effected by it some remarkable cures. He is said to have been able to read letters, and to distinguish persons, in the dark, and to have saved his own life, and that of his pupil, from drowning in the Mæander, by uttering a secret charm. Sprung from a family of priests, he was equal to his father in piety, and superior in philosophy; and yet so attentive to affairs of the world as to be able to pay off his father's debts. He was also the author, according to Olympiodorus, of a lost commentary on the *Timæus* of Plato; and by his varied attainments, he rendered the city of Aphrodisias, in which he settled, as celebrated as his native town of Alexandria. He is said to have paid some attention to music, and to have composed some hymns.—2. The pupil of Posidonius, mentioned by Seneca as a writer on physics.—3. The person who lived in the reign, and wrote the history, of Diocletian, as Fabricius infers from Vopiscus.—4. The writer of some epigrams in the Greek Anthology.—5. The author of a work on *Tactics*, still extant in MS. in different libraries in Europe.

ASCLEPIUS, of Tralles, a disciple of Ammonius Hermæas, who endeavoured to renovate the Platonic and Aristotelian philosophy. Some of his minor works have been printed, but most of them remain in manuscript, and several are in the Royal Library at Paris. In the history of science, he is principally known by a commentary on the arithmetic of Nicomachus, a composition full of the

absurdities of the Platonic philosophers. A MS. of this latter work was formerly in the celebrated Pinelli library, and was sold at the auction of that library in 1789. (Catalogue, No. 12,857.)

**ASCLETARION**, a mathematician and astrologer in the reign of Domitian, who prophesied that he should be torn in pieces by dogs. The emperor ordered him to be burnt, and his body carefully guarded; but soon as he was placed on the burning pile, a sudden storm arose, which extinguished the flames, and the promised dogs came and tore to pieces the astrologer's body.

**ASCOLI**, (Cecco di,) professor of mathematics at Bologna, in Italy. He wrote a poem on astronomy, which was considered to contain heretical opinions, and he was in consequence burnt as a heretic at Florence, in the year 1328, at the age of seventy. He was also the author of a commentary on the *Tractatus de Sphæra* of Johannes de Sacro-Bosco. A manuscript of this latter work is preserved in the imperial library at Vienna; but MSS. of it are by no means numerous, and we are not aware that it has ever been printed.

**ASCOLI**, (Duke Trojano Marcelli,) was born in the dominions of the king of Naples, and in 1792 entered his service as a gentleman of the chamber. After the retreat of the French from Naples in 1799, he was appointed superintendent of the police and the criminal justice of the kingdom, a difficult office, which he discharged very effectively. After the invasion of the Neapolitan dominions by 1806 by Joseph Bonaparte, he was very useful to Ferdinand IV. in many diplomatic missions in Spain and Sardinia. He died in the year 1823. (Biog. Univ. Suppl.)

**ASCONIUS PEDIANUS**, (Quintus,) an ancient grammarian, born at Padua. He kept a school for teaching eloquence at Rome in the reign of Tiberius. Livy and Quintilian attended this school, and both speak with great respect of their master, as we learn from a passage in the *De Institutione Oratoriâ* of the latter. An Asconius had seen, and been a friend of, Virgil; and it was for some time a disputed question, whether this was Asconius Pedianus. The learned of more modern times have concluded that it was, and they have fixed his death in the reign of Nero, at the age of seventy-five. His *Enarrationes in Ciceronis Orationes*, were published in 1477, again in 1513, and have since been incorporated into

the editions of Cicero by Gruter, Gronovius, and Olivet. (Fabr. Bibl. Lat. Biog. Univ.)

**ASCULO**, (Saladin de,) a medical author, who lived in the fifteenth century, and who was physician to the grand constable of Naples. His posthumous work, *Compendium Aromatariorum*, Venice, 1562, fol. is an epitome of the pharmacy of those times, and is conspicuous for its research, as well as for the clear style in which it is written. (Ersch und Grüber, Encycl.)

**ASDRUBAL**. See **HASDRUBAL**.

**ASEDY THOUSI**, (or of **THOUS**), a celebrated Persian poet, and the master of the still more celebrated Firdusi of Thous, the author of the *Shahnameh*. When the latter fled from the court of Mahmoud, whom he had irritated by a bitter satire upon his illiberality, he took refuge in his birth-place Thous; and meeting there with his old master, he complained to him of his own advancing age and infirmities, and his fear that, in the case of his death, his poem must remain unfinished, since there was no one to whom he dared commit the charge of completing it. Asedy replied, that he was himself willing to undertake this charge; to which offer Firdusi replied, somewhat ungraciously, that his master was too old for such an undertaking, and here the conversation dropped. On the departure of his guest, Asedy took up the pen, and quitted it not, says the oriental biographer, till he had completed four thousand verses, beginning at the conquest of Persia by Omar, and forming the conclusion of the poem.

**ASELLI**, (Gaspar, 1581—1626,) a celebrated surgeon and physiologist, was born at Cremona, about the year 1581. He taught anatomy and surgery in the university of Pavia, attained the rank of chief surgeon of the Italian army, was much esteemed for his knowledge, and his modest and unaffected manners and disposition. He died at Milan at the early age of forty-five, having left, by his discoveries in physiology, an imperishable name in the history of medical science.

The discovery by which Aselli is principally distinguished, is that of the system of the lacteal vessels, by which the nourishment taken into the body, and subjected to the digestive process, is conveyed into the general system of the circulation. The real constitution of the absorbent system was unknown until the commencement of the seventeenth century. Galen, and the ancient anatomists,

regarded it as a part of the venous system; and from this view, the doctrine of venous absorption took its rise. Aselli lived at a time when religious prejudices operated strongly against the dissection of human bodies; his inquiries were, therefore, conducted on the bodies of quadrupeds, dogs, horses, &c.; and the existence of similar parts in the human species inferred rather than demonstrated. In July 1662, being then at Pavia, he was requested by some friends to undertake the dissection of a dog, to demonstrate the course and appearance of the recurrent nerves. The animal selected for this display had partaken of food a short time previously to being destroyed for the purpose of the anatomist; and when the body was opened, a number of most delicate white lines were observed, ramifying on the mesentery, or membrane which connects the intestines together. Having cut through some of these, a fluid resembling milk, both in colour and consistence, was found to have escaped. He immediately made known this circumstance to his friends, the senator Settala, and Alexander Tadino, and thus communicated to them a knowledge of the discovery he had made of the mode in which the nutriment is conveyed from the intestinal canal; and he called the vessels performing this most important office in the animal economy lacteal vessels, from the general appearance they presented. Although his conjectures as to their use was correct, he was not found to be so accurate with regard to their course; for he mistook a mesenteric gland for a portion of the pancreas, and he conceived that the vessels proceeded towards the liver, which organ was at that time erroneously believed to have for its office the formation of the blood. Future anatomists and physiologists have shown the distribution of the lacteal vessels, and demonstrated their ultimate termination in the thoracic duct, discovered by Pecquet, by means of which the chyle is conveyed into the general circulation. But Aselli prosecuted with ardour his inquiries into the subject, and examined the same system of vessels in various animals; and he found that in those who had not recently partaken of food, the vessels could not be discovered; whilst, on the contrary, in those who had just taken nourishment, and in whom the process of digestion was proceeding, the vessels were most apparent and in great number. He recognised the valvular apparatus, which so remarkably exists in the lacteal vessels.

Although his discovery was made in 1622, he forbore to publish an account of it; and it was not until 1627, one year after his death, that his work appeared. This book is of extreme rarity. Its title is as follows—*De Lactibus sive Lacteis Venis, quarto Vasorum Mesaraicorum genere, nove invento, Gasparis Asellii, Cremonensis, Anatomici Ticinensis, Dissertatio; quâ Sententiæ Anatomicæ multæ, vel perperam receptæ convelluntur, vel parùm perceptæ illustrantur. Mediolani, 1627, 4to.* This book is interesting to the bibliographer and to the artist, as well as to the anatomist and the physician, as it is the first work in which coloured plates are to be found. These are four in number, and give views of the lacteal vessels, and their course as laid down by the author. Editions of it have appeared at Basle in 1628 and in 1640; at Leyden also in 1641. It is likewise to be found in the *Theatrum Anatomicorum* of Mangetus, published at Geneva in 1635, folio, and in the works of Spigelius, edited by Vander Linden at Amsterdam, in 1645, folio. It is also in the *Synagma Anatomicum* of Veslingius, edited by Blasius, in 1696. The modesty of the author is very remarkable; and he seems almost to decline the honour of the discovery by the references he makes to the writings of Hippocrates, Plato, Aristotle, Hierophilus, Erisistratus, and Galen. It is not a little singular, when the great importance of the subject is considered, that his work should have attracted but little attention at the time of its publication; and probably it would have passed but little attended to, had it not been for the zeal and labours of Peter Gassendi, who purchased a number of copies, and distributed them gratuitously, to do honour to the memory of their author.

Aselli is said to have left in the hands of his friends, Settala and Tadino, a manuscript on Poisons, and some Observations in Surgery; but they have never been published. A portrait of him, by Bassano, taken at the age of forty-two, is affixed to his work on the Lacteals. He was buried in the church of St. Peter, at Milan, where an epitaph is inscribed to his memory.

ASFELD, (Bidal, chevalier d'), celebrated for his defence of Bonn in 1689, against the elector of Bavaria and the duke of Lorraine. After a defence of two months, of what was already little better than a mass of ruins, and with but a small force, Asfeld offered to capitulate. The elector was dissatisfied

with the terms; but unable to obtain others from Asfeld, made a furious attack on the place, which, however, proved unsuccessful, and cost the lives of 2000 Bavarians. He ordered another assault, but his soldiers refused to obey. After this the terms proposed by Asfeld were acceded to, and the garrison, reduced to about 800 or 900 men, marched out of Bonn, almost naked and worn-out with fatigue and hunger, bearing with them Asfeld, who had received a mortal wound in the last attack, and who died soon after. (Biog. Univ.)

ASFELD, (Claude François Bidal d') was of the same family as the preceding, and was born in 1665. He entered the military service of France at an early age, was made a lieutenant-general in 1704, and served in Spain under the duke of Berwick, and contributed to the victory of Almanza. He afterwards served in Germany, under Villars; and in Spain, in 1714 and 1715, he helped to reduce Barcelona and the isle of Majorca. In 1719, he again served in Germany; and when the duke of Berwick received his mortal wound, Asfeld was appointed his successor, and was made a marshal. He had the honour of opposing successfully prince Eugene, and of taking Philipsburg. He died March 7, 1743. He was distinguished for his acquaintance with the science of fortification, and for his attacks and defences of towns. His brother, the abbé de la Vieuville, took part with the Jansenists, in their controversy with the Jesuits, and died in 1745. (Biog. Univ.)

ASFUNDIYAR or ASFENDIAR, the son of Kishtasp, under whose government the religion of Zoroaster was introduced into Persia. His history falls within the semi-fabulous ages of the Persian empire; but there is no reason for doubting that his extraordinary valour and military skill contributed chiefly to the victories which his father obtained over the neighbouring nations, in pursuing his bigoted design of forcing the new religion upon them. The Shah-nameh, and the Parsee traditions, relate that this bravery and prudence of the Persian prince was aided by the gift of invulnerability, which had been asked by Kishtasp for himself, but which was granted him in the person of his son. After many signal victories, his father's jealousy induced him to throw his son into prison, instead of granting him the crown of Persia, which had been promised as the reward for his bravery. A new and successful attack of the Tura-

nians procured his release, and he immediately marched against the enemy, whom he subdued by a singular combination of stratagem and bravery. The fears of Kishtasp were again awakened at the prospect of abdicating the throne in favour of his son, and he contrived to engage him in a contest with the famous Rustam, who had refused to embrace the faith of Zoroaster, and had established himself with his family in the province of Zabulistan. This expedition the young conqueror readily undertook, but perished in the contest with the renowned champion. The crown, which had been so often promised to him, was given to his son Bahman, or Ardasheer Dirazdast, known in Greek history by the name of Artaxerxes Longimanus.

ASGILL, (John, born about 1658, died 1738,) is said in some manuscript biographical collections in the public library at Leeds, to have been born in that town. He was brought up to the law, and practised with much success in Ireland, where he was a member of parliament. He, however, came over to England, and was elected member for Bramber in the first parliament after the union. He was, probably, at the time of his election, a prisoner in the Fleet prison, for the house having begun to sit for business on October 23, 1707, on the 10th of November, the speaker acquainted the house that he had received a letter from Mr. Asgill, complaining that he was detained from attending the service of the house in the Fleet prison; and on December 16, the house resolved that he should be discharged out of custody, and he was discharged accordingly. But on December 18, he was expelled the house on account of an absurd book which he had published at Dublin in 1698, entitled, *An Argument, proving that according to the Covenant of Eternal Life, revealed in the Scriptures, Man may be translated from hence into that Eternal Life, without passing through Death*. He was soon replaced in the Fleet, where, and in other prisons, he passed the remainder of his days. The pamphlet above referred to is the most remarkable of his writings, on account of the notice taken of it in the House of Commons. But it is only one of several obscure tracts, the titles of which are not worth mentioning.

ASGILL, (Sir Charles,) was the son of a rich merchant. He entered the English army at an early age, and was made a lieutenant about 1780. He served under Lord Cornwallis in North America,

in the campaign of 1781, and was with the army when it was captured by Washington, near York Town.

The following year, the Americans determined to revenge the death of captain Huddy, who had been killed by a royalist, whom the English refused to give up, and they made the English officers that were in their custody cast lots, in order that one might be selected to be executed by way of reprisals. The lot fell on Asgill. Asgill's mother hastened from London to Versailles, and implored the intercession of Marie Antoinette, which was readily granted, and by means of which his life was saved. Asgill left his country almost immediately after his arrival, to express his gratitude to the queen. He served under the duke of York, in the campaign of 1794. In 1798 he had the command of the troops employed to act against the rebels in Ireland, and afterwards filled important offices in that country. Sir Charles was made a general in 1814, and died in 1823.

ASH, (John, M.D. 1723—1798,) a celebrated physician, educated at Trinity college, Oxford, where he took the degree of M.A. Oct. 17, 1746, Bachelor of Medicine, Dec. 1, 1750, and Doctor of Medicine, July 3, 1754. He commenced practice at Birmingham, and was appointed physician to the General Hospital of that populous town, obtained great reputation, and had a very extensive practice. After many years of professional toil, he removed to London. He had been admitted a fellow of the Royal College of Physicians, and a fellow of the Royal and Antiquarian Societies. He made a tour in 1787 into Germany; and in the following year published *Experiments and Observations, to investigate by Chemical Analysis the Medicinal Properties of the Mineral Waters of Spa and Aix-la-Chapelle, in Germany; and of the Waters and Boue near St. Amand, in French Flanders.* Lond. 1788, 12mo. He provided himself with the necessary apparatus to make chemical analyses of the mineral waters on the spot, and endeavoured to establish a fixed standard of their several component parts, and thus to deduce certain rules for the real medicinal uses of an important part of the *materia medica*. In 1790 he was chosen by the College of Physicians to deliver the Harveian oration, which he afterwards published—*Oratio Anniversaria in Theatro Coll. Reg. Med. Lond. ex Harveii instituto habita A.D. MDCCXC.* Lond. 1790, 4to, and inscribed it to the learned

president, Sir George Baker, Bart. It offers a specimen of excellent Latinity; and as is usual with discourses of the same kind, gives a general sketch of the progress and improvement of medical science, with particular acknowledgments to the benefactors of the college. His character of Dr. Radcliffe is particularly fortunate and well-drawn. Soon after this, the powers of his mind suffered a decay, and disqualified him for a continuance of practice. This derangement has been attributed to an over-zealous attention to his professional duties; and a recourse to mathematical studies has been reported to have restored him to reason. Of this, however, no satisfactory evidence has been given. He entered largely into society, and was president of a celebrated club, called the *Eumélean*, which met at the *Blenheim* tavern, in Bond-street, and consisted of Sir Joshua Reynolds, Mr. Boswell, Mr. Windham, the Hon. Fred. North, Mr. Knight, M.P., Sir George Shuckburgh, Sir George Baker, Dr. Lawrence, Dr. Farmer, Mr. Seward, Dr. Burney, and others. There is a whole length portrait of Dr. Ash, engraved by Bartolozzi, from a painting by Sir Joshua Reynolds in 1791. He died at Brompton-row, Knightsbridge, June 18, 1798, aged seventy-five years.

ASH, (Edward, M.D.) a well-known physician, was born at Birmingham about the year 1770. His early education was conducted at his native place, under the superintendence of his uncle, the celebrated Dr. John Ash, physician to the General Hospital of that place. He was afterwards entered of University college, Oxford, and had the great advantage of being elected a Radcliffe travelling fellow of the university, by which he was provided with ample means to cultivate the study of medicine, both at home and abroad. He accordingly visited many parts of Europe, making a truly classical tour, for which he was, by his previous refined and elegant education, most highly qualified. He had exhibited considerable taste for literature, and had conducted a weekly paper, published in numbers, entitled the *Speculator*. Previous to taking his degree at his alma mater, he went to Edinburgh, and there pursued a regular course of academical study. He attended the practice of the Royal Infirmary, and the lectures of all the celebrated professors of the university of his day. He returned to Oxford, took the degree of M.D. Dec. 6, 1796, and was afterwards admitted a fellow of the Royal College of

Physicians of London. He fixed upon the metropolis as the seat of his practice, and settled in Holles-street, Cavendish-square. He obtained an ample fortune by the death of his uncle, and by an union with his niece. He enjoyed a limited practice, chiefly among the higher classes of society, and had an extensive intimacy with literary and scientific characters. He amused himself with the elegances of literature, and assisted the College of Physicians in the arrangement and style of their official papers and publications; but he did not publish any work on medical science. He was a fellow of the Royal and Antiquarian Societies, and died in 1829, aged fifty-six years.

ASH, (John, LL.D.), the author of a Grammar and Dictionary of the English Language, of some repute, was a protestant dissenting minister, of the Baptist denomination, the greatest part of whose life was spent at Pershore, in Worcestershire. He was born in the county of Dorset, at or near a place called Loughwood, in that county, where was a society of Baptists, of which his relation, Isaac Hann, was the pastor. To this society he joined himself in early life. Being intended for a minister, he was sent to an academy at Bristol, instituted for the purpose of educating ministers for the Baptist denomination of dissenters, of which Bernard Foskett was then the tutor. On leaving the academy, he settled at Pershore, and was ordained pastor of the congregation there in 1751. Here he continued till his death, in March or April, 1779, a funeral sermon being preached for him on the 15th of April in that year, which was printed, and has afforded these few particulars of his life. His works are,—1. An Introduction to Dr. Lowth's English Grammar, 1766; 2. A Dictionary of the English Language, 1775; 3. Sentiments on Education, collected from various writers, 1777; and, 4. The Dialogue of Eumenes.

ASH, (St. George,) a distinguished Irish prelate, was born in 1658, in the county of Roscommon. He was elected a fellow of Trinity college, Dublin, in 1679, and appointed professor of mathematics; but left Ireland in consequence of the arbitrary acts of James II. Crossing over to England, he engaged himself in the service of Lord Paget (who was king William's ambassador to the court of Vienna), to whom he acted both as chaplain and secretary. After the Acts of Settlement had passed, Dr. Ash returned to his native country, and was

admitted provost of Trinity college, by letters patent of king William and queen Mary, 3d October, 1692. In 1695 he was promoted to the bishopric of Cloyne; in 1697, translated to Clogher; and, in 1716 to Derry. He died in Dublin, February 17, 1717. By his will, he bequeathed all his mathematical books to Trinity college, Dublin. Dr. Ash was a member of the Royal Society, in whose Transactions are printed several communications from him. He published also, four Sermons, and two mathematical tracts, with several minor productions.

ASHARY, (Abulhassan Ali Ben Ismael,) one of the most celebrated Mussulman doctors, and the founder of a sect which maintains that the actions of God are governed by certain fixed laws that he has laid down for himself; whilst the Hanbalites maintain, on the contrary, that he is governed on each occasion by a separate exercise of volition. The difference, in fact, is analogous to that between the Arminian and Calvinistic opinions on the subject of predestination and free-will. Ashary died at Bagdad, A.H. 329 (A.D. 940), and was secretly buried by his disciples, lest the Hanbalites, who were then very powerful in that city, should dig up the body, under the pretence that he had been guilty of impiety in holding the opinion just quoted.

ASHBURNHAM, (John,) was the eldest son of Sir John Ashburnham, of Ashburnham, in Sussex, knight, who wasted his estate, and left a large family without any visible means of support. This John was born in or about 1604; lost his father in 1620; and though thus left without fortune, it is said of him and the other children, in his epitaph in Ashburnham church, that "within less than two years after the death of Sir John, there was not any of the family but was in condition rather to be helpful to others than to want support themselves." His destination was to the court, where he served king Charles many years as one of the grooms of the bedchamber, being also elected to parliament in 1640, for the port of Hastings, in his native county. When the war broke out he continued his attendance on the king, by whom he was held in the highest esteem, and employed in very important services. In particular, he was one of the commissioners on the part of the king, at the treaty of Uxbridge, in 1644; in the next year he was named, with the duke of Richmond and two others, as persons for

whom the king sought a safe conduct that they might repair to Westminster with proposals for peace; and when the king named certain persons to whom he was willing to commit the militia, Ashburnham was one. When all means of healing the breach which had been made proved fruitless, and the king determined on the desperate expedient of withdrawing privately from Oxford, and throwing himself into the hands of the Scotch army, Ashburnham and Dr. Hudson, a clergyman, who was admitted to a knowledge of the design on account of the acquaintance which he had with the country through which the king had to pass, were the only persons who accompanied him. When the king was in the hands of the Scots, Ashburnham obtained the royal permission to leave his service and retire to France, being no longer allowed to do his duty to the king. He did not, however, remain long absent from his royal master; for the king having been delivered up, by the Scots, into the hands of the English army, Ashburnham saw, in the change, a favourable opportunity for soliciting his reinstatement in his majesty's service. His suit was granted, and he accordingly returned from France, and took his place about the royal person, to the king's great satisfaction.

The most remarkable circumstance in Ashburnham's attendance on the king remains to be mentioned. When the king had formed the determination of endeavouring to escape to France, when he was in easy restraint at Hampton Court, in 1647, Ashburnham and Berkeley were the persons entrusted by him with the design. Having conducted the king to the coast of Hampshire, they communicated to colonel Hammond, the governor of the Isle of Wight, the project, and the steps which had been taken. In fact, they delivered the king up into the hands of Hammond, who redelivered him to the army. This has exposed Ashburnham to strong suspicion of the want of fidelity. Much may be seen in Lord Clarendon on this subject, where the particulars of the king's flight, and of all that passed with colonel Hammond, are related in the lucid and vivid manner of that historian. The opinion of Lord Clarendon is in favour of Ashburnham's integrity, of which it appears that the king himself never doubted, nor did the best friends of the king, nor was there anything in his life or character that could justly expose him to such a dreadful suspicion. There is a justificatory memoir, by his

own pen, on this subject, written by him for the satisfaction of his posterity.

One of the circumstances which exposed him to suspicion was, that he remained in England unmolested, after the king's death, for some years. But it is alleged, on the other hand, that though he did so, yet it was through necessity, to preserve the estate which came to him by his wife, and that he sent many supplies of money to king Charles the Second in his exile. Also that he did not remain long unmolested, for he was committed to the Tower by Cromwell, where he remained till the protector's death. On the return of the king, he was reinstated in his office of groom of the bed-chamber, and served in parliament for the county of Sussex. He died on June 15, 1671. His grandson and heir, John, was created Lord Ashburnham, by William and Mary, in 1689.

His younger brother, William Ashburnham, served the king with equal fidelity in a military capacity, being governor of Weymouth in the civil wars. After the restoration, he was made cofferer of the household, and died without issue in 1679.

ASHBY, (George,) an English poet of the reign of Henry VI. All we know of him is, that he was clerk of the signet to queen Margaret, and that he was author of a poem on the Active Policy of a Prince, written for the instruction of prince Edward. A copy of this poem is preserved among the MSS. in the Public Library of the university of Cambridge. The author states that he wrote it in his eightieth year. (Ritson.)

ASHBY, (George,) has left no separate work behind him, and is principally known for the willing assistance he afforded to others in their literary undertakings. Among these are to be mentioned the late Mr. Nichols, in his *Life of Bowyer*, Daines Barrington, in his *Observations on the Statutes*, Bishop Percy, Granger, Gough, &c., most of whom have admitted their obligations. He contributed one paper to the *Archæologia*, on a coin of Nerva found at Colchester, having been elected a fellow of the Antiquarian Society in 1774. He was born, December 5, 1724, in Red-lion-street, Clerkenwell, and was first sent for education to a school at Croydon, whence he was removed to Westminster, and from Westminster to Eton. He was admitted of St. John's college, Cambridge, when between sixteen and seventeen years old, and took his three degrees of



B.A., A.M., and B.D., respectively, in 1744, 1748, and 1756. His first living was that of Hungerton, Leicestershire, which he obtained by gift of a relation in 1754; and, five years afterwards, we find him holding the rectory of Twyford, in the same county. He resigned the first in 1767, and the last in 1769, but for what reason is not stated. In 1774 he accepted the college rectory of Barrow, Suffolk; and, through the kindness of his patron and early friend, Dr. Ross, bishop of Exeter, he was allowed to exchange a portion of the vicarage of Bampton, which that prelate had given him, for the living of Stansfield in Suffolk. The bishop was in the habit of visiting Mr. Ashby at Stansfield, and valued his society very highly, often telling the parishioners (according to the testimony of persons lately living) that he, Dr. Ross, ought to have been the rector, and Mr. Ashby the bishop. In the latter part of his life Mr. Ashby became blind, and was subsequently attacked by paralysis, so that after the commencement of the present century he was seldom seen out of his own doors, and he died of a repetition of the attack, on June 12, 1808. He kept up his cheerfulness and good temper, if we may believe the statement of his neighbours, to the last, and was much beloved in his parish. He was an extremely agreeable and intelligent man in conversation, and his company, even after he lost his sight, was much sought by the gentry of his vicinity.

ASHBY, (Henry, April 17, 1744—Aug. 31, 1818,) a very eminent writing engraver, was born at Wotton-under-Edge, in Gloucestershire, and was originally apprenticed to a clock-maker, for whom he also engraved dial-plates, spoons, and other things. He removed to London, and was employed in engraving titles for maps and charts, and afterwards worked with Mr. Spilsbury, a writing engraver in Russell-court, Covent-garden, upon whose death he married the widow, and succeeded to the business. Some of Ashby's works are in the *Beauties of Penmanship*; the *Letters of Lord Nelson after the Battle of the Nile*; the *Dedication to Macklin's Bible*; the title-page to the prints of the Houghton Collection; and a *Dedication to the Empress Catherine*. He died at Exming, in Suffolk, whither he had retired for the few latter years of his life. (*Annual Biography and Obituary for 1821.*)

ASHBY, (Arthur,) a sea-captain, slain in the service of Charles II. Following

the fate of his brave predecessor,\* he fell gallantly fighting his frigate (the *Guinea*), in Albemarle's bloody and memorable battle with the Dutch, July 25, 1666.

ASHBY, (Sir John,) a British admiral, was descended from a family settled in Lowestoff, Suffolk. Passing over his early career, commenced under the auspices of James, duke of York (once the most popular, influential, and efficient ruler that ever swayed the destinies of our wooden walls), two or three "single combats," when in command of vessels of an inferior force, and finally his unavoidable desertion† of his ill-starred and senseless sovereign, we shall at once arrive at that period from which may be dated the epoch of his naval fame. This was at the close of the year 1688. At this period, according to Charnock, he was appointed to the *Defiance*, one of the ships fitted for channel service, under the orders of Lord Dartmouth. Warmly attached to the constitutional liberty of his country, immediately on the revolution taking place, he became a firm adherent to William the Third. He continued to command the *Defiance*, and led the van of the squadron, under Admiral Herbert, at the battle of Bantry Bay. The discrepancies, to say nothing of the absurd blunders which appear in the several records and relations of this undecided contest, disgrace our maritime annals. That they, in a great measure, proceed from political partizanship in the early writers, and deficiency of nautical knowledge on the part of the *soi-disant* naval historians of later times, will appear to professional people sufficiently plain; but general readers, who peruse the pages of by-gone authorities, whose mistatements and egregious blunders have been reprinted and perpetuated in every possible shape, even up to the present period, are little aware of the absurdities and nautical nonsense committed to type by way of de-

\* Ableson (see the name). It will be seen that within a lapse of fourteen months the *Guinea* lost two commanders in two general engagements with the same enemy.

† "When Lord Dartmouth saw the disposition of his officers, and how little it was in his power to serve his master (James II.) he wisely yielded to necessity; and sailing once again into the Downs, and there holding a council of war, it was resolved first, to dismiss from their commands all such officers as were known to be papists, or suspected so to be, and then to send up an address to his highness, setting forth their steady affection to the Protestant religion, and their sincere concern for the safety, freedom, and honour of their country." (Burchett's *Memoirs*, p. 20.) In our memoir of Herbert, earl of Torrington, will be found a few passing observations touching the disposition of the officers of the fleet to desert the cause of James and support that of the Protestant prince.

scriptive details of naval fight. Contending fleets are placed in positions which could only exist in the confused imaginations of the writers. Nor is this all; with an assumption of a perfect knowledge of naval tactics, writers, with the greatest gravity, describe, and even assert, as executed with admirable *precision*, movements and evolutions which, under no circumstances, could possibly be carried into effect by vessels under canvass.

The gravest, and indeed, by many, considered the greatest of these authorities, informs us that, in the battle of Bantry Bay, "the English had *certainly* the *wind*," meaning the weather-gage of the enemy, "and might, therefore, have avoided fighting if they had so pleased, but this was by no means agreeable to Admiral Herbert's temper; he therefore *endeavoured* all he could to get into the Bay," (what could prevent him if "he *had* the wind?") "that he might come to a *close* engagement; but the French saved him the labour, by *bearing down* upon him in three divisions." . . . . "The fight," continues Campbell, "was pretty warm for about two hours, but then slackened, *because* a great part of the English fleet could not *come up*; but they continued firing on both sides till about five in the afternoon: Admiral Herbert *keeping* out all the time *to sea*; because (another cause) he found the dispute very unequal, and that there was no other way by *which* he could possibly *gain* the *wind*, and thereby bring his whole fleet to engage."

Now if, as the writer asserts in his opening account of this battle, "the English had *certainly* the *wind*," how comes it he follows up this assertion, by stating that the "French saved the British the labour to close, by *bearing down*" on the latter? The term "*bearing down*" signifies sailing large, or *going down with* the wind, and not plying *against* it! Nor is this a mere technical error, "because" the writer first informs us that "the English had the *wind*," and then immediately, in the same sentence, contradicts himself by stating "the French saved the British the labour by *bearing down* in three divisions;" and, again, what becomes of the previous assertion, if "Admiral Herbert was compelled to keep the sea (seaward) in order to *gain* the *wind* of the enemy." The true particulars of this encounter will appear in their proper place.

"His gallantry," continues Charnock, 244

"was so conspicuous on this occasion, that when king William went down to Portsmouth, for the special purpose of thanking all, and rewarding those whose behaviour had been more particularly noticed, he conferred on Captain Ashby the honour of knighthood; and, as a further token of his esteem, presented him with a gold watch set with diamonds."

In the following spring, the French, elated with the seeming advantage they had recently gained, left no effort untried to fit out a fleet sufficiently formidable to bid defiance to the inferior force England had then afloat. The fleet of France consisted of eighty-two ships of the line, besides frigates, fire-ships, and small vessels.\* The combined force of England and Holland, which met this formidable fleet, amounted to some fifty-six vessels of war, under the chief command of Herbert, earl of Torrington. Sir John Ashby, who had just before been raised to the rank of vice-admiral of the red, served in that station during the battle that ensued, and led the van of the earl of Torrington's division; but, as Charnock observes, he was totally exempt from any part of that censure which was so loudly excited by the failure of success, and which so unmeritedly roused the indignation and violence of party against the great, but unfortunate, earl of Torrington. When the British chief had effected his retreat, he left the command of the fleet with Sir John Ashby, and repaired to London, leaving necessary instructions how to act in the event of the French attempting to force their way up the Thames. But for this precaution, as it happened, there was no necessity. Satisfied with a nominal triumph, the French retired to their own coasts, and put into port to refit.

When the English fleet put again to sea, it was thought necessary (a foolish thought) to invest the chief command of it in three persons,† who should jointly execute the office. The "joint-co"-commanders hoisted their flag on board the *Royal Sovereign*. But no enemy appearing in the channel, they retired to port, embarked a considerable body of land

\* The French authorities reduce this force: M. D. Guiney's Hist. Militaire states that the fleet of France consisted only of seventy-eight vessels of war, and twenty-two fire-ships. Again, an English writer declares that the French fleet consisted only of sixty sail of the line, and that the combined force of England and Holland amounted to no more than forty-one vessels of war.

† Sir Richard Haddock, Vice-Admiral Killegrew and Sir John Ashby. It was thought that this joint-commission would become popular, and also allay the general terror that pervaded the nation.

forces, under the earl of Marlborough, and proceeded forthwith to the south of Ireland, where they quickly reduced the city of Cork and town of Kinsale, the two principal ports held for king James in that extremity of the country.

The French court having projected an invasion of England, in order to promote the cause and interests of the late king James, Admiral Russell, chief in command of the British forces, put to sea, taking with him Sir John Ashby, as admiral of the blue squadron. The contending fleets met on the 18th of May, 1692. In this encounter, which is usually designated the battle of La Hogue, Ashby's squadron had not the opportunity of engaging till six in the evening, an hour after the French line had been totally broken, or rather routed, but he continued, on the days of the 20th and 21st, in pursuit of that portion of the defeated fleet which eventually effected its escape by running through the race of Alderney.

Bishop Burnet, according to his wonted predilection, to fight over battles on paper, and comment upon the conduct of officers in action, asserts that "if Sir John Ashby had pursued the broken and flying remnant of the French force, consisting of twenty-six sail, which eventually found refuge in St. Maloes, he *might*, from every appearance, have destroyed them all." But Burnet keeps out of sight the most material fact; namely, that the British pilots *refused* to conduct the pursuing force through the race of Alderney. On the following November, however, Ashby, when examined at the bar of the House of Commons, perfectly satisfied the senate that his conduct was that of a brave and judicious seaman. The speaker informed him that "the house was much pleased with his very ingenious behaviour."

Sir John Ashby served his country to the last. His flag, as admiral of the blue, was flying on board the *London*, at Spithead, when he died at Portsmouth, July the 12th, 1693. At this town his body was interred, but it was subsequently taken up and finally buried in Lowestoff church, where a handsome monument has been erected to his memory.

ASHE, (Andrew, 1756 or 8—April, 1838,) a very celebrated musician, was born at Lisburn, in the county of Antrim, Ireland, and educated at a school near Woolwich, where, at nine years of age, he evinced a strong disposition for music, and devoted a portion of his weekly allowance to pay for lessons on the violin, which he received from the master of the

Royal Artillery band. Three years afterwards, he was recalled to Ireland, in consequence of the unfavourable termination of a law-suit in which his grandfather was engaged, but his departure was prevented by Count Bentinck, a relative of the duke of Portland, who hearing of his troubles, and of his musical ability, invited him to his house, and afterwards took him to Minorca, where the count's regiment then was. Here his patron obtained for him the instructions of an Italian master, under whom he made great progress on the violin, and was soon considered as a musical prodigy. He then accompanied the count on a tour through Spain, Portugal, France, and Germany, and finally settled with him on his estates in Holland, where it was intended that he should be brought up as land-steward to that nobleman; but his disposition for music frustrated this. He had become tolerably proficient on most wind instruments, from a regular attendance on the practice of the count's regimental band, yet showed a decided preference for the flute; but, after diligent application, he abandoned it in consequence of its then imperfect state. At this time, about 1774, the Sieur Vanhall, brother of the composer of that name, arrived at the Hague, and announced a concert, in which he was to perform on a flute with six keys, made by P'otter. As it was the first of this sort which had been brought to Holland, great curiosity was excited, and young Ashe offered to play the violin at the concert, and procured the count's patronage for Vanhall, whom he ultimately persuaded to sell the flute, in whose hands the keys were merely ornamental. The prize obtained, Ashe threw up the violin, and solely devoted his energies to the flute; and, after several months, received lessons from the celebrated Wendling, successor to Quartz, the master of the king of Prussia, who visited the Hague. With some years' incessant application he became the wonder of Holland as a flutist, and, indeed, received many praises which should have been bestowed upon the instrument, for however exquisite was the execution, the tones were attributable to the flute itself. Ashe afterwards entered into the service of Lord Torrington, who was about removing from Holland to Brussels, and was engaged subsequently by Lord Dillon, who resided in the same city. His lordship wished Ashe to be appointed first flute in the orchestra of the opera, which ar-

rangement was opposed by the Brabant nobility, and the Flemish subscribers generally; but as the English then, 1778 and 1779, at Brussels were a material support to the opera, they demanded a trial of skill between Ashe and Vanhall, who was then resident first flute. This took place at the first rehearsal of the season, and though Vanhall was the better musician and flutist, still Ashe gained the triumph, and obtained the situation by the superiority of his tone, for which there is little doubt he was more indebted to the construction of the flute than any preference of emboucheur. After remaining here some few years he removed, with a Mr. Whyte, to Dublin, where his celebrity gained him an engagement for the Rotunda concerts, and ultimately caused his removal to London.

In 1791 Mr. Salomon had brought over Haydn for the concerts in Hanover-square, and was anxious to have a suitable orchestra for the performance of the sinfonias of that great master. He therefore suspended his choice of a first flute until he had heard Ashe, which he did in Dublin, and immediately offered him a liberal engagement. In 1792 Ashe made his first public appearance in London, at Salomon's second concert, at the Hanover-square rooms, where he played a manuscript concerto of his own composition, which was replete with such novelty as to excite universal admiration. He now became the leading flute-player at the great concerts in London; and, upon the retirement of Monzani, was appointed principal flute-player at the Italian opera, which situation he held many years. In 1810, on the death of Rauzzini, he was unanimously elected director of the Bath concerts, which he conducted until 1822, when he resigned the appointment in consequence of the losses he had sustained by it for the last four years. In 1799 Ashe married a lady a pupil of Rauzzini, who, as Mrs. Ashe, attained much celebrity as a vocal performer. Others of their numerous family have attained to eminence, both as vocalists and as performers on the harp and piano-forte. Ashe was buried on the 30th of April, 1838, at Merion, near Dublin, in which city he died.

The great celebrity of Ashe as a flutist, arose from the extreme fulness of his tones in those more abstruse keys in music, which could not be produced by the flute formerly in use, and the rapidity of his execution, contrary to the declaration of Wendling, who had as-

serted that the long keys on the bottom joint spoiled the instrument, and that the small keys were of no use, particularly in quick passages. (Dict. of Musicians. Gent. Mag.)

ASHE, (Samuel,) an American lawyer, born about 1725, was appointed in 1777 chief justice of North Carolina, which office he exchanged in 1796 for the governorship of the state. He retired in 1799, and died in January, 1813.

ASHE, (Simcon,) a puritan divine, of the time of Charles the First and the Commonwealth, was educated in Emmanuel college, Cambridge, and settled in the ministry early in life, in Staffordshire, where, at that time, lived Mr. John Ball, a very eminent minister of that class. With this Mr. Ball Simcon Ashe had a very intimate acquaintance, and published many of his writings, Mr. Ball committing them to him at his death. Mr. Ashe was a refractory minister of the church, declining to conform to several of the ceremonies, and utterly refusing to read what was called the Book of Sports. For these acts of contumacy he was displaced from his living, but he continued to exercise his ministry as he was able, being encouraged and protected by two powerful persons in the county of Warwick—Sir John Burgoyne and the Lord Brook. The character given of him by Dr. Calamy, whose account of him we here principally follow, is that "he was a Christian of the primitive simplicity, and a nonconformist of the old stamp. He was eminent for a holy life, a cheerful mind, and a fluent elegance in prayer. He had a good estate, and was inclined to entertainments and liberality; his house was much frequented, and he was universally beloved." If this be a just description, his removal from the ministry in the church could not fail to be regarded by many persons as a harsh and injurious act. Times, however, changed, and when the parliament raised an army, we find Simeon Ashe acting a very zealous part, as the chaplain to the earl of Manchester, when he had the command. In Vicers' Parliamentary Chronicle there is a long letter of his, giving, in very minute detail, an account of the proceedings of the earl of Manchester and his army, in reducing various garrisons after the battle of Marston-Moor. He was also one of the assembly of divines who were to assist and advise the parliament in matters concerning religion. When the war was over, he was appointed to the parish of St. Michael

Bassishaw, and afterwards of St. Austin, in London, the sequestered living of Mr. Ephraim Udal. This he held till his death, which happened only a few days before the 24th of August, 1662, the day on which the ministers were to make profession of conformity to the church as established after the restoration, or to retire from it, which he would have done. He was buried on the 23d.

His published writings consist of Prefaces to works of other men, and of single Sermons of his own. Of the latter, several are sermons preached before the parliament, and before the lord-mayor and aldermen, on fast and thanksgiving days; and others Funeral Sermons, which were for the following persons—William Spurstow, son of Dr. Spurstow; Mr. Jeremy Whitaker; Mr. Ralph Robinson; Mr. Robert Strange; Mr. Thomas Gataker; Mr. Richard Vines; and the countess of Manchester.

Though he was a zealous man in his way, he did not run into the excesses of nonconformity, being opposed to the Cromwellians, to use Calany's own expression; and, like many of the Presbyterians, disappointed at seeing a government established, with a church formed and governed according to the Geneva platform, he was active in what was done to bring back the king.

ASHE, (Thomas,) the author of various works intended to facilitate the use of the Year Books and Law Reports, of which the earliest appears to have been his Tables to Dyer's Reports, printed in 1602. To this succeeded, according to the data in Worrall's Catalogue of Law Books, Tables to Coke, 1606, which was reprinted in 1618, 1631, and 1653; and Tables to the Year Books, 1609 and 1614. There is also by him, Fasciculus Florum; or, Handful of Flowers, from the Books of Sir Edward Coke, 1618.

ASHE, (Rabbi, 353—427,) Babylonius, one of the most learned of the Jewish doctors, the author, or compiler, of the Babylonian Talmud. This work was begun in imitation of that of Rabbi Hakkadosh, who, by collecting the various dicta of the Rabbins, &c. up to his own time, had formed the Mishna. In the same manner, by a compilation of similar materials, since the time of Rabbi Hakkadosh, R. Ashe formed the Babylonian Talmud. He was prefect of the academy of Sora in Babylon, an office which is said to have been entrusted to him at the age of fourteen years—an assertion almost as incredible as any of the fables in

his own Talmud, unless we suppose, with Bartoloccius, that "men who were to be imbued with puerile doctrines were fitly taught by a boy preceptor." The whole life of Rabbi Ashe was spent in the compilation of this immense work, at the rate of two massakthoth, or treatises, in each year, one being given to his disciples at their half-yearly assembly, on the contents of which they were examined at the next similar meeting. His work, however, was left, unfinished, to the care of his son and others, and was not finally completed till seventy-eight years after his death (A. D. 505), a period remarkable in ecclesiastical history. During that time reigned Theodoric, the Arian king of the Goths; Arian kings in France and Spain; and Anastasius, the Eutychian emperor of the East.

ASHEBURNE, (Thomas,) an English poet, of the fourteenth century. He was a Carmelite of Northampton, and wrote in 1384 a religious poem, entitled *De Contemptu Mundi*, of which an imperfect copy is preserved among the Cottonian MSS. (Ap. vii.) Nothing further appears to be known of him. (Warton. Ritson.)

ASHER, (Rabbi,) a German doctor, and pupil of R. Meir. This latter had been thrown into prison by the emperor Rudolf, for the purpose of extorting a sum of money from him, and the emperor refusing to take bail for a partial relaxation of the severity of his imprisonment from any one but a Jew, Rabbi Asher undertook to be security for him. Rabbi Meir died shortly after in prison, and his pupil, terrified by his fate, fled from Germany to Spain; and having stopped on his way at the house of Rabbi Solomon ben Addereth, his host was so charmed with his learning, that he wrote commendatory letters of him to the Spanish synagogues, especially to that of Toledo. On the strength of these credentials he was elected chief of the Toledan academy, almost immediately after his entering that city, with a liberal stipend. Here he taught civil and criminal law, and Talmudic learning, for sixteen years, with the highest reputation for erudition and acuteness; and his opinions, written as delivered, upon separate leaves of paper, were afterwards collected by his disciples, under the title of *Kallale Harrosh*, conclusions of Rabbi Asher. A copy of this is in the Vatican, No. 108. After his death was collected, from notes of his lectures, or, as some say, from his writings, a book entitled *Sepher Agudah*, Book of Collections, printed at Cracow. The

rest of his writings are, *Kitsur Piske Harrosh*, epitome of the decisions of Rabbi Asher, extracted from his larger works, and commonly printed with the *Babylonian Talmud*; *Tosaphoth*, or *Additions*; a *Commentary* upon the preceding; a *Dissertation* on the text, "There is no enchantment against Israel;" *Sheeloth Uteshivoth*, questions and answers, or forensic decisions, printed at Venice, A.D. 1552; *Hannahagoth* (*Consuetudines*), a book of admonitions to a pious life, printed at Mantua, A.D. 1623, at the end of the *Tepuche Zahav* of Rabbi Jechiel; *Sepher Mathonoth*, the *Book of Gifts*. He had several sons, of high reputation as Talmudic writers, but all their works have perished, except those of Rabbi Jacob, the author of the work entitled, *Arba Turrim*, the *Four Orders*. During the persecution of the Jews at Toledo, Rabbi Judas, another of the sons, slew himself, his wife, and the wife of his brother Jacob, together with others of his relations, to escape the brutality of the populace. Rabbi Asher died A.D. 1321. (*Bartoloccius, in voce.*)

ASHER, (Rabbi,) Ben Rabbi Peretz de Nicia, a printer of Hebrew books in the latter part of the fifteenth century.

ASHER, (Saul,) a Berlin Jew, of great learning, and engaged in the improvement of his fellow countrymen. He wrote on the *Civic Amelioration* of the Jews, Berlin. 1788; *Der Deutsche Geistesaristocratismus*; and other works.

ASHFIELD, (Edmund,) an English painter in crayons, was the scholar of Michael Wright, and the instructor of Lutterel. His works were much esteemed, containing, as they did, a greater variety of tints than had been before introduced into that style of art. (*Pilkington's Dict.*)

ASHHURST, (Henry,) eminent for wealth, charity, and piety, was the third son of Henry Ashhurst, of Ashhurst, in Lancashire, Esq., a justice of the peace, puritanically inclined, of which he gave this evidence, that when king James had signified his pleasure that sports might be used on Sundays, he committed a person to prison, who endeavoured, by piping, to draw off people from public worship at a church near his house. His eldest son was a member of the long parliament; the second a colonel in the parliament army; and the third is the Henry Ashhurst, of whom we are to speak.

He was brought up to merchandise in the city of London, where he established

himself as a draper, in which trade he was eminently successful for thirty years. He was as noted for his liberality as for his acquisitions; and it flowed for the most part in the channel in which, while it relieved temporal wants, it ministered also to spiritual improvement. When many of the Puritan ministers were silenced by the operation of the Act for Uniformity, he assisted greatly the more necessitous of them. Schools for the education of the poor were particular objects of his bounty. He distributed to a great extent Bibles and other religious books. He appointed a person whose business it was to seek out in London, cases of distress proper to be relieved by him. In the attempt which was made to introduce a knowledge of Christianity among the Indians in North America, of which Elliot was the principal instrument, he took an active part; and when finally the corporation was established for the Propagation of the Gospel, Mr. Ashhurst was appointed the treasurer, and a great part of the burden of that affair rested upon him. His character is drawn at large in a sermon preached at his funeral by the nonconforming minister, Richard Baxter. He died in 1680, being about sixty-three years of age.

He left four sons, of whom Sir Henry, the elder, was created a baronet, and was for many years a member of parliament; and the second, Sir William Ashhurst, was lord-mayor of London, and one of the members for the city in several parliaments.

ASHLEY, (Robert,) a miscellaneous writer of the reign of Elizabeth and James the First, of whom Wood has given an account in the *Athenæ Oxoniensis*. Wood calls him "an esquire's son and Wiltshire-man born;" but we are able to add, from certain notes on his life, written by himself, and to be found in the Sloane MSS. in the British Museum, called Additional MS. No. 2105, that he was born at Damerham, on the confines of the counties of Wilts, Hants, and Dorset, seven miles from the city of Salisbury; and that his father was Anthony Ashley, or Astley, of a knightly family in Dorset, and his mother, Dorothy Lyte, of Lytes Carey, in Somerset. He further tells us, that when he was a boy, he delighted in reading the stories of *Bevis of Hampton*; *Guy, earl of Warwick*; the *History of Valentine and Orson*; the *Lives of Arthur, King of Britain*, and the *Knights of the Round Table*; and that, when he

became a little older, he read the Decameron of Boccace, and Octoameron of the Queen of Navarre. He was at school under Hadrian Saravia at Southampton. Wood says, that he became a fellow-commoner of Hart hall, in 1580, and does not speak of his being a member of any other college in Oxford; but it appears by the sketch of his autobiography, that he was of Alban hall, and also of Magdalen college. When he left the university, which he did without taking a degree, he became a member of the Middle Temple, where in due course he was called to the bar, and for a while he followed the law as a profession. But the steady prosecution of the business of the law not suiting the mercurial turn of his mind, he gave it up, and applied himself to the study of the Dutch, French, Spanish, and Italian languages, in order that he might read the authors who had written in them, the stock of English miscellaneous literature being in his days soon exhausted.

We find the following works of his:—

1. Urania, or Celestial Muse, translated into Latin verse from the French of Du Bartas, published in 1589, and dedicated to Sir Henry Unton, of Wadley, knight.
2. Of the Interchangeable Course, or Variety of Things in the Whole World, translated from the French of Louis le Roy, fol. 1594, one of the very few books printed by Charles Yetsweirt, Esquire.
3. Almansor, the learned and victorious King, who conquered Spain, his Life and Death, 4to, 1627: this work is translated from the Spanish.
4. Cochín-China, containing many admirable Rarities and Singularities of that Country, extracted out of an Italian Relation, 4to, 1633, which Italian Relation is by Christophoro Barri, or Borri.
5. Il Davidi Perseguitate, David persecuted, 8vo, 1637, translated from the Italian of the Marquis Malvezzi. This was reprinted in 1647.

In the interval between the publication of his earlier and later works, he travelled much abroad, principally in Holland and France. He was also not unfrequently in prison in England. In the latter part of his life, he lived in the Middle Temple. He had no issue; and on his death, at the beginning of October, 1641, he gave many books to the library of that society. He was buried in the Temple church.

It appears, by certain notes on this family, written by Dodsworth, in vol. cliii. of his MSS. at the Bodleian, that he was a younger brother of Sir Anthony Ashley, a considerable person in the reigns of Elizabeth and James, going as

secretary to the earl of Essex, in the Cadiz expedition in 1596, when he was knighted; and serving also in the office of clerk of the council. This Sir Anthony left an only daughter and heir, named Anne, who carried a large estate to her husband, Sir John Cooper, Bart. and was mother of Sir Anthony Ashley Cooper, the first earl of Shaftesbury.

ASHLEY, (General C.) a violin player, was the son of the manager of the oratorios at Covent-garden theatre, upon whose death his sons, General and Charles, succeeded him. General Ashley was educated in music under Giardini and Bartheleman, and was an excellent musician. He died at Pimlico, on the 21st of August, 1818. (Gent. Mag.)

ASHLEY, (John,) a major-general in the American army, was born about 1739, and graduated at Yale college in 1758. He distinguished himself on the occasion of the Shag's insurrection, and died on the 5th of November, 1799.

ASHLEY, (Jonathan,) an American divine, was born about the year 1713, graduated at Yale college in 1730, and was ordained minister of Denfield, Massachusetts, in 1738. He died in 1780, leaving some sermons.

ASHMOLE, (Elias,) the founder of the museum at Oxford, which still bears his name, was born at Lichfield, May 23, 1617. He was intended to have been named Thomas, but when the minister bade, "Name the child," his godfather answered, "Elias." His father, Simon Ashmole, was a saddler in Lichfield; his mother, the daughter of a woollen draper, of Coventry. In his earliest years, having been taught music, he became a chorister in Lichfield cathedral: and at sixteen, was taken into the family of James Paget, Esq. one of the barons of the Exchequer, who had married his mother's sister, and under whose advice he took to the law as a profession. In 1638, a few months after he had married his first wife, Elizabeth Mainwaring, he became a solicitor in chancery; and in February 1641, he was sworn an attorney in the Common Pleas. On December 5, in the same year, his wife died suddenly; upon which, and upon the Rebellion breaking out, Ashmole being a royalist, he retired to the house of his father-in-law, Mr. Peter Mainwaring, of Smallwood, in Cheshire. He afterwards turned soldier; and in 1645 joined the king at Oxford, where he became one of the four gentlemen of the ordnance to the garrison. Here he entered of Brazennose college, and de-

voted the hours which could be spared from the duties of his post to the study of natural philosophy. Here also an acquaintance contracted with Mr., afterwards Sir George, Warton, led him into the absurd mysteries of astrology. From Oxford he removed to Worcester, where he was commissioner, receiver, and registrar of the excise; and, soon after, a captain in Lord Ashley's regiment, and comptroller of the ordnance. In 1646, he lost his mother. His father had died in 1634. Grief, and the certainty that the king's affairs were now growing desperate, induced him again to retire into Cheshire, where he continued till the latter part of the year, and then came up to London. In 1647 we find him at Englefield in Berkshire, pursuing his studies and cultivating botany. In this retreat he became acquainted with Mary, the sole daughter of Sir William Forster, of Aldermaston, in the county of Berks, bart. who had been first married to Sir Edward Stafford, then to a Mr. Hamlyn, and lastly to Sir Thomas Mainwaring, knt. recorder of Reading, when an attachment took place, which was much and violently resented by Mr. Humphrey Stafford, lady Mainwaring's second son, who in one instance attempted to murder Mr. Ashmole. In the latter part of 1648, lady Mainwaring conveyed to Ashmole her estate at Bradfield; and on November 16, 1649, they were married. Ample means were now afforded to him in following his pursuits; and his house in London became the resort of learned, eminent, and scientific men. His second marriage, however, involved him in various law-suits; and at last produced a domestic dispute, which, as Ashmole himself states in his diary, came to a hearing in the court of Chancery, on October the 8th, 1657; when Sergeant Maynard having observed, that in eight hundred sheets of depositions taken on the part of lady Mainwaring, not so much as a bad word was proved against her husband; her bill was dismissed, and she delivered back to him. Ashmole, during the whole of these annoyances, continued ardent in the study of the hermetic science; in 1650, though without his name, he published a treatise of Dr. Dee's upon the Philosopher's Stone; and in 1652, with his name, a quarto volume, containing many pieces of our old hermetic philosophers, under the title of *Theatrum Chymicum Britannicum*.

Ashmole now devoted himself, jointly with chemistry, to the study of antiquity

and records; he accompanied Mr., afterwards Sir William, Dugdale in his survey of the fens; and in 1658 began to collect materials for his *History of the Order of the Garter*. Soon after the restoration, he was appointed Windsor herald, June 18th, 1660: and on November the 2d in the same year was called to the bar. In 1668, Ashmole lost his second wife: and soon after married his third, Elizabeth, the daughter of his friend, Sir William Dugdale. His *History of the Order of the Garter*, on which his reputation as an antiquary chiefly rests, was presented to the king, May 8th, 1672; who, as a mark of approbation, rewarded him with a privy seal for 400*l*. In 1675 he resigned the office of Windsor herald; and in 1677, upon Sir Edward Walker's death, might have been made garter king of arms, but waived the appointment in favour of Sir William Dugdale, his father-in-law.

Ashmole was twice invited to represent his native city in parliament, and would have been successful the second time, in 1685, had not king James II. induced him to resign his interest to a Mr. Lewson. He died May 18th, 1692; and was interred at Lambeth.

Ashmole's manuscripts and library, together with the collection of rarities which he had received from the Tradescants (see the name), were transferred by him in 1682, to the building which the university of Oxford had just completed, as a repository for curiosities. Ashmole's *Diary*, published from this collection in 1717, and reprinted at the end of Lilly's *History of his Life and Times*, in 1774, abounds so much in absurd and whimsical facts as to be almost an injustice to Ashmole's memory. His *History of Berkshire*, in 3 vols, 8vo, republished in folio, was posthumous, and too meagre a compilation from his papers to do him credit. Beside the manuscripts at Oxford, several volumes of Ashmole's collections on chemistry and alchemical science are preserved among Sir Hans Sloane's manuscripts in the British Museum; one of them is his own transcript of Dr. Dee's *Liber Mysteriorum*, the account of his conference with angels.

ASHMORE, (John,) an English poet of the early part of the seventeenth century, of whom only one work remains, entitled, *Certain selected Odes of Horace Englished, and their Arguments annexed; with Poems, ancient and modern, of divers subjects, translated: whereunto are added, both in Latin and English, sundry new Epigrams, Anagrams, and Epitaphs.*



4to, 1621. It appears by the subjects of several of the poems, that the author lived in the part of Yorkshire about Ripon. Some account of this rare volume may be seen in the *Censura Literaria*, vol. ii. p. 411.

ASHMUN, (Jehudi,) who was agent in Liberia to the American Colonization Society, was born at Champlain, New York, in April, 1794; graduated at Burlington college in 1816; and was elected professor in the theological seminary at Bangor, Maine. In this situation, however, he continued for only a short period; and removing to the district of Columbia, joined the episcopal church, and undertook the conduct of the *Theological Review*. It was at this time that he wrote the *Memoirs of the Rev. Samuel Bacon*. He also published the first number of a periodical journal for the American Colonization Society; but the work failed from want of support. He was then appointed to conduct a reinforcement to Liberia, for which he embarked on the 19th June, 1822, and arrived at Cape Montserado on the 8th August. On his arrival, by the authority of the society, he took upon himself the office of agent, which he performed with great skill and ability—passing laws, and even superintending the erection of fortifications for the protection of the colonists. He suffered considerably from ill health; and before he had recovered from a severe illness with which he had been afflicted, the settlement was attacked by the savages, who were, although numerically superior, repulsed, and, on their again resuming the conflict, utterly defeated. He was, however, at length compelled—greatly to the regret of the colonists—to return to America, to recruit his health. He arrived at Newhaven on the 10th August, 1828; having been landed at St. Bartholomew. He died a fortnight afterwards, (August 25.) Besides his *Memoirs of Mr. Bacon*, he published some papers in the (*American*) *Repository*.

ASHMUNI, (Ali-ben-Mohammed,) the author of a commentary on the *Isagoge of Porphyry*.

ASHRAF-SHAH, son of Meer Abdullah, succeeded as king of Persia, then conquered by the Ghilji Affghans, on the death of his cousin, Meer Mahmood Shah, April 1725. His reign was at first popular, as he endeavoured to heal the wounds inflicted by the cruelty of his predecessor. He gained a victory over the Turks, which led to an advantageous peace with the Porte; but he sustained

a defeat at Dameghan, from the famous Nadir-Kooli, who had taken arms in Khorassan, in the name of the Soofavi prince Tahmasp; and a second overthrow, in which his entrenched camp was stormed by the Persians, compelled him to abandon Ispahan. A third defeat near Istakhr, (the ancient Persepolis,) reduced his fortunes to the lowest ebb; and in the fear of being delivered up by his own followers to Nadir, he attempted to escape through Scistan to his native country of Affghanistan, but was cut off in the desert, and his head sent to Tahmasp, A.D. 1730. With his life ended the short but destructive rule of the Affghans in Persia. (Hawney. Malcolm. Sheikh Ali Hazin.)

ASHRAF, (Malek al) the son of Timur Tash, and grandson of Júbán, chief emir of Abusaid Khan, Tartar sovereign of Persia. Malek Ashraf, inheriting the rebellious spirit of his father, seized upon the Tartar possessions in Persia, and used the power thus acquired with so little moderation, that many of his subjects fled from his tyranny to the protection of Jani Beg Khán, governor of Kapchak. One of these, expounding the Koran in the mosque, in the presence of Jani Beg, spoke of the scandalous life of Malek Ashraf, and declared that he, and the rest of the tyrant's subjects, would bear witness against his royal hearer in the day of judgment, if he neglected to do what was in his power to repress these enormities. Jani Beg was terrified by this threat, or, perhaps more truly, was glad of a pretext for extending his dominions. He invaded the territories of Malek Ashraf, whom he defeated and slew, (A. D. 1355), took possession of his kingdom, and gained a booty, it is said, of 400 camel's loads of goods and jewels.

ASHTON, (Charles, D.D.) an eminent scholar of the eighteenth century, was one of twelve children of Robert and Dorothy Ashton, of Bradway, a hamlet of the parish of Norton, in the northern parts of Derbyshire, where they lived in matrimony more than sixty years. He was baptized in the parish church of Norton, May 25, 1665, and admitted of Queen's college, Cambridge, 18th May, 1682. He was elected fellow on the 30th of April, 1687. He took orders, became chaplain to Patrick, bishop of Ely, by whom he was presented to the rectory of Rattenden, in Essex. He was also, for a while, chaplain to Chelsea Hospital; but this appointment he resigned, a prebendal stall in Ely being given to him, and

he being made master of Jesus college. This was done in July 1701, and from that time till his death, more than fifty years, he resided constantly in his college, living the life of a studious recluse. He died, at the age of eighty-six, in March 1752, and was buried in the chapel of his college. He served the office of vice-chancellor.

His reading was chiefly in the writings of the ancients, and especially the fathers, so that he had made great attainments in ecclesiastical antiquities and chronology. He wrote various treatises connected with these subjects, published without his name, and he is best known and remembered by an edition of Justin Martyr, prepared by him for the press, and published after his death by Mr. Kellett.

ASHITON, (Thomas,) born in 1631, was educated at Brazennose college, Oxford, of which he was elected a fellow. He was, from Wood's account, "a forward and conceited scholar, and became a malapert preacher in and near Oxford." He was near being expelled for an offensive sermon preached by him in St. Mary's, and was obliged to quit his fellowship from some quarrel with the principal of his college. He died soon after the restoration. He published two works, of which the commencements of the titles (themselves almost pamphlets) are, *Blood-thirsty Cyrus* unsatisfied with Blood; or the boundless Cruelty of an Anabaptist's Tyranny; and *Satan in Samuel's Mantle*; or the Cruelty of Germany acted in Jersey. They were levelled against Colonel Mason, the governor of Jersey. (Biog. Brit. Wood, Ath.)

ASHTON, (Thomas,) born in 1716, was educated at Eton, and went from thence to King's college, Cambridge. He was a friend of Horace Walpole, who addressed a letter to him from Florence in 1740, published in his works. He was elected preacher at Lincoln's-inn in 1762, but resigned it in 1764. He died in 1775. He was a popular preacher, and published several of the sermons he delivered on public occasions. He also published some tracts relating to the election of aliens into the vacancies at Eton college. (See Lord Orford's Works. Nicol's Life of Bowyer. Cole's MSS. in Brit. Mus.)

ASHWELL, (George,) was born in 1612. He was admitted of Wadham college in 1627, where he was elected fellow. He died in 1693. He published,

—1. *Fides Apostolica*, Oxon. 1653, which Baxter impugned, but afterwards expressed his sorrow for having done so. 2. *Gestus Eucharisticus*, Oxon. 1663. 3. *De Socino et Socinianismo*. 4. *De Ecclesiâ*, Oxford, 1688. He had the character of a peaceable and religious man, and of being well versed in logic, the schoolmen, and the fathers. He was many years rector of Hanwell, in Oxfordshire. (See Biog. Brit. Wood, Ath.)

ASHWELL, (John,) prior of Newnham abbey, near Bedford, has had his name preserved by George Joye, one of the English Protestant reformers in the reign of king Henry VIII., who published, while in exile at Strasburgh, a copy of a letter which Ashwell had addressed to his diocesan, the bishop of Lincoln, concerning the errors maintained by Joye, then fellow of Peterhouse, Cambridge, together with Joye's answer to the same. The title of this rare and curious tract may be read in Lowndes' *Bibliographer's Manual*, and some account of the contents of it in the *Retrospective Review*, vol. ii. of the *New Series*, page 96.

ASHWELL, (Thomas,) a church composer of the time of Henry VIII. and Edward VI. Many of his works are still preserved at Oxford. (Dict. of Mus.)

ASHWORTH, (Caleb, D. D.) was born, not in Northamptonshire, as is said in the *General Biographical Dictionary* of Alexander Chalmers, but in Lancashire, where his father, Richard Ashworth, was the pastor of a congregation of Baptist Dissenters, at a place called Clough-Fold, in Rossendale, in the wilder parts of the county. There his father died in 1751, at the age of eighty-four. He had three sons, all of whom were ministers among the Protestant Dissenters, but only this son attained to any eminence. He was born in 1721; became a student for the dissenting ministry in an academy at Northampton, over which Dr. Doddridge presided, in 1739, at which time he was only eighteen years of age, which renders improbable another statement in the work above alluded to, that he had been brought up to the business of a carpenter. It is certain that he passed with much credit through the course of study prescribed at Northampton. In 1746 he became minister of a dissenting congregation at Daventry; first as assistant to an old minister there, and afterwards as the sole minister. In this connexion he continued till his death, which happened on July 18, 1775.

Dr. Doddridge died in 1751, and in his last will earnestly recommended to the trustees of Coward's Foundation, by whom scholarships were provided for many of the young men educated for the dissenting ministry in his academy, that they should transfer the scholars on his decease to Mr. Ashworth, as the person who appeared to him best qualified to carry out plans of education which had been highly approved by the dissenting public. With this recommendation they complied, and Mr. Ashworth, for whom there was soon after obtained a diploma of D. D. from one of the universities of Scotland, was placed in a station, which, among the Protestant Dissenters, is looked upon as one of honour, as it also is one of great responsibility and difficulty, the tutor and principal of an institution in which academical learning is taught to the young men destined for the ministry among them. Over this institution Dr. Ashworth presided for twenty-three years, during which period he had many young persons entrusted to his care, who afterwards became eminent in the religious body to which they belonged, and some of them also as writers on theology or in general literature.

The date of the death of Dr. Ashworth, and also his age, are mistated in the work above referred to, where they stand thus, 1774 and 65. It appears by the inscription on his monument at Daventry, printed in Baker's History of Northamptonshire, vol. i. p. 332, that he died July 18, 1775, aged fifty-four. In that inscription it is said that, "with indefatigable application, with genuine and well-regulated zeal, and with growing reputation and success, he exerted his eminent abilities and extensive acquaintance with sacred and human literature in the service of his great Master, and in promoting the important interests of learning, religion, and charity." Dr. Ashworth printed three funeral sermons, preached by him on the deaths of three ministers, Dr. Isaac Watts, James Lloyd, his predecessor at Daventry, and Samuel Clark of Birmingham. He was also the author of a grammar of the Hebrew language, and an Introduction to the Knowledge of Plane Trigonometry.

ASICO, ESICO, or EZICO, the name of a person mentioned in the legends of the ninth and tenth centuries, but to whose history, and that of his castle Ascaria, or Ascania, and the fact of the first margraves of Brandenburg being descended from

him, and the counts de Ascheria, or Ascania, the charters of those times afford but a doubtful clue.

ASINARI, (Frederic, count de Camerano,) a nobleman of Asti, in Piedmont, flourished about 1550. In his youth he followed the profession of arms, but he was no less distinguished as a poet. His poems are published in different collections. 1. Two sonnets, in the *Scelta di Rime di diversi eccellenti Poeti*, by Zabata, 1579. 2. Four canzoni and a sonnet in the *Muse Toscanne* of Borgogni, 1594. 3. Several pieces in Borgogni's *Rime di diversi illustri Poeti*, Venice, 1599. 4. He published in 1587 a tragedy, entitled *Il Tancredi*. (*Biographie Universelle*.)

ASINIUS POLLIO (C., B.C. 76 to A.D. 4.) The family of Asinius came originally from Teate (Chieti), a large and populous town on the right bank of the Aternus (Pescara), in the territory of the Marrucini. (Sil. Ital. Punicor. viii. 521, xvii. 457.) Caius, with whom, probably, the name of Pollio was introduced into the family of the Asinii, was born at Rome, B.C. 76, where his father, Cneius Asinius, who is otherwise unknown, resided. According to Velleius, (2, 128,) the Asinii had the rank of Equites. Pollio received an excellent education; he studied assiduously and successfully eloquence, philosophy, and literature; and entered with reluctance upon the public duties which Rome exacted from every citizen whose birth or talents were not wholly obscure. The civil wars which pervaded through so considerable a portion of his life, and which drew him into the dangerous maze of party collision, he regretted less, perhaps, as a patriot, than as a student whose leisure was interrupted. (Cic. ad Fam. 10, 31.) His public history begins with the year 54 B.C., when he impeached the late tribune C. Cato, for his activity in 56 in procuring a second consulship for Pompey and Crassus. And before he had attained the age at which he was legally allowed to sue for the lowest magistracies, he was distinguished for the number of his speeches on public and important causes. (Quintil. Inst. Or. 12, 6, 1.) The political feelings or principles of Asinius were not, however, determined by his early forensic life. In the year 48, when the long-contending parties in Rome once again embodied themselves under Cæsar and Pompey, Asinius attached himself to the Cæsareans. In January, 49, he was present at the passage of the Rubicon;

and shortly after, went under the command of Curio, to Sicily and Africa. After the defeat and death of Curio on the Bagradas, Asinius collected the remains of the army, and, with great difficulty, rejoined Cæsar, then preparing to cross the Ionian sea in pursuit of Pompey. He was present at Dyrrachium and Pharsalia, but without any principal command, and returned to Rome after the latter engagement. In 47 he is mentioned as one of the principal opponents of Dolabella, and probably as one of the tribunes of the year. In December he accompanied Cæsar to his African campaign. In his history of the civil war, quoted by Plut. Cæsar, 52, Asinius related his share in the repulse of an unexpected attack; and, about the same time, among other rumours unfavourable to Cæsar, it was said at Rome that he had been taken prisoner. In 45 he was with Cæsar in his last campaign with the sons of Pompey; and hence he had some grounds for asserting that at Munda the dictator had no time for that address to the soldiers which appears in the account of the second Spanish war. In the September of this year he returned to Italy, and was probably one of the fourteen prætors whom Cæsar appointed, for the purpose of multiplying honorary distinctions for his friends. (Vell. 2, 73, with Dio. 43, 47.) Before, however, the following March, the memorable "ides," Asinius was again sent into further Spain, with the office of prætor, to watch the movements of Sextus Pompeius, who, from the wreck of his brother's army, and the numerous clients of his family in that province, had already organized a considerable force. The conduct of Asinius is extolled by Velleius, l. c.; but it is certain he was defeated, and it is more than probable he was saved only by Marc Antony's directions to Lepidus, who commanded in the nearer Spain, and in Narbonnese Gaul, to conclude a truce with the Pompeians. Many circumstances, indeed, extenuate his ill success. The provincials were devoted to the family and the memory of the elder Pompey. The army of Sextus was superior in number, and its ranks were filled with veterans of the eastern wars, eager to wipe out the defeats of 49 and 45. During the contentions between Antony and the senate, the conduct of Asinius was doubtful, and is explicable only by supposing him averse to the restoration of the aristocratical party, with whom, as a "novus homo," as one who inherited

neither ancient nobility nor remarkable wealth, he had no sympathies; while he distrusted the talents or the principles of the new chiefs of the Cæsareans. His letters in 43 to Cicero and Pansa profess general good-will to liberty and the republic; but beyond professions he took no steps in their behalf. In a letter from Corduba, 16th March, (Cic. ad Fam. 10, 31,) he pleads in excuse of remaining inactive the want of directions from the consuls or the senate. He recommended that the different divisions of the army should be concentrated; but adds, that without the sanction of Lepidus, who was between him and Italy, and of whom and Plancus he betrays either jealousy or distrust, he could neither advance into Gaul, nor cross the mountains. After the engagements in the neighbourhood of Mutina, (ib. ep. 33,) he held the same language; accused the consuls of mismanagement, in not awaiting the arrival of Lepidus, Plancus, and himself; while, at the same time, he regrets the infrequency and tardiness of the reports that reached him in Spain; owing to which, and his ignorance and uncertainty as to the real state of affairs in Italy, he had dispersed his own division into winter quarters in Lusitania. In a third letter from Corduba, 8th June, he complains of the attempts made by Antony and Lepidus to entice away his soldiers; speaks with complacency of the peaceful state of his province; and lays on the senate the blame of his inactivity. The union of the leaders of the Cæsareans on the 9th of May, at length determined Pollio. Yet he hesitated to declare himself openly, until, in August, Octavianus, as consul, compelled the senate to revoke the decrees against his colleagues and himself, when, at the head of three legions, he passed over to the triumvirs. His adhesion was the more valuable, since he induced Munatius Plancus, with a nearly equal force, to follow his example. Asinius was appointed consul for 40 B.C.; and, in return, gave up to proscription his father-in-law, L. Quintus. In the interval, Pollio was the lieutenant of Antony in Cisalpine Gaul. To this time is probably to be referred the passage in Macrobius. (Sat. i. 11.) In the Perusine war he rendered but feeble aid to Fulvia and Lucius Antonius, either from reluctance to renew the civil collisions, or doubtful as to the real feelings of Marc Antony. Upon the capture of Perusium, he was superseded in his province by Alfenus Varus; but he rendered impor-

tant services by drawing together into the district of Venetia, and retaining in obedience to the absent triumvir, seven legions (Vell. 2, 76); and, subsequently, by inducing Domitius Ahenobarbus, who commanded the fleet of the late conspirators, to submit himself to Antony. At the conference at Brundisium, in 40, Pollio and Mæcenas were the principal arbitrators of peace. He accompanied the reconciled triumvirs to Rome, where, with Domitius Calvinus II., he received the consulship, to which he had been nominated three years before. These consuls were, however, superseded before the end of the year. In 39, after the meeting of the triumvirs and Sextus Pompey at Misenum, Asinius was sent into Illyria, as Antony's lieutenant, against the Parthini. His authority extended over Dalmatia; and for the capture of Salona, his triumph was entitled Dalmatic. (25th October, 39. See Dio. 48, 41; Hor. Carm. 2, 1, 15.) But although Asinius laid waste the lands, carried off the flocks and herds, and disarmed the barbarians, their complete subjugation was reserved for the lieutenants of Augustus. (Florus, iv. c. 12, 11.) When the last struggle between Antony and Octavianus became inevitable, Asinius withdrew from the party which the imprudences of its chief marked as the declining, without, however, like Messala, (see MESSALA CORVINUS,) transferring his active services to the ascendant one. When requested to accompany Octavianus to Actium, he said, "My services to Antony have been too great; his good offices to me too many, for me to take any part. I withdraw from the contest, and remain the prey of the conqueror." The political life of Asinius, unless where his forensic duties brought him in contact with the state, expired with the supremacy of Octavianus. He died in the year 4 A.D., retaining his strength to the last, (Val. Max. viii. 13, 4,) at his Tusculan house. (Hieron. in Euseb. Chr. mxxx.) He married Quintia, daughter of L. Quintius, (Cic. ad Att. 7, 9,) who perished in the triumphal proscription. His brother, — Asinius, is called in sport, "Marrucinus," in allusion to his Marsic descent, by Catullus, 12, v. 1, and v. 6.

The services of Asinius to the Cæsareans, his influence with Antony, and his abilities, procured him at least outward respect from Octavianus; but they were never friends. (See Macrob. Saturnal. 2, c. 4.) The latter had even

written a lampoon on Pollio, but he declined answering a writer who could proscribe ("scribere, proscribere"). He was the patron of Herod I., when driven from his kingdom by Antigonus and the Parthians; and, at a subsequent period, on their visit to Rome, Alexander and Aristobulus, Herod's sons, were entertained in the house of Pollio. (Joseph. Antiq. xv. 10.) He was also the protector of Virgil, (Eclog. 3, 84, 4, and 8, v. 6,) and of Horace, (Sermon. 1, 10, 42, Carm. 1, 2,) before Mæcenas or Augustus had distinguished them. His manners, and the asperity of his temper and words, however, made him more admired than esteemed, and rather feared than admired. Yet they are sometimes inconsistently attributed to his republican predilections. An Italian, not a Roman; a "new man," not a client or a member of an ancient house; his feelings were certainly not on the side of the aristocracy. In common with many of the elder Cæsareans, he perhaps preferred the open and generous temper of Marc Antony to the premature dissimulation of Octavianus; and unwillingly yielded to the supremacy of one who at the eleventh hour reaped the fruits of a long and arduous revolution. Seneca the philosopher says, (De Ira, iii. 23,) the real cause of the protection afforded Timagenes by Asinius, was, that Timagenes had inserted in his history some unpalatable remarks upon Livia and Augustus, and was, in consequence, forbidden the palace. His exclusion procured him the favour of Asinius, who had hitherto been his enemy. (M. Seneca, Controv. 34, p. 392.) The literary character of Pollio resembled the political. He was an unsparing censor of Cicero, (Seneca, Suasor. iii.); of Sallust, whom he accused of the affectation of archaism, (Sueton. de Clar. Gramm. 10); of Livy, whom he charged with provincialism. (Pativinitas. Quint. Inst. Orat. viii. 1. § 3); and of Cæsar, to whom he imputed misrepresentation and carelessness in his Commentaries. Yet his own style, according to the opinions of ancient critics, although he had much invention, and even an excess of art, was harsh and unmusical, and the imitation of Attic cadences deprived his language of the breadth and fulness of the greater Roman orators. Quintilian, (Inst. Orat. x. 1, § 123,) and the author of the Dialogue de Caus. Corrupt. Eloquent. 21, say that Asinius seemed to have studied among the Menenii and the Appii, and that there

was a century between his diction and that of Cicero. His works have entirely perished: they consisted of tragedies, in which the ancients commend his lofty and sonorous style; of poems, epigrams, and a history of the civil wars of Pompey and Cæsar, in sixteen books, which Seneca, Suasoria, 7, commends, while he complains of its unfairness to Cicero; and of Orations, and Declamations. For Pollio was among the first to transfer the practice of recitation from poems and histories to eloquence and philosophy; and therein became a principal corrupter of the taste and language of Rome. But his most useful and enduring work was the public library on the Aventine, built on the site of the hall contiguous to the temple of Liberty. (Suet. Aug. 29. Plin. Hist. Nat. vii. 30; xxxv. 2. Ovid. Trist. iii. 71.) It was adorned with busts and statues of illustrious writers, and was probably erected with a portion of the wealth acquired in his Dalmatic campaign. Nothing is recorded that leaves a stain or a suspicion on the moral character of Asinius Pollio. His life is elaborately written and examined in all its relations by J. R. Thorbecke; (Comment. de Asinii Pollionis Vita et Studiis Doctrina. Ludg. Bat. 1820.) Nor can any thing be added to the completeness and candour of his inquiries.

ASINIUS (C. Gallus Saloniinus,) probably the eldest son of Asinius Pollio. He was born in 40 B. C., while his father was Antony's lieutenant in Cisalpine Gaul; hence his surname Gallus. The capture of Salona in 39, (see ASINIUS POLLIO,) procured him the further appellation of Saloniinus. Saloniinus, however, is never found on coins, and seldom in authors. (See Tacit. Ann. 3, 75, and Lipsius' note.) He is supposed, but with little likelihood, to have been the son of Pollio, whose expected birth Virgil celebrates in his fourth eclogue. According to the coins, Asinius Gallus was a commissioner of the mint, triumvir monetalis, under Augustus. (Eckhel. D. V. N. v. p. 144.) He was consul in 8 A. D., the year in which Horace and Mæcenas died. From a coin of the Temnites at Æolis, it is probable that Asinius was proconsul of Asia Minor. (Eckhel. xvi. ii. p. 499.) In Augustus he lost his protector. To the hatred which Tiberius entertained for him as the husband of Vipsania Agrippina, was added a jealousy of the ambitious temper of Asinius. In some confidential moments, Augustus named him as one of three sepa-

tors, who might aspire to the imperial dignity. The conduct and demeanour of Asinius increased these feelings; since it fluctuated between unseasonable bluntness, and suspicious servility. He was not, however, apprehended until 30 A. D. Tiberius had invited him to Capræa, and written to the senate to have him arrested. The prætor, sent to execute this sentence, found Asinius at table with the emperor. He was assured by Tiberius that he should remain in confinement only until himself could hear his accusers at Rome, and he never returned to the capital. Asinius was soon placed in a solitary cell, carefully watched from effecting his own destruction, and compelled to take such food, as, without satisfying hunger, would preserve life. In this miserable state he remained until death relieved him, in 33 A. D. He was allowed a burial. (See Tacit. Ann. 6, 23. Dio. 58, 3.) He left a numerous family by Vipsania; three of the sons attained to the rank of consulars. But he had further excited the hatred of Tiberius, by pretending that Drusus Nero the younger, was really the son of Vipsania and himself, before she was divorced from her first husband. Asinius Gallus published a treatise, in which he contrasted his father and M. Cicero, and gave the preference to the eloquence of the former. (See Plin. vii. 4. Quintil. xii. 1. §. 22.) The emperor Claudius thought it worthy a reply in defence of Cicero. (Sueton. in Claud. 41. A. Gellius. 17, 1.) Asinius was also the author of some epigrams. (Plin. l. c. and Burman's Anthol. Latin. 11, ep. 241. and Eckhard De Asin. Pollion. Comm. § 6921. p. 31.)

ASIOLI, (Bonifazio,) a composer, was born at Correggio, in the year 1769. About 1796 he came to London, where he remained some time, and then returned to Milan, and was appointed chapel master to the then King of Italy. In 1808 a new conservatory was established at Naples, to the direction of which he was appointed by the king. Gerber gives a full list of his works, amongst which are six Italian duets, 1796; and six Italian airs, in the style of canzonets, published in London, besides many published elsewhere. Others of his vocal works were published by Birchall in London, which evince a taste in melody equal to that of any modern Italian composer. He never attempted the more severe order of composition. He died in Italy, on the 26th May, 1832. (Dict. of Mus.)

**ASFEDI**, one of the more ancient poets of what is termed the new Persian school, a native of Meru, and a pupil of Ustád Anszari. He lived at the court of the sultan Mahmud Sebektigin, whose campaign in India he has commemorated in his verses. His poems were considered even by his contemporaries to be very superior. (Ersch und Gröber, *Encycl. Dewlitschah und Hammer. Gesch. der schön. Redekunst*. Pers.)

**ASKE**, (James), deserves record as the author of a heroic poem in blank verse, published eighty years before the time of Milton. It is called *Elizabetha Triumphans*, and was written in commemoration of the defeat of the Spanish Armada in 1588, in which year it came out in 4to. It was inserted by Dr. Percy in the volume of *Blank Verse* anterior to Milton, of which it is said that only four copies escaped the fire at the printer's; but the bishop omitted the prefatory matter, respecting, among other points, the number of ballads and tracts, in prose and verse, printed at the same date, and on the same event as that which Aske celebrates. It is to be found complete in Nichols's *Progresses of Queen Elizabeth*. Whether Aske wrote any thing else is uncertain, but he tells us in his proface that he was "a young versifyer," and in the dedication he calls his work "the first fruit" of his "barren wit." He adds that it was "begun and finished very near within the space of a whole month;" which might very well be the case, as the poem only occupies thirty-five pages. Of Aske's personal history nothing has come down to us, beyond the fact that he was countenanced by Sir Julius (then doctor) Caesar, chief judge of the admiralty court, and that he held some place under his patron. John Aske was "created" M. A. in 1594, (Wood's *Fasti Oxon.* i. 268, edit. Bliss,) but no such person as James Aske is anywhere recorded.

**ASKERI**, the surname of Ali, the tenth, and of his son Hassan, the eleventh of the Shiite Imams, in whom that sect of Moslems hold the indefeasible right to the khalifate to be vested in virtue of their descent from Ali Ebn Abu Taleb. The appellation of Askeri is said by D'Herbelot to have been derived from a town of Susiana called Asker: but Abul-Feda says that this was only another name for Samarra, where several of the Abbaaside khalifs resided; and these heads of the Fatimite family were apparently detained under surveillance.

All, the elder of the two, who died A. D. 867, A. H. 254, was a celebrated saint among those of his own sect, and is distinguished among the Persians by the titles of "the pure," and "the guide to truth." Abul-Feda relates that he was once seized on a false charge of conspiracy, and brought before the khalif Motawakeh, who was a cruel enemy of the Fatimites; but the piety and austerity of his demeanour disarmed the tyrant, and he was dismissed with honour and gifts. His son Hassan, who only survived his father six years, and was buried in the same tomb with him at Samarra, is generally designated by oriental writers simply as Al-Askeri, without any of the laudatory epithets with which the remainder of the twelve imams are usually adorned: he was father of the twelfth and last imam, Mohammed, surnamed Montazer, or the *Expected*, whose re-appearance, under the title of Mahadi, will be, according to Moslem belief, one of the signs of the end of the world. (Abul-Feda. D'Herbelot.)

*Askeri* is also said by D'Herbelot to have been a surname of Mohammed Ibn Abil-Sorour Al-Mesri, who wrote a work on the lives of the khalifs and other princes, which was then in the royal library of Paris, No. 1227.

**ASKEW**, (Anne), so we write her name, though the name of the family to which she belongs is usually written Ascough, or Ayscough, as she was the daughter of Sir William Ascough, of Kelsey, in the county of Lincoln, of an ancient family at that place. This lady has obtained a place in most catalogues of those who have been eminent in their day, by the few devotional writings which she left behind; but more by her heroic endurance of those extreme sufferings to which her constancy in the profession of the reformed religion exposed her. It was her fortune to find in the writers of her own and the following age, those who highly extolled her as an example of almost unparalleled virtue; and, on the other hand, those who did what could be done to deface the beauty of her character and conduct. We shall endeavour to state the facts of her life as they are to be collected from the writers of those times, especially Balg, Fox, and Sanders, using for the purpose, the abstract of their accounts as given by Fuller in his *Church History*, book v. p. 242, and the additions made to it by Ballard.

It seems to be admitted by all, that

while very young she made an unfortunate marriage with a member of the family of Kyne, an ancient house in Lincolnshire, whose wardship Sir William Ascough, the father, had obtained with a view that he should marry another of his daughters. But that daughter dying after the contract entered into, and probably after the betrothment, Sir William determined that his daughter Anne should become the wife of Kyne, in the stead of the elder daughter who died. Marriages thus made were not unfrequent in those times, nor necessarily unhappy; but it appears that this was an unfortunate marriage. What the precise grounds of disagreement were there are no means of knowing, nor under what circumstances it was that she left her husband's house. One party state that she was driven from it; the other that she left it voluntarily, for the purpose, as it is expressed, of gossiping and gossiping in London and the court. However, the fact seems well ascertained, that when about twenty-three she left her husband, to whom she had borne one or two children; but it is not said whether they were living.

It seems also certain, that the religious controversies of the time had much to do with the determination which the lady took. The husband appears to have been a firm adherent to the ancient system, or at least an unconcerned spectator of the controversies which raged around him. Not so the wife. She entered into the full spirit of the Reformation, and became extremely zealous, especially in the point of Transubstantiation. There were in the court many persons, and especially many ladies, who were zealous favourers of Protestantism. When she left her husband's house, she repaired to London, and there entered into the society of those who encouraged the party of the Reformed, to whom she was very acceptable, being remarkable, as Fuller says, for "wit, beauty, learning, and religion."

When we read in the accounts which are preserved of her examination, the pertinency of her replies, and in all the testimonies respecting her the sincerity of her convictions, and the strength of her devotion, we see at once, that with a court in which the queen, (Catharine Parr,) and many other ladies, were inclined to Protestantism, such a person as Anne Askew must have appeared as a very dangerous person to those who were bent on preserving the connexion

of England with the Roman Catholic church. And we accordingly find that she was the person belonging to the class of females of rank and education, who was selected as one that was to be made a public example of, with the vain hope of working on the fears of the rest. Her history henceforth is one of atrocious cruelty practised towards her, from which the mind turns with disgust and horror; and of heroic endurance, on her part, which cannot be contemplated without exciting the highest admiration. There was no pretence for charging any treason against her; the whole was a pure case of religious belief, and though it embraced, no doubt, the other points in the great Protestant controversy, it turned principally on the question of the real presence. She was condemned to be burnt. But while lying under this sentence, she was subjected to the rack, with a view to compel her to criminate certain other distinguished ladies, her friends, whose names it may be proper to give. They were the duchess of Suffolk, (the widow of Charles Brandon,) the countess of Hertford, (wife of Edward Seymour, afterwards duke of Somerset,) the countess of Sussex, Lady Denny, and Lady Fitzwilliam. It was meant, also, that she should give information respecting others, but she behaved with almost incredible constancy and resolution, considering that she was then a woman of but four-and-twenty years of age. What she, herself, relates of this examination is scarcely credible, it is so revolting to every sentiment and feeling. She says, "Because I lay still and did not cry, my lord chancellor, (Wriothesly) and Mr. Rich, (afterwards chancellor,) took pains to rack me with their own hands, till I was well nigh dead."

Neither these terrors, nor the fair promises which were made her, had any effect upon her. She continued steady in the profession of her principles; and finally, she was put to death by burning, in the year 1546, on the 16th day of July.

ASKEW, (Anthony, 1722—1772,) was born at Kenil, in Westmoreland. His father was Dr. Adam Askew, a man held in high estimation at Newcastle, where he lived to a very advanced age, and was engaged in practice as a physician. He was consulted by all the chief families of the neighbourhood, and was regarded by them as another Radcliffe.

Anthony Askew received his education at Sedburgh school, and was thence sent



to Emmanuel college, Cambridge, and took his degree of bachelor of arts in December 1745; having received some instruction from Richard Dawes, the celebrated scholar and critic. Dawes was renowned for his unsparing use of the birch with his scholars, and Dr. Adam Askew, in presenting his son to him, is reported to have marked those parts of his back which Dawes might scourge at his pleasure, excepting also his head from this discipline.

Being destined for the medical profession, Askew went to Leyden, and studied there for one year; after which he obtained an appointment, and became attached to the suite of Sir James Porter, the English ambassador to Constantinople. He remained abroad during three years, visiting Hungary and Athens, and returned home through Italy and Paris, where he was elected a member of the academy of the Belles Lettres. Having a great taste for books, a mind well-stored with various knowledge, and being remarkable for his classical attainments, he made purchase of a great number of most valuable books and manuscripts in the classics, and various branches of literature and science, and thus laid the foundation of that extensive library for which he afterwards became so conspicuous. In the year 1750 he returned to Cambridge, and commenced practice. He was soon after admitted by the College of Physicians of London, and elected a fellow of the Royal Society. Little is known of him as a practitioner. Mead bequeathed to him the gold-headed cane of Radcliffe. Askew died at Hampstead, February 27th, 1772, aged fifty years.

He published no medical works, and is scarcely known as a physician, but by the intercourse he held with his professional brethren, by whom he was highly esteemed. As a diligent cultivator of literature, and as an established friend to scholars, he will long be remembered. The catalogue of his library, the *Bibliotheca Askeviana*, is known to all collectors, and often referred to. The library was disposed of by public auction after his death, agreeably to his will, and the copies are known in all collections of note. Some of his manuscripts are in the library of the Medical Society of London.

Dr. Askew may, perhaps, not improperly be considered as the founder of the Bibliomania. He certainly contributed much to bring it into fashion, and created a taste for collecting fine and large paper

copies, curious manuscripts, scarce editions; and of these Askew was very careful, and is said to have preserved some of his most covetable books in glass cases, never allowing them to be touched by any visitor; but he would occasionally indulge his friends by reading various passages to them, standing on a ladder during the time. He resided in Queen-square, close to the abode of Dr. Mead, in Great Ormond-street. The sale of his books continued for twenty days, and produced upwards of 5,000*l*. The manuscripts, including those purchased of Mead for 500*l*. were sold separately in 1781.

Askew appears to have contemplated a new edition of *Æschylus*, for a complete collection of the various published editions of this author was found in his library, some copies of which were enriched with manuscript notes by Askew. In 1746, whilst yet a medical student at Leyden, he put forth a specimen of this intended edition, in a small quarto pamphlet, as *Novæ Editionis Tragicædium Æschyli Specimen*, curante Antonio Askew, M. B. Coll. Emman. apud Cantab. haud ita pridem Socio Commensali, Lugd. Batav. 1746. This was dedicated to Dr. Mead. It embraced only twenty-nine lines of the *Eumenides*, accompanied with various readings from his manuscripts and printed books, and notæ variorum. He was very intimate with Taylor, commonly called Demosthenes Taylor, by whom he was regarded as a most excellent Greek scholar, and he left Askew his executor.

Askew's regard and veneration for Mead was very great, and he engaged the celebrated sculptor Roubiliac to execute for him in marble a bust of his distinguished friend, which he intended to present to the College of Physicians. Like Mead, Askew received a great number of visitors, and entertained them in a splendid manner. Archbishop Markham, Sir William Jones, Dr. Farmer, Dr. Lort, Rev. George North, Demosthenes Taylor, and Dr. Samuel Parr, were among his frequent guests; and it would perhaps be difficult to find a more powerful combination of literary talent, particularly in Grecian lore. Having travelled in the East, a circumstance of great rarity in the days of Askew, he was conjectured to be learned in all the Oriental tongues; and in accordance with this supposition, on one occasion a Chinese, named Chequa, was brought to him. Though ignorant of his language, he yet made him-

self very agreeable to the poor Chinese, who manifested his gratitude for the attention and kindness he had received by making a model of the doctor in his robes. The model is in unbaked potter's clay, about twelve inches in height, and is coloured. It is now to be seen in the library of the Royal College of Physicians, having been presented by the late president, Sir Lucas Pepys, bart. who married the daughter of Dr. Askew.

ASLACUS, (Conrad,) a Lutheran theologian, was born in 1564, at Bergen, in Norway. In his twentieth year, he entered the university of Copenhagen, and after a stay of six years there, studied for three more under Tycho Brahe. After this he visited Germany, Switzerland, France, England, and Scotland; and on his return from his travels, was appointed successively professor of Latin and of Greek, in the university of Copenhagen. Five years after the date of this last appointment, in 1607, he was raised to the professorship of theology; and in 1614, in consequence of an attack upon his colleague Resenius, and Cocceius, in which he impugned the soundness of their religious creed, he was himself accused of heresy, and the consequent controversy was only put an end to by the authority of the assembly of the kingdom, before which it had been laid by the king, Christian IV. Aslacus laid himself open to censure also, by the singularity of his philosophical notions, of which he wished to derive a system from the holy Scriptures, and on the subject of which he wrote *Physica et Ethica Mosaica*. Besides this, he left behind him tracts, *De Electione*; *De Natura Cœli triplicis, aerii, siderii, perpetui*; *De Dicendi et Disserendi Ratione*, (a work prohibited at Rome,) *De Siderum Ortu et Occasu poetico*; *De Natura Christi triplicis*; a Hebrew grammar, and several theses, disputations, and orations. He died in 1624.

ASMAI (Abu-Said Abd-al-malek Ebn Koraiḥ Al-Asmai,) one of the most celebrated of the literati who adorned the court of Bagdad during the golden age of Arab science and learning, under the rule of Harūn-al-Rasheed and his sons. He was born at Basra, under the khalifate of Hesham the Omeyyan, A. H. 122 or 123, (A. D. 740-1,) and bore the surname of Asmai, by which he is generally known, from an ancestor named Asma. The munificent patronage extended to every department of literature by the Abbassides, (who supplanted the

house of Omeyya in the khalifate a few years after his birth,) gave a fresh impulse to the cultivation of philosophy and polite learning; and the renown of Asmai, for his attainments in philology and elocution, as well as in the study of the Koran, and the doctrines of the Moslem law, (in which he is said to have been exceeded by none of the doctors of that age,) gained him a ready admission to the imperial palace, then the resort of the learned from all parts of Asia; while to his wit and social qualities, he owed the further honour of being numbered among the circle of select associates of the monarch's leisure hours. Harūn-al-Rasheed even paid him the distinguished compliment of appointing him his preceptor; but D'Herbelot gives an amusing anecdote of the minute and specific injunctions by which, at the commencement of their intercourse, the royal pupil warned his instructor against urging to an unpalatable extent his precepts or admonitions. Asmai survived till near the end of the reign of Al-Mamoon, dying A. D. 830, A. H. 215, at the age, according to Abul-Feda, of nearly eighty-eight; but this does not exactly agree with the date assigned to his birth by D'Herbelot; and his decease has also been placed a year or two later by some writers. D'Herbelot has given the name of two of his treatises—one, (the *Ossool-al-Kelam*), on Scholastic Theology; the other, (*Fahwat w' al-naderat*), on Rare and Curious Matters; but Abul-Feda, (who eulogizes him as "unequalled in historical and philological lore, in wit, and humour, and in every branch of polite knowledge,") says, that he left ten volumes: 1. On the Creation of Man. 2. On Races or Families. 3. On the Rising and Setting of Constellations. 4. On Forms and Qualities, (*al-ssafaat*.) 5. On Divination by Lots and Arrows. 6. On Horses. 7. On Camels. 8. On Sheep. 9. On the Peninsula of Arabia. 10. On Plants. But the work which has made him known to modern European readers, (though unnoticed both by Abul-Feda and D'Herbelot,) is the celebrated Romance of Antar, which is generally\* allowed to have been composed, or rather compiled, by him, from the ancient Arab traditions extant in the time of Harūn, relative to the days of ignorance, as the

\* Lane (Modern Egyptians, II. 144.) says, "the *Qolama*" (learned men) "in general despise the romance of Antar, and ridicule the assertion that El-Asmaee was its author." In the work itself, the names of Johalnah and Abu-Obeidah are frequently mentioned as joint compilers with Asmai.

period before Mohammed is popularly termed. This singular production portrays, in language the most vivid and picturesque, the manners and usages prevalent among the Arabs at the time to which it relates; their wars, forays, single combats, and feastings, are described with Homeric fire and minuteness of incident; and the high degree of courtesy, chivalry, and generosity, attributed to these rude heroes of the desert, gives weight to the supposition, that it was from their intercourse with the eastern nations, that the knighthood of Europe, in after ages, derived their appreciation of these qualities. The prowess ascribed to the various warriors, and more particularly to Antar himself, far exceeds any with which the most extravagant poets of other countries have ventured to invest their champions; whole armies are routed and fly in dismay before his single arm; and Asmaï himself relates, that on one occasion he met the incredulity of Harûn and his court, to whom he was reciting his poem, by boldly asserting that he himself was then more than 400 years old, and consequently had been an eyewitness of many of the scenes which he described! Sir W. Jones, (*Pocs. Asiat. Comm.* ch. xvii.) who had only seen the fourteenth volume, (it is usually, according to Mr. Lane, divided into forty-five,) says that it contains every thing; that it is elegant, lofty, or varied in composition; and does not hesitate to rank it among the most finished epics. It retains to this day a high reputation in Syria, Egypt, and Arabia, where it is recited by the story-tellers in the streets and coffee-houses; but the antiquity and classical purity of its diction renders it only partially intelligible, unless to persons of education. The narrative extends over the whole life of the hero, but only the first part, from his birth to his marriage, has been translated into English, by Terrick Hamilton, Esq. London, 1820. (See *ANTAR.*) (Abul-Feda. *D'Herbelot. Pocock. Spec.* p. 382. Preface to Hamilton's *Antar.*)

**ASMIZADE HALETI EFFENDI**, the son of Pir Mohammed Effendi, who bore the cognomen of Asmi. He was born A. H. 977, (A. D. 1569,) pursued his studies under Seâdeddin, was afterwards made a judge, and was present in this capacity in Cairo, at the military revolt when Ibrahim Pasha was slain, as well as in Brussa, when this city was besieged by the rebel Kalender Oghli. He died in A. H. 1040, (A. D.

1630) when judge of the armies of Rumili. Being a poet as well as an orator, he left behind a complete *divan*, a collection of short aphorisms, (*Rubayat*), and a collection of letters, much esteemed. Besides this, he made marginal notes to the *Moghni-al-lebib*, to the *Hedaye* and the *Miftah*. Amongst the property left by him, there were more than four thousand volumes with the margins filled with his annotations. (Ersch und Grüber, *Encycl.*)

**ASMUND**, the name of several early Swedish kings.

*Asmund I.* king of Sweden, Norway, and Gothland, the son of Suibdager. He perished in a war with Hading, a petty prince, or pirate, who had slain his father, and whom he attacked to avenge his father's death.

*Asmund II.* son of Ragnald, and his successor. Less is related of him than of his four sons, who are reported to have been the most renowned pirates (*vikings*) of their age.

*Asmund III.* son of Inguar, inherited from his father the kingdoms of Denmark, Sweden, and Gothland. His first act was to revenge the death of his father, who had perished by the hand of an assassin; and when this had been done, he turned all his attention to the good of his kingdom and subjects. After a reign of twenty years, he was slain by his brother Siward, who had laid claim to the crown, and supported his pretensions by a large army, which he had raised among his partizans; he was raised to the throne by the event of the battle in which his brother perished.

*Asmund IV.* succeeded Biorno III., in whose reign Christianity was first preached in Sweden. Under his reign, the adherents of the new faith were treated with great cruelty, which at last impelled his people to revolt. He was deposed, and betook himself to the profession of piracy, which he exercised with the same cruelty as he had shown against his subjects.

*Asmund V.* surnamed Kolbrenner, the son and successor of Olaus Scotkonung, took his name from a law which he made, that if any of his subjects injured another, a part of the aggressor's house should be thrown down and burnt, proportioned to the extent of the injury; (Kolbrenner signifying coal, or charcoal burner.) He is said to have been a pious and upright prince, and a zealous supporter of Christianity.

*Asmund VI.* (Slemme, or Gammel,) the

son of the preceding, but very unlike him in character. He neglected the interests of Christianity which his father had so zealously defended, and appears to have been equally regardless of the temporal interest of his subjects. He agreed to a partition between his states and those of Denmark, in which the limits of the former were contracted; and thus incurred so much odium, that he engaged in a war with Denmark to repair his error, and perished in the attempt. He takes the name of Gammel (old) from his great age, and that of Slemme (the vile,) from his consent to the abovementioned diminution of his territories.

ASMUND, (Tycho,) a priest of Copenhagen, and afterwards bishop of Lund, died in his sixty-fourth year, in 1586.

ASNE. See L'ASNE.

ASNER, the name of three engravers, born at Vienna, father, and two sons. The father, John Asner, was the pupil of Dietel, and principally engraved devotional subjects, but they were of little merit. He died at Vienna, in 1748. Francis Asner was born in 1742, and learnt engraving under his step-father, Adam Napert. He, likewise, engraved devotional subjects, and worked for the booksellers, and greatly surpassed his father, as appears by a piece which represents the Creation of the Sun and Moon, large octavo, with the inscription, *Fecitque Deus*, &c. He also engraved a half figure of a boy with a dog, after Paul Veronese, quarto. Leonard Asner also took to engraving, and studied under Jean Manveld. He engraved a view of the Castle of Königsburg, near Presburg, after a drawing by Ignacio de Muller. (Heineken, Dict. des Artistes, &c.)

ASNIER. See L'ASNIER.

ASOPH-ED-DOULA, nabob of Oude, succeeded his father, Shuja al Dowla, in 1775. He is well known from his having been nabob during the time of the government of Warren Hastings, and from his having been, during a part of his reign, so much under the control of the governor-general, that in every act of his government, the English were supposed to have interfered. The treatment of the princesses of Oude, the mother and grandmother of the nabob, and to which no objection or remonstrance was offered by the nabob, forms the subject of the fourth article drawn up by Mr. Burke against Hastings, and the abuses which were attributed to him in

Oude generally are contained in the sixteenth article. Asoph died in 1799. He was a weak, frivolous, and fantastic prince. - From hatred to his own family, he caused a vast number of pregnant women to be conveyed into his seraglio, and their children, as well as a number of other children that were bought, were adopted and brought up by him. It is said, that his successor Ali was the son of a poor artisan, and cost 500 rupees. He spent prodigious sums on jewels, rich furniture, and curiosities. (Biog. Univ. Suppl. Burke's Works. Mills' History of India.)

ASOPODORUS, a statuary, probably born at Argos, was pupil of Polyclethus. (Plin. 34. 8, 19.)

ASP, (Matthias,) doctor of theology, and archdeacon at Upsal, was born at Norköping in 1696; he studied at Lund and Upsal, at which latter university he took his degree, and afterwards travelled through Holland, England, France and Germany. On his return to Upsal, in 1719, he was appointed professor of Greek, in which language he even pronounced discourses; afterwards he was honoured successively with the Hebrew professorship, and those of poetry, of eloquence, and of theology, in the same university. He died in 1763. His works consist of some disputations, chiefly on antiquarian subjects, and of some funeral orations.

ASPAR, patrician and general of the Roman armies during the reign of Theodosius II. and his successors. He and his father, Ardaburius, were sent into Italy in 425, to defend Valentinian III. and his mother, Placidia, against the rebel John, who was taken and killed. Three years after, Aspar procured the submission of Aëtius, who, with a large army of Huns, had appeared to revenge him. In 431, Aspar went to Africa, to assist count Boniface against Genseric, king of the Vandals; but the Roman army was cut to pieces, and he was obliged to fly to Constantinople. On the death of Marcian, he placed on the throne Leo, who was his steward, hoping to maintain his authority over him as well in that station as in the inferior one. Leo, however, soon showed that he was determined to act independently, which irritated Aspar and his son, and they began to intrigue against him. Leo attempted to conciliate them; but being unsuccessful, he inveigled them into the palace, and caused them to be slain by the eunuchs, in 471. (Biog. Univ. Gibbon.)

**ASPASIA** was born at Miletus in Ionia. Of this celebrated woman much has been written and conjectured, but little is known. She was the mistress of Pericles, who was most ardently attached to her, and who supposed that he derived much of his greatness from her inspiration. Many of the political convulsions which agitated Greece in her time were charged to her influence, and she thus became the object of much abuse from the opposite party.

Another *Aspasia* was born in Ionia, and was the mistress of Cyrus. She afterwards fell into the hands of *Artaxerxes*. Her real name was *Milto*, but Cyrus made her take the name of the celebrated *Aspasia*. (Biog. Univ.)

**ASPASIA**. See **CARLEMIGELLI**.

**ASPASIUS**, the sophist, was born at Ravenna, and was the son of *Demetrius*, the critic and mathematician, by whom he was first instructed, and then became the pupil of *Pausanias*. After travelling much, says *Philostratus*, in company with the emperor, *Alexander Mammias*, and subsequently by himself, he was placed in the sophist's chair at Rome. During his earlier years he was in high repute; but as he grew old, he incurred the blame of being unwilling to abdicate in favour of another; and hence probably originated the difference between him and *Philostratus* of *Lemnos*, from which, says his biographer, this good arose to both parties, that *Aspasius*, who had been unable previously to do things off hand, became more ready, while *Philostratus* was led to labour more at his compositions, instead of throwing them off on the spur of the moment. There are two others of the same name, mentioned by *Suidas*; one, of *Byblus*, was the contemporary of *Aristides*, the sophist, and like him, wrote some *Declamations*, and a treatise on *Rhetoric*; the other was of *Tyre*, and wrote a history of *Epirus*, in two books. There is a fourth, mentioned by *Porphyry*, in his life of *Plotinus*, as the author of some writings, relating to the ethics of *Aristotle*, and which pass under the name of *Eustratius*.

**ASPECT**, (d') a native of Provence, wrote—*Histoire de l'Ordre royal et militaire de Saint Louis*. Paris, 1780. (Biog. Univ. Suppl.)

**ASPER**, (Hans, 1499—1571,) a Swiss painter, born at Zurich, who was contemporary with, and an imitator of the style of, *Holbein*. He was celebrated also for his drawings of game, birds, flowers, &c. which he executed with great fidelity and

effect. Such was his reputation, that his countrymen caused a medal to be struck to his honour, with his head, name, and age on the obverse, and a death's head and inscription on the reverse; notwithstanding which, he is said to have lived and died in poverty. The engravings for *Helvetia Sancta* of *Murer* or *Meyer*, *Lucerne*, 1648, folio, were made from his designs; and it is said that he furnished the designs for *Gessner's Historia Animalium*. Two of his sons pursued the same line of art, and their works are frequently mistaken for his. (Bryan's Dict. Pilkington's Dict. Biog. Univ.)

**ASPER**, (Constant Ghilain Charles van Hoobrouck, baron of,) was born at Ghent in 1754. In 1770, he obtained a commission in the regiment of the prince of Ligné. On the breaking out of the Belgian revolution in 1789, he distinguished himself in the cause of *Joseph II.*; and by his activity and enthusiasm, prevented risings in some parts, and suppressed them in others. He contributed to the re-establishment of the prince-bishop of Liège in his dominions. In the revolutionary wars, from 1792 to 1796, he was one of the most distinguished officers in the Austrian army, and rendered great services to that country. In 1805, he had orders to cover the march of *General Mack*; but after some successful operations, he fell into an ambuscade, and was taken prisoner by *Savary*. In 1809 he had the command of 16,000 men, and highly distinguished himself at the battle of *Essling*. He had the command of the left wing of the Austrian army at *Wagram*, and, had but his life been spared, the day might have turned in favour of the Austrians; but while directing some operations, he was struck by a ball which disabled him, and in a few hours caused his death. He was an officer, brave, humane, and amiable, and enjoyed a high reputation. (Biog. Univ. Suppl.)

**ASPERTINO**, the name of two Italian painters, of considerable reputation in the fifteenth century.

1. *Guido*, a Bolognese, born about the year 1460, and said to have been the scholar of *Ercole da Ferrara*. He died at the age of thirty-five, and was lamented in elegiac strains, by his poetic fellow-citizens. His principal work, which was finished in 1491, was the *Crucifixion*, placed under the portico of the cathedral, *S. Pietro*, at *Bologna*, of which *Malvasia* thought so highly, as to believe it held out a promise of *Guido* equalling the

fame of Bagnacavallo. (Lanzi, Stor. Pitt. v. 26. Bryan's Dict.)

3. *Maestro Amico*, younger brother of the preceding, also a painter of the Bolognese school, and a pupil of Francesco Francia, born at Bologna in 1474, according to Lanzi, though Bryan dates that event two years earlier. He was a person of most eccentric habits, and is described as "a compound of pleasantries, eccentricity, and madness." He obtained the name of *Amico de due Pennelli*, (Amico with the two brushes,) from the circumstance that he was able to work with both hands at the same time. Lanzi says, that he painted with one hand for low prices, or out of spite, or for revenge; but with the other he only practised for those who remunerated him honourably for his labours, and were cautious how they provoked him. He never attained to any great eminence in the art. Some of his works are in the churches of S. Petronio and S. Martino at Bologna. He is said also to have engraved on copper the Sacrifice of Cain, but Mr. Strutt gives strong reasons for believing that he was not the artist. (Lanzi, Stor. Pitt. v. 24. Bryan's Dict. Strutt's Dict. of Eng. Heineken, Dict. des Artistes.)

ASPETTI. See TIZIANO.

ASPINWALL, (William,) an American physician, was born at Brookline, Massachusetts, in June 1743, and took his degree at Cambridge in 1764. Having studied medicine in Connecticut and Philadelphia, he graduated in that faculty at the university of the latter place in 1768. He served during the revolutionary war as an army-surgeon, and took part in the battle of Lexington. He was celebrated for his success in inoculation, and erected many hospitals for the small-pox. On the introduction of vaccination, he, instead of joining in the outcry interestedly raised against it, satisfied himself of its efficacy as a preventive, and relinquished his profitable establishment for inoculation. He died on April 16, 1823, in the possession of an extensive practice, which had continued for forty-five years. He is said to have been a believer in religion, and a democrat in politics.

ASPLEY, (John,) the author of a popular work on navigation, published at London in 1668. He is mentioned with commendation by Dr. John Pell, in his Introduction to the Translation of the Algebra of Rhonius.

ASPREMONT, (d'), was governor of

Bayonne in the reign of Charles IX. He had the honour of refusing to obey the orders of the court at the time of the massacre of St. Bartholomew, and wrote to the king to tell him, that though he knew many soldiers devoted to his majesty, he did not know one butcher. (Biogr. Univ.)

ASPREMONT, (François de la Mothe Villebert, vicomte d') entered the French service at the same time as Vauban, and like him devoted himself to the science of fortification. He distinguished himself in the sieges of many places, between the years 1653 and 1678. He died in 1678.

ASPRUCCI. Two Italian architects of the last century, of this name, require notice.

1. *Antonio*, (1723—1808,) was the son of Mario Asprucci, a Roman architect. He studied under Niccolò Salvi, and was employed at an early age in building the church called La Chiesa di Gradi, in Viterbo. He next enlarged the Bracciano Palace, erected after Bernini's design, and afterwards the Borghese Gallery, &c. A list of the chief works executed by him (among which was the Gallery of the Academy of St. Luke) may be found in Tipaldo, ii. 427-9. He was much employed and patronized by the Borghese family. His latter years were much clouded by the loss of his son Mario.

2. *Mario*, (1764—1804,) the son of the preceding. In 1786 he obtained the first prize in the competition, called Balestra; and in 1791, the first prize for some designs in the Academy of Padua. He was also much patronized, like his father, by the Borghese family. The chief works on which he was employed are mentioned in Tipaldo, ii. 435-7.

ASPRUCK, (Frantz,) a designer and engraver, born at Brussels. From the resemblance of his style of drawing to that of Spranger, he is supposed to have been his pupil. He appears chiefly to have employed himself in painting figures, which have been engraved by different hands. He also amused himself with the graver, and his usual mark is F. A. There are engraved by him four archangels, half-figures, on four small plates; Love and Anteros, a small plate, half figures, marked with his name, Frantz Aspruck, B. fecit. Luc. Kilian engraved a Venus, whole figure, after him. (Strutt's Dict. of Eng. Heineken, Dict. des Artistes, &c.)

ASQUINI, (Count Fabio, 1726—1818,) an Italian naturalist and agriculturist of

great celebrity in his own country. He was a native of Udine, in the Friuli territory, and at an early age he turned his attention to the agriculture of that district, and by his instrumentality an Academy of Agriculture, Commerce, &c., was established at Udine, which set the example to many other places. He recommended and practised the cultivation of the *Picea* tribe, which proved very profitable to his country. He next paid great attention to silk-worms, and the mulberry-tree became very common in that district. One of his most generally useful discoveries appears to have been that of a substitute for fuel-wood, which was very scarce in Friuli, in a kind of torba, (turf, or peat,) which, then unknown in Italy, he recommended in an essay, published in 1769. He also made known the medicinal virtues of the herb *santonico* (*Artemisia caulescens* of Linnæus), which he considered superior to bark. In 1769 the senate of Venice decreed a medal to be struck in honour of his discovery of torba in Italy. See more in Tipaldo, i. 156.

ASSAD-ED-DEEN. See SHEER-KOH.

ASSAD-ED-DOULAH, (Lion of the State,) the title assumed by Saleh Ibn Mardash, the chief of the Beni-Khelab tribe of Arabs, when he conquered Aleppo, A.D. 1024, A.H. 415, from the Fatimite khalif of Egypt, (who had seized it ten years before from the successors of the Hamdanites,) and founded there the petty dynasty of the Mardashites, or Khelabites. He also captured Balbec from the Egyptians, and made himself popular by the equity of his government; but he was overpowered and slain in a battle fought on the banks of the Jordan, A.D. 1029, A.H. 420; and his head sent into Egypt. His sons, however, Shabl-ed-doulah and Moezz-ed-doulah, maintained themselves conjointly in the possession of their father's states; and their descendants continued to reign there till the conquest of Syria by Touthash the Seljukian, in 1078. (Elmakin. D'Herbelot.)

ASSAD, or AZAD KHAN, was a native of one of the Affghan tribes, and born near Cabul, about the year 1715. From being a simple officer he became a leader of a large body of troops; obtained the government of the province of Aderbejan; and contested the kingdom of Persia with Kerreem Khan. At one time he had taken Isfahan, and driven Kerreem to the mountains; but having followed him, he was entangled in defiles, and was completely routed. From this time his

fortunes waned; and among other misfortunes, he was plundered of all his jewels by his father-in-law, with whom he took refuge, and had to submit too, to the insulting remark, that such finery was not suitable to his altered situation. Under these circumstances, he was persuaded to ask shelter of his rival Kerreem, who most liberally granted it to him; and from that time they became cordial friends. Assad lived at Shiraz in quiet and repose for the rest of his life. He survived Kerreem, and died at Shiraz in 1780. (Biog. Univ. Suppl. Malcolm's Hist. of Persia, ii. p. 59.)

ASSALECTUS, a sculptor, who appears to have exercised his art at Rome, after the christian era. A statue of Æsculapius by him remains, with the artist's name upon it; but Winckelman considers it of but inferior workmanship.

ASSAROTTI, (Ottavio Giovanni Battista, 1753—1829,) a native of Genoa, who became celebrated for his successful instruction of the deaf and dumb. His parents, having given him a good education, destined him for the law; but his turn of mind led him to enter into a religious order, and he chose the institution called Scuole Pie. He appears to have lectured on many subjects, and to have been in such reputation, that the archbishop of Genoa appointed him examiner of the clergy for his diocese. But in 1801, on hearing of the deaf and dumb institution in Paris, he immediately applied his energies to the instruction of this class of persons. He did this at first in private; but soon found the necessity of considerable funds, in order to be of any real assistance. The government gave some promises, which proved delusive; but in 1805, Napoleon gave orders to convert one of the suppressed religious houses into a deaf and dumb institution. Still nothing was done till 1811; nor was it till 1812 that this institution was fully set on foot. Assarotti appears to have been extremely beloved, and highly successful in his method of giving instruction. Of his method it will only be necessary to say, that it seems to have consisted in having no invariable method at all; but he adapted his general principles to each particular case. For more on the subject see Tipaldo, Biog. i. 20—26.

ASSAS, (Nicholas, chevalier d',) celebrated only for the patriotic manner in which he sacrificed his life. He was an officer in the regiment of Auvergne, in the French army, when it was stationed near Gueldres, in 1760. On the 15th of

October, very early in the morning, as he was going his rounds, he fell into the hands of a party of the enemy, who were advancing in silence to surprise the French troops. He was told that instant death would follow the opening of his mouth; yet he shouted out, "A moi, Auvergne, voilà les ennemis;" and directly after fell covered with wounds. A pension was granted to his family, to be enjoyed by them for ever. This was suspended during the Revolution, but was afterwards restored. (Biog. Univ.)

ASSCHENBERGH, (Hermanus,) who died in 1793, at the age of 66, was a Dutch writer. His tales, and some other pieces in verse, do not indeed show much poetical talent, but have the merit of being amusing; and are preferable to his tragedies, which possess neither spirit nor dignity. (De Vries.)

ASSCHOONEBECK, (Adrian,) a Dutch engraver, who flourished about 1690. There are by him some slight incorrect etchings, lengthways, representing the flight of James II. from England. (Strutt's Dict. of Eng. Bryan's Dict.)

ASSEBURG, (Rosamund Juliana de,) an exalted person, in the fifteenth century, who, from her seventh year, pretended to have had extraordinary visions and revelations, which are recorded in the ecclesiastic history of Germany. Several pastors were dismissed, on account of their belief in the visions of Rosamund. (Treuss. Nation. Encycl.)

ASSEF-ED-DAULAH. See ASOPH.

ASSELIN, (Gilles Thomas,) born in 1682, was the friend of the poet Thomas Corneille, the brother of the celebrated Pierre; and gained the prize of poetry at the French Academy, in 1709. He afterwards obtained some prizes at the floral games. He was appointed principal of the college of Harcourt. He died in 1767. He published, among other poems, an elegy on the death of Thomas Corneille. His poetical works were published at Paris in 1725. (Biog. Univ.)

ASSELINE, (Jean René,) was born at Paris in 1742, of an humble family, and became professor of Hebrew in the Sorbonne, and in 1790 was consecrated bishop of Boulogne. He was one of the first to oppose the innovations of the constituent assembly, and was afterwards obliged to fly from France. He had the credit of having converted by argument Count Stolberg, in 1800, from Lutheranism to Catholicism; the circumstances of which made much noise at the time. (See STOLBERG.) After

the death of the Abbé Edgeworth, Louis XVIII. sent for him; and he joined his sovereign in England, in 1808. He was appointed confessor to the king and to the duke and duchess of Angoulême; and he lived in England in great intimacy with the royal family, until his death, which took place in 1813. In 1823, the Abbé Prémord, his friend, published his works in 6 vols. (Biog. Univ. Suppl.)

ASELYN, (John,) 1610—1660,) a celebrated landscape painter, and a painter of battle pieces and of animals, was born at Antwerp, and was the scholar of Esaias Van de Velde. He went to Italy when young, and resided in Rome many years, studying the works of the great masters there; but he copied chiefly the manner of Bamboccio. On his return, he remained some time at Lyons, where his works, many of them representing views near that city, were greatly prized. He there married one of his own countrywomen; and went with her to Amsterdam, where he worked many years, and died there. He was denominated by the Flemish artists at Rome Crabatje, on account of the contraction of his fingers. Most of his pictures represent views in the vicinity of Rome, with figures and cattle introduced, and enriched with vestiges of Roman architecture, in the manner of N. Berghem. His touch is remarkably firm and neat; the trees and plants executed with great sharpness and spirit; and his skies and distances tenderly coloured; and in some of his works are the effect of sunshine, resembling the warmth of John Boll. Flor. le Comte calls him "le petit Jean de Hollande." His portrait is engraved by Houbracken, in his book of the Lives of the Painters. Several of his works are engraved. (Bryan's Dict. Biog. Univ. Heineken, Dict. des Artistes.)

ASSEMANI, a learned Maronite family, originally of Mount Lebanon, who did much for oriental literature, and especially for the study of the Syriac tongue and its literature.

1. *Joseph Simon*, the most distinguished member of this family, who was born in Syria, 1687, and died 1768, was sent to be educated at Rome, where he attracted the notice of Clement XI., who made him one of the librarians in the Vatican, and commissioned him to go and examine the different libraries in Syria and Egypt. He returned in 1716, with a considerable collection of MSS., of which he afterwards published a catalogue in 4 vols, folio, entitled, *Bibliotheca Ori-*



entalis Clementino-Vaticana, recensens manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Æthiopicos, Græcos, Ægyptios, Ibericos, et Malabaricos; Rome, 1719-28. The work, however, was begun upon a scale that rendered its completion almost impossible; for the four volumes published comprise no more than the account of the Syriac MSS., with extracts from them translated into Latin, and notices of their authors, &c. He also published the works of St. Ephræm, one of the earliest fathers of the Syriac church, with a Latin version of the original—*S. Ephræm Syri Opera omnia quæ extant*; Rome, 1732-46: likewise, the *Kalendaria Ecclesiæ universæ*, &c., 6 vols, Rome, 1762-4. He left several dissertations relative to the Copts, the Nestorians, and other sects of the eastern church, which have been since edited by the learned Abbat Mai.

2. *Joseph Aloysius*, brother to the preceding, was professor of the oriental languages at Rome; and died in 1782. Besides assisting his brother in his literary labours, he edited the *Missale Alexandrinum S. Marci, in quo Eucharistiæ Liturgiæ omnes antiquæ et recentæ Ecclesiarum Ægypti, Græcæ, Coptice, Arabice, et Syriacæ, exhibentur*, 4to, Rome, 1734; and *Codex Liturgicus Ecclesiæ universalis*, 13 vols, 4to, Rome, 1749-66.

3. *Stephen Evodius*, nephew to the two preceding, succeeded the first as librarian of the Vatican. He published *Bibliothecæ Mediceo-Laurentianæ et Palatinæ Cod. MSS. Orientalium Catalogus*, 2 vols, folio, Rome, 1742; and *Acta SS. Martyrum Orient. et Occidentalium*, fol. Rome, 1748. He also began a complete catalogue of the Vatican library, but did not carry it beyond the first volume; since which it has been continued by Mai, who has published seven others. Stephen had collected a great number of Arabic and Syriac MSS., which were purchased by Clement XIII. for the Vatican; and of the Syriac ones a catalogue has been published by Mai.

4. *Simon*, the grandson of Joseph Simon, by whom he was educated, was born in 1749. He was for some time librarian at Vienna, and afterwards professor of oriental languages in the university of Padua, where he died in 1821. His works consist of—*Saggio sull' Origine, Culto, e Costumi degli Arabi avanti il Pseudo-Profeta Maometto*, 8vo, Padua, 1787; *Catalogo dei MSS. Orientali nelle Biblioteca Naniana*, 4to, Padua, 1787-8,

comprising much biographical and antiquarian information; and *Globus cœlestis Cufico-Arabicus*, 4to, 1790. He exposed the literary forgery of Vella, a Maltese, who pretended to have discovered, in the convent of St. Martin at Palermo, an Arabian MS., which he translated and published, at the expense of the king of Naples, under the title of—*Codice Diplomatico di Sicilia sotto il Governo degli Arabi*, 5 vols, 4to, 1789-92; but, on examination, the Arabic text proved to be chiefly in the Maltese dialect; in consequence of which discovery the learned impostor was imprisoned.

ASSEN. The name of two artists.

1. *John Walther van*, one of the early engravers on wood, said to have been born in Holland, in the year 1490. He appears to have been the most eminent engraver of that period on wood, as Lucas, of Leyden, his contemporary, was on copper. His woodcuts are admirably executed, and are in great request with collectors. One of his prints, representing an armed figure on horseback, is inscribed *St. Hadrianum et Amstelodamus, in ædibus Donardi Petri ad signe Castri Angelici*; whence Mr. Strutt concludes he, at least for a time, resided at Amsterdam. There are by him a set of six prints on wood, in circles about nine inches diameter, representing the life and passion of the Redeemer, dated 1513 and 1514. That which represents Christ praying in the Garden, is particularly excellent. (Strutt's Dict. of Eng. Bryan's Dict.)

2. *John van*, (1635—1695,) a painter of landscapes and figures, after whom are engraved, by Beauvarlet, two upright compositions, entitled *Le Jardinier* and *La Fruitière*. (Heineken, Dict. des Artistes.)

ASSENEDE, (Didier, or Thierri d') lived about the middle of the fourteenth century, and translated the *Romance of Floris and Blanchefleur*, from French into Flemish verse. It has been published by Hoffmann von Fallersleben.

ASSER, a monk of the monastery of St. David's, in Wales, (Menevensis.) He had for a tutor one Johannes Patricius, reckoned one of the most celebrated scholars of his time. About the year 880, king Alfred invited Asser to his court. Asser went with the messengers who came to the monastery, to the town of Dene, (now Dean) in Wiltshire, to meet the king. Alfred used all his endeavours to persuade him to leave St. David's, and live with him as a friend

and fellow-student. Asser, considering it his duty not lightly to forsake the place where he had been educated, and where he had taken the vows of priesthood, modestly declined. Alfred then desired that he would give six months to the court, and six months to his monastery. Asser consulted his fellow monks on the subject, and they, proposing to themselves great advantages from the friendship of Alfred to one of their monastery, readily agreed. They, however, wished that the arrangement should be, that Asser should reside at the court, and the monastery by quarterly, instead of half-yearly turns. He then returned to the king, who received him with the greatest kindness, and conferred soon after upon him, among other benefits, four monasteries, a silk pall, and as much incense as a strong man could carry. To these was subsequently added the bishopric of Sherborne. This last was resigned afterwards by Asser, but he retained the title all his life. He died in 910. Asser drew up some memorials of the life of Alfred, which were preserved, and dedicated and presented them to the king in 893. In this work is a curious account of the manner in which they spent their time together.

The only work of which he is the undisputed author, is this *Life of Alfred*. It was first published at the end of *Walsingham's History*, in 1574, by archbishop Parker. It was reprinted by Camden in 1603, and at Oxford in 1722. A work was published by Dr. Gale, entitled *Annales Britannicæ*, which has been attributed to him, but it is uncertain whether he was the author. Some other pieces have also been attributed to him, but they are no longer in existence. (Biog. Brit. Turner's Anglo-Saxons. Asser's *Life of Alfred*.)

**ASSERETO**, (Giovacchino, 1600—1649,) a Genoese, a painter of that school, and pupil of Ansaldo, though he had previously studied under Borgone. He profited much by studying the design of Ansaldo, but in general attempted the chiaroscuro of his former preceptor, as seen in his picture of S. Rosario, at S. Brigida in Genoa. (Lanzi, *Stor. Pitt.* V. 275.)

**ASSEZAN**, (Pader d') an advocate and artist of Toulouse, was the author of two plays, *Agamemnon*, printed in 1680, and *Antigone*, in 1686, which were performed at Paris. He died about 1696. (Biog. Univ.)

**ASSHETON**, (William,) was born in

1641. He became fellow of Brazen-nose college, Oxford, in 1663, and was for some time chaplain to the duke of Ormond, who was chancellor of the university. He was the projector of a scheme for the maintenance of clergy men's widows and others; and he persuaded the Mercer's company to join him in carrying it out. A deed of settlement was executed in 1699. The plan, however, did not succeed as originally intended. The writer of his life gives him a high character for piety and probity, and inflexible adherence to the doctrines and interests of the Church of England. He was the author of, 1. *Toleration Disapproved and Condemned*, 1670. 2. *Cases of Scandal and Persecution*; in which he maintains that the execution of penal laws against Dissenters was not persecution. 3. *A Country Parson's Admonition to his Parishioners against Popery*; with *Directions how to behave themselves when any one designs to seduce them from the Church of England*. 4. *The Possibility of Apparitions*. 5. *Many Moral, Theological, and Controversial Works*. (Watt's *Life of Assheton*, 1714. Biog. Brit. Wood's *Ath.*)

**ASSISI**, (Andrea Luigi di, called l'Ingegno, about 1470—1556,) a native of Assisi, a painter of the Roman school, the fellow pupil and competitor of Raffaele, under Petro Perugino, whom he assisted in the *Sala del Cambio*, and in other more important works. He was older than his illustrious fellow pupil, and for his promising genius was called *l'Ingegno*. Assisi was the first of the school of Perugino who enlarged its style while he softened its colouring, a circumstance particularly observable in his *Sibyls*, and the *Prophets* painted in fresco in the church of Assisi. He was afflicted with blindness in the prime of life. (Lanzi, *Stor. Pitt.* ii. 27.)

**ASSOUCY**, (Charles Coyneau d', 1604—1679,) was born at Paris. At the age of nine he ran away from his father's house, and went to Calais, where he gave himself out to be the son of Cæsar Noëradamus. In this character, by some quackery, he effected a cure that was deemed marvellous. The people took him for a sorcerer, and were near throwing him into the sea. This is a marvellous story, but it should be borne in mind that the only authority for it is d'Assoucy himself. If true, it was the commencement of the life of a vagabond and a profligate, whose time appears to have

been spent alternately in debauchery and confinement. He travestied some part of Ovid's *Metamorphoses*, which he entitled *L'Ovide en Belle Humeur*. He wrote his own adventures in three volumes, and some other works, of a character worthy of the man. Boileau, in his *Art Poétique*, wrote of him—

"Et jusqu'à d'Assoucy tout trouva des lecteurs,"

which drew tears from his eyes; not from the truth of the satire, but from a notion that it was cruelly and unjustly done to injure his reputation. He has been called the Ape of Scarron. He had but indifferent success in what, at the best, is bad, low buffoonery.

**ASSUMPCAO**, (D. Joachim de, 1753—1793,) a very eminent Portuguese natural philosopher. He was a canon-regular of the congregation of *Sta Croce*, and published a few tracts on scientific subjects; but his early death, caused by his intense study, cut short the high hopes which were entertained of him, and caused him to leave several very important works unfinished. (Biog. Univ.)

**ASTA**, (Andrea dell', 1673—1721,) born at Naples, and a painter of that school, who studied under Francesco Solymene. He afterwards went to Rome, and on his return engrafted on his native style some imitation of Raffaele and the antique. Among his principal works are the two large pictures of the Nativity and the Adoration of the Magi, painted at Naples for the church of St. Agostino de' P. P. Scalzi. (Lanzi, *Stor. Pitt.* ii. 300.)

**ASTARITA**, (Gennaro,) a composer, both of serious and comic music. His natural and agreeable style conciliated the applause of the public, though the opinion of the connoisseurs was not always equally favourable. He was the author of ten operas, but their style does not entitle him to a high rank in the classical school, though he is worthy to be placed at the head of the second class of musicians of Italy. (Dict. of Mus.)

**ASTELL**, (Mary,) a female writer, who enjoyed a large share of reputation in her own day, was the daughter of Mr. Astell, a merchant of Newcastle-upon-Tyne, at which place she was born about the year 1668. She received a better education than was usually bestowed on the ladies of that age, and possessing, as her biographer says, "a piercing wit, a solid judgment, and tenacious memory," she made considerable progress in the languages, philosophy, mathematics, and

logic. She left Newcastle at about the age of twenty, settling in London; where, and in the neighbourhood, the remainder of her life was passed. She died in May 1731, and was buried at Chelsea.

Mrs. Mary Astell appears to have been a person earnestly devoted to the improvement and intellectual elevation of her own sex, when means of improvement appeared to her to be at that time very inadequate to the reasonable demands which they might make. Her first publication was a treatise entitled, *A Serious Proposal to the Ladies*, for the Advancement of their true and greatest Interest; a second part of which soon followed, and both were printed together in 1697. This was followed, in 1695, by *Letters concerning the Love of God*, addressed to John Norris, the rector of Bemerton, who had just published discourses on that subject. In 1696, she wrote an essay in *Defence of the Female Sex*; and in 1700, appeared her *Reflections on Marriage*. In 1704, she published *Moderation truly stated*, in reference to the state of Opinion in the Church at that time: and in the same year, *A Fair Way with the Dissenters and their Patrons*; and another treatise entitled, *The Christian Religion as professed by a Daughter of the Church of England*. She is also the author of *An Impartial Inquiry into the Causes of Rebellion and Civil War in this Kingdom*, 1703; and a *Vindication of the Royal Martyr*, 1704.

She was held in much esteem by many of the divines, and other eminent persons of the time. A large account is given of her by Ballard, in his *Memoirs of British Ladies* who have been celebrated for their works or skill, who calls her "a great ornament of her sex and country."

**ASTERIO**, a statuary, the author of a statue of Chærea, the gladiator, of Sicyon. The date and country of this artist are unknown. He is mentioned by Pausanias, 6, 3, 1.

**ASTERIUS**, flourished in the fourth century. He was a sophist of Cappadocia, who renounced gentilism. He published some works in favour of Arianism, which were extant in the time of Socrates, the ecclesiastical historian. Jerome says, he wrote commentaries on the Epistle to the Romans, the Gospels, Psalms, &c. Nothing, however, of them remains, but some quotations in the works of Eusebius and Athanasius. The latter calls him a "cunning sophist and patron of heresy."

**ASTERIUS**, a native of Antioch, and bishop of Amasea in Pontus, in the fourth century. He was the author of many sermons, part of which were published by Rubenius, and part by Cambesis and Richer. There is a sermon attributed to him on St. Peter and St. Paul, but on doubtful authority, in which the supremacy of the successors of St. Peter is maintained over all the churches both of the East and West.

**ASTESANO**, (Antonio di,) was born in 1412, at Aste, in Piedmont. He wrote the History of Aste in elegiac verses. It has been published by Muratori, *Scrip. Rer. Ital.* vol. xiv. (Biog. Univ.)

**ASTLE**, (Thomas,) an eminent archivist and antiquarian writer, was born in 1735, being the son of Mr. Daniel Astle, who was keeper of Needwood Forest, in Staffordshire. He was introduced at an early period of life into the British Museum, where he was employed in forming an index to the catalogue of the Harleian MSS. In 1763, he was elected a fellow of the Society of Antiquaries; and about that time was selected by Mr. Grenville, then first lord of the treasury and chancellor of the exchequer, to be joined in commission with Sir Joseph Ayloffe and Dr. Ducarel, for superintending the regulation of the public records at Westminster, a work, to the due performance of which there were obstacles not easily to be overcome. In 1765, through the patronage of the Grenville family, he was appointed receiver-general of the sixpence in the pound on the civil list. It was in 1766 that the plan was formed for the publication of the rolls of parliament, one of the most important bodies of public records. Mr. Astle was consulted respecting the design, and finally he and his father-in-law, Mr. Morant, the author of the History of Essex, conducted the work through the press. It forms six folio volumes. It was about the time when this undertaking was completed, that Mr. Astle was appointed chief clerk in the record office at the Tower, and subsequently keeper of the records there; an appointment which he held till his death, in 1803. One of his latest works was connected with the records in that depository, the publication of an old calendar, which had been formed of a portion of the documents entered on the patent rolls, which publication was recommended by the committee of the House of Commons on the public records, in their report of 1800, out of which

the record commission arose. This calendar has been much censured, on account of its imperfection, by those who did not observe that there was no intention in the compiler of it to make it a complete calendar of the documents on the patent rolls; but only of those which appeared to possess an interest and value above that which belonged to the other entries. Mr. Astle was also connected with the State-paper office. He died at Battersea Rise, and was buried in the church of Battersea, where is a monument to his memory.

Beside the works on which he was engaged, of which notice has already been taken, Mr. Astle was the author of various communications to the Society of Antiquaries, which are printed in the *Archæologia*, and in the *Vetusta Monumenta*. These are for the most part on subjects of considerable antiquarian interest, and they all evince the extent and variety of his archaeological knowledge. He published, in 1775, the Will of king Henry VII., with a preface and notes. In 1777 there was published, in an 8vo volume, a catalogue of the MSS. in the Cottonian library, with an appendix, and a catalogue of the charters preserved in the same library. This catalogue was prepared by Mr. Astle. The catalogue of the MSS. has been superseded by the more extended and more complete catalogue prepared by Mr. Planta; but this is the only printed work which contains any catalogue of the charters in that library. In 1784 appeared the work by which Mr. Astle is better known, entitled *The Origin and Progress of Writing*, as well Hieroglyphic as Elementary; of which a second edition appeared in 1803. (Nichols's *Literary Anecdotes of the Eighteenth Century*.)

**ASTLEY**, (Sir Jacob,) Lord Astley of Reading, a very eminent soldier, and one who had a chief command in the king's army in the time of the civil wars. He was the second son of Isaac Astley, of Melton-Constable, in the county of Norfolk, esq., and entered very early on a military life, serving under Maurice and Henry, princes of Orange, in the Low Countries. He was, while in this service, at the battle of Newport, and the siege of Ostend. He then entered the service of Christian IV. king of Denmark, and Gustavus Adolphus, king of Sweden, and gained great renown.

On the breaking out of the civil wars, he entered the service of the king, whom he served with great fidelity and courage.

Lord Clarendon says of him, that "he was an honest, brave, plain man, and as fit for the office he exercised, of major-general of the foot, as Christendom yielded, and was so generally esteemed; very discerning and prompt in giving orders, as the occasion required; and most cheerful and present in any action. In council he used few, but very pertinent words, and was not at all pleased with long speeches usually made there." He was for some time in command of the garrison at Oxford and at Reading, and was present in the field at the battle of Kington, Brentford, Newbury, and Lostwithiel, beside several encounters of less note. He had a commission as lieutenant-general of his majesty's forces in the counties of Worcester, Stafford, Hereford, and Salop; and was created a peer on the 4th of November, in the 20th of Charles I., by the title of lord Astley of Reading. He died at Maidstone, in Kent, in 1651, and was buried in the church of that town. One of his sons, Sir Barnard Astley, was a colonel in the king's service, and slain at the siege of Bristol. The title became extinct on the death of Sir Jacob's grandson in 1688.

ASTLEY, (John,) a painter, who was pupil of Hudson, was born at Wem, in Shropshire. After leaving Hudson, he visited Rome; and was there at the same time as Sir Joshua Reynolds. On his return to England, he resided some months in London; whence he removed to Dublin, where he made 3000*l.* in three years. He married Lady Daniel, a widow, who, it is said, offered him her hand; and, at her death, settled on him the estate of Duckenfield, in Cheshire, worth 5000*l.* a year, after the death of her daughter by her first husband, Sir William Daniel, into possession of which he came in a few years. Late in life he remarried, and left a son and a daughter; and died at Duckenfield lodge, Nov. 14, 1787. He was a good artist, and was not deficient in taste for architectural design. (Adams's Biog. Hist.)

ASTOLPHUS succeeded to the throne of the Lombards in 749. In 751 he took Ravenna from Eutychius, who was the last of the exarchs, and carried his arms to Rome itself. Pepin, king of the Franks, conducted an army into Italy in 754, overcame Astolphus, and made him sign a peace. Notwithstanding this, Astolphus again raised an army, and ventured to lay siege to Rome. The assistance of Pepin was again required, and again

Astolphus was reduced by him to submission. On this occasion, however, the dominions of the exarchate were given to the pope, spite of the protestations of the emperor Constantine Copronymus. The sovereignty of the popes was not, however, at this time securely established in the exarchate. Astolphus was killed by a wild boar, while hunting, in 756. (Biog. Univ. Gibbon.)

ASTON, (Sir Arthur,) eminent in the military service of king Charles I., in the time of the civil wars, was of an ancient family in the county of Lancaster, and learned and practised his profession of arms in the wars upon the continent. At the beginning of the civil wars he joined the king, and at the battle of Edgehill had the command of the dragoons, with which he did excellent service. He made a brave defence of Reading for the king; when having received a dangerous wound, he was compelled to leave that place, and was sometime after appointed to command the garrison at Oxford. He gave up the command before the surrender, and went to Ireland, where he was the governor of Drogheda, at the time when the town was taken by Cromwell, and the whole garrison, including the governor himself, was put to the sword. This was in September 1649. Much may be read concerning him in Clarendon.

ASTON, (Anthony,) was a person of much notoriety, besides being an actor of considerable celebrity, in the beginning of the last century. The best account of his life is given by himself at the end of his *Fool's Opera*, to which the *Biographia Dramatica* assigns the date of 1731, asserting that it was "probably" by him. It is a very rare tract, and was never seen by any of the compilers of that work, or they would have known that it has no date, and that it was certainly the authorship of Anthony Aston. He there tells us that he had figured as "gentleman, lawyer, poet, actor, soldier, sailor, exciseman, and publican," not only in the three kingdoms, but in America and the West Indies. He does not give us the date of his birth; but he states that his father was Richard Aston, Esq., principal of Furnival's Inn, and secondary of the King's Bench office; and his mother the daughter of Colonel Cope, of Drumully castle, Armagh. He was educated at Tamworth, where he was probably born—his father belonging to Staffordshire; and his schoolmasters' names, Ramsey and Antrobus. On coming

to London, he was placed as clerk, first with Mr. Randal, of the Six-clerks' office, and subsequently with Mr. Paul Jodrell. At this time he was in the habit of creeping out to the theatres, and finally took to the stage. "I went," he says, "into the old play-house, and succeeded in many characters," but he does not mention them. They were certainly of a comic cast; and one of them, as we learn from the bills of the day, was *Fondlewife*, in Congreve's *Old Bachelor*. In 1717 Aston was giving a performance at the Globe and Marlborough Head, in Fleet-street, on every Monday, Wednesday, and Friday, which seems to have been a speculation solely on his own account; for he got up a piece which he called a medley, selected from various comedies and farces, in which he and his wife and son performed. His *Fool's Opera* purports to have been acted by Mr. Aston, sen., Mr. Aston, jun., Mrs. Motteux, and Mrs. Smith; and facing the title-page is a wood-cut representing all four in their characters of the poet, the fool, the lady, and the maid. It was produced after the *Beggar's Opera* in 1727, and in burlesque imitation of it. In another rare work by Aston, called, *A Brief Supplement to Colley Cibber, Esq., his Lives of the famous Actors and Actresses*, without date, but printed after 1742, he informs us that he first took to the stage in the latter end of the reign of William III., "when Dogget left it, and Joe Haines was declining in years and reputation:" but Dogget returned to the boards in 1701, and continued upon them until 1712. Anthony Aston was of a volatile character, and irregular life, and never continued long in any London theatre, preferring to travel round the country with his medley, levying precarious contributions in different towns where he was well known and usually much followed. The *Biographia Dramatica* informs us, that, in 1735, "he petitioned the House of Commons to be heard against the bill, then pending, for regulating the stage; and was permitted to deliver a ludicrous speech;" but we hear nothing of it in the parliamentary history of that period, and the published address, purporting to have been then delivered, is obviously a mere joke. He seems to have been a very merry, jovial companion, and secured many friends in all parts of England, Scotland, and Ireland. Chetwood, who wrote his *History of the Stage* in 1749, believed that Aston was still travelling with his medley; but after this

date we hear no more of him, or his family. Chetwood assigns to Anthony Aston, Love in a Hurry, which was never printed, but acted in Dublin in 1709; and his name is upon the title-page of another drama, called *Pastora*, or the Coy Shepherdess, performed at Tunbridge Wells, and printed in 1712. His only production of any value is his *Supplement to Colley Cibber*, already mentioned, which contains some information regarding actors and actresses not preserved elsewhere.

ASTON, (Sir Thomas,) was the son of John Aston, of Aston, in Cheshire, Esq. He entered at Brazen-nose college, Oxford, in 1626; and was created a baronet in 1628. He engaged in the king's service in the rebellion, and was killed in 1645, as he was in the act of making his escape from prison. He wrote *A Remonstrance against Presbytery*, *A Short Review of the Presbyterian Discipline*, and *A Brief Review of the Institution of Bishops*. He also made a collection of petitions presented to the king and parliament. (Biog. Brit. Wood Ath.)

ASTON, (Sir Walter,) the eldest son and heir of Sir Edward Aston, of Tixall, in Staffordshire, by Anne, his wife, the daughter of Sir Thomas Lucy, of Charlecote, near Stratford-upon-Avon, was born at Charlecote, about the year 1579. His father died in 1598, and his wardship was given to Sir Edward Coke, the eminent lawyer. Inheriting an ample fortune, and being the representative of an ancient house, he was early noticed by King James I., by whom he was made a knight of the bath soon after he came of age, and by whom also he was created a baronet at the first institution of that order. In 1618 he was appointed steward of the honour of Tutbury, and keeper of the royal forests in the counties of Stafford and Derby, with the exception of the forest of the High Peak. But in 1619 he was called to the performance of more important services, being sent ambassador to Spain, to negotiate the marriage of prince Charles with the infant. Here he became a Roman catholic, though he had been brought up a protestant, in which profession his mother's family, the Lucys, had been singularly zealous. On his return to England, he was created a peer of Scotland, by the title of Baron Aston of Forfar. The letters-patent were dated November 28, 1627. In 1636 he was sent again into Spain, from whence he

returned in 1638, and died in the following year. He married Gertrude Sadler, granddaughter of Sir Ralph Sadler; whose papers falling into the hands of the Aston family, were many of them published by Mr. Arthur Clifford, whose mother was a co-heiress of the Lord Aston, descendant of Sir Walter.

Sir Walter Aston was a friend of Fanshawe the poet; but he is more particularly connected with the literature of his age by his patronage of Drayton, who was his esquire on the occasion of his being made a knight of the bath, and who dedicated to him one of his *England's Heroical Epistles*. He alludes also to the favours he had received from Sir Walter in his *Polyolbion*—

"I rent, by Tixall graced, the Astons' ancient seat,  
Which oft the Muse hath found her safe and  
sweet retreat."

There is an engraved portrait of Sir Walter Aston in Sir Thomas Clifford's *Historical Description of the Parish of Tixall*—a work printed at Paris in 1817, together with many other particulars of the Astons and their transactions.

ASTORGA, (Emanuele, Baron d'), a Sicilian by birth, was an elegant musical composer. In the beginning of the last century he was at the court of Vienna, and was greatly favoured by the emperor Leopold. From thence he is supposed to have gone to Spain. He was at Lisbon some time, and afterwards at Leghorn, where becoming acquainted with some English merchants, he was induced to visit England. He remained a winter or two in London, and then went to Bohemia. In 1776 he composed at Breslau a pastoral drama, called *Daphne*, which was performed with great applause. He excelled in vocal composition; and his cantatas, in particular, are by the Italians most esteemed. Dr. Burney says, his best are *Quando penso*; *Torne Aprile*; and *In questo core*; in which, he says, "there is expression, grace, and science, devoid of pedantry." The Academy of Ancient Music have a copy of his *Stabat Mater*, one of his best compositions; and a considerable portion of it has been introduced into Latrobe's *Selection of Sacred Music*. (*Mus. Biog. Burney's Hist. of Mus.* iv. 178. *Dict. of Mus.*)

ASTORI, (John Anthony,) a learned Italian antiquary, was born at Venice in 1672. In 1698 he went into the church, but his love of letters induced him to decline the preferments that were offered him. He was a member of several learned

societies, and carried on an extensive correspondence with the first scholars of the age. He published several pieces on classical and antiquarian subjects in the *Galleria di Minerva* and other collections. He died in 1743. (*Biog. Univ.*)

ASTORINI, was born in the kingdom of Naples, in 1651, and died in 1702. He was translator of Euclid's *Elements*, and Apollonius on *Conic Sections*. (*Dict. Hist.*)

ASTRAMPSYCHUS, the author of a small poem, in Greek iambics, on *Dreams*, which is to be found at the end of Rigault's edition of *Artemidorus*. The time at which he lived is uncertain. (*Biog. Univ.*)

ASTRONOMUS, or the ASTRONOMER, a name which, in the absence of his real name, has been given to a French historian, who lived in the eighth and ninth centuries, at the court of Louis le Debonnaire. Nothing is known of his personal history, except that it appears from his book, that he held some office or dignity attached to the court, and that he was a distinguished astronomer. After the death of Louis, his patron, he wrote a history of that monarch's reign, which is still preserved, and is much valued. It will be found in the large collections of the French historians. (*Hist. Lit. de Fr.* v. 49.)

ASTRUA, (Giovanna,) one of the most celebrated and most excellent singers of the last century, born at Turin, 1725. After some successful trials at the Italian operas, she went, in 1747, to Berlin, where she first sung in the opera *Il ne Pastore*, of which the words and music were composed by Frederic II. of Prussia, and Messrs. Quanz and Nichelmann. From her first appearance, she was engaged by the king, at a salary of 6000 thalers a year, a very great sum in those times. A pulmonary complaint, obliged her soon to retire from the stage, and she died in Italy, in 1758.

ASTRUC, (John, 1684—1766,) a celebrated French physician, the son of a protestant minister, and born at Sauves, in Lower Languedoc. He received the rudiments of his education from his father, who having, at the time of the revocation of the Edict of Nantes, preferred to abjure rather than quit his native country, and devoted himself to the profession of an advocate, and to the education of his children. Astruc acquired, under the tuition of his parent, considerable general knowledge, and a taste for literature, which greatly distinguished his perform-

ances in after life. He was sent to the university of Montpellier, where he took a master of arts degree in 1700, and that of a bachelor of medicine in 1702, upon which occasion he delivered and defended a thesis on the cause of fermentation—*Thesis Medica de Causâ Mechanicâ Motûs Fermentativi*, Monsp. 1702, 12mo. This treatise espouses the doctrine of Descartes, long before refuted. At the time of its publication, however, it was attacked by the celebrated anatomist and physiologist Raymond Vieussens, and Astruc responded, in a modest manner, in a tract entitled, *Responsio critica Animadversionibus R. Vieussens in Tractatum de Causâ Motûs Fermentativi*, Monsp. 1702, 4to. The remarks of Vieussens served, however, to lay the basis of an animosity, the fruits of which are evident in some of the writings of Astruc, by the meagre manner in which he estimates his genius and talents.

Astruc took the degree of doctor of medicine January 25, 1703, but he did not then commence practice. He resolved upon making himself intimately acquainted with the writings of ancient and modern professors, and devoted himself entirely to his studies, and attendance at the hospitals. In 1706, Chirac, a celebrated surgeon and teacher, was called to accompany the duke of Orleans with the army, and his chair of medicine was filled by Astruc during his absence, in the years 1707, 1708, and 1709. Astruc contributed two papers to the Transactions of the Academy of Montpellier in 1708: 1. *Mémoire sur les Pétifications de Bontonnet, petit Village près de Montpellier*, Mont. 1708, 8vo. This paper is only worthy of notice for having combated an opinion then prevalent, that petrifications and fossils, in general, were to be regarded merely as the sports of nature. 2. *Conjectures sur le Redressement des Plantes inclinées à l'Horizon*, Montp. 1708, 8vo. In 1710 he published *Dissertatio Physico-Anatomica de Motu Musculari*, Monsp. 1710, 12mo, which is altogether an elegant composition, and was thought worthy of a place in the *Theatrum Anatomicum* of Mangetus. The author espouses the doctrine of the mechanical philosophers, especially of Borelli, on this subject, and contends that the muscular fibre is composed of a chain of vesicles, on which the nervous fluid acts, by distending or enlarging them, and thus producing contractions and relaxations of the muscles. In this year he obtained by concours (public ex-

amination and disputation) a professorship of anatomy and medicine in the university of Toulouse, and commenced his lectures in the following year, in which he printed another work, entitled, *Mémoire sur la Cause de la Digestion des Alimens*, Montp. 1711, 4to, which was read at the Society of Medicine of Montpellier, and is to be found in a Collection of the Memoirs of the Society, published at Lyons in 1766, 4to. It led to a more extended work, published at Toulouse in 1714, in 12mo, *Traité de la Cause de la Digestion, où l'on refute le Nouveau Système de la Trituration et du Broyement, et où l'on prouve que les Alimens sont digérés et convertis en Chyle par une véritable Fermentation*. From the adoption of the principles of the mathematical physiologists by Astruc in general, it is rather remarkable that he should in this work have abandoned them, and sought for an explanation of the phenomena of digestion in the process of fermentation, a theory as difficult to sustain as that to which he was opposed. Astruc fancied he saw a resolution of all difficulties in the discovery of a species of fermentation produced by the saliva and pancreatic juices, which he regarded as the principle of the digestive process. Further researches have shown, that to no one principle can digestion be referred; but that its explanation is to be found in an union of mechanical, chemical, and vital forces. Astruc's work involved him in a controversy, and to one of his antagonists he replied in a work entitled, *Epistolæ quibus respondetur epistolari Dissertationi Thomæ Boeri de Concoctione*, Toulouse, 1715, 8vo. Astruc gained great reputation by his opposition to the lucubrations of the mathematical philosophers on this subject, and was esteemed so highly as to be selected by Chirac and Vieussens to arbitrate on a difference of opinion held between them on a subject of physiology, relative to the presence of an acid in the blood, to the discovery of which both professors laid claim, and Astruc proved them both to be in error. To the credit of Chirac, it must be stated that it established for Astruc his friendship, which was evinced by his obtaining for him the promise of succession to the chair he then filled in the university. An opportunity, however, presenting itself, by the death of Chastelain, he obtained an appointment as professor in the university of Montpellier, and commenced teaching in 1717.

In 1718 Astruc published, *Dissertatio*



de Ani Fistulâ, Montp. 12mo, which was translated into English, with notes, and some pieces upon the same subject, from the writings of Fabricius de Aquapendente, Petrus de Marchettis, and others, by John Freke, Lond. 1738, 8vo. In 1719 appeared a thesis, entitled *Dissertatio Medica de Hydrophobiâ*, Montp. 12mo, in which a great display of erudition was made, and mercury recommended as the antidote to the poison of a rabid animal. In 1720 he printed the following works:—*Dissertatio de Sensatione*, Montp. 12mo. *Quæstio Medica de Naturali et Præternaturali Judicii Exercitio: an Judicii Exercitium, sive rectum, sive depravatum, à Cerebri Mechanismo, et quâ Ratione, pendeat?* Montp. 4to. At this time the plague was raging at Provence, and various other places. The attention of Astruc was naturally drawn to the subject, and he published, *Dissertation sur la Peste de Provence*, Montp. 1720, 12mo; a second edition in 1722, 8vo; and it was translated into Latin by J. J. Scheuchzer of Zurich, in 1721. In 1722 Astruc printed another work, of a more general nature, on the same subject, *Dissertation sur l'Origine des Maladies Epidémiques, et particulièrement de la Peste*, Montp. 8vo; and in 1724 and 1725 at Toulouse, in 8vo, *Dissertation sur la Contagion de la Peste, où l'on prouve que cette Maladie est véritablement contagieuse, et où l'on répond aux Difficultés que l'on oppose à ce Sentiment*. At this time the plague prevailed at Marseilles, and professional men were much divided in opinion as to the question of its contagious or infectious properties. Astruc contended, in opposition to the opinion of Chirac and Chicoyneau, that it was contagious, that it was introduced by a vessel from the Levant, and that measures of quarantine were indispensably necessary to arrest its progress. In 1723 he printed another thesis—*Thesis Medica de Phantasiâ et Imaginatione*, Montp. 8vo, which was reprinted by Baron Haller, *Disput. Anatom. Select. vol. iv. p. 447*.

Astruc continued to teach at the university of Montpellier during eleven years, at the expiration of which time he accepted the appointment of first physician to the king of Poland, and repaired to Dresden. This mode of life, and the manners of the court, were but ill suited to the taste of Astruc, who therefore quitted it, and returned to France. In 1730 he was named "capitou" (chief magistrate) by the citizens of Toulouse, in consideration of the great service he

had rendered the university in the establishment of the amphitheatre, and in the teaching of anatomy, which had been previously neglected. He was also named physician to the king, and had an annual pension of 700 livres. In 1731, upon the death of Geoffroy, he was chosen regius professor in the college of France; and in this year he published—*Sur la Cause de l'Intercalation de la Fontaine de Fontest-Orbe, en Languedoc*, Toulouse, 12mo, occasioned by a dispute with Planque, one of the fathers of the oratory. This piece afterwards appeared in the *Natural History of Languedoc*. Astruc was not admitted into the faculty of Paris until 1743, prior to which he published various works, which tended to increase his celebrity. The principal of these is his treatise, *De Morbis Venereis*, which has gone through many editions, and appeared in various languages. It was first published at Paris in 1736, 4to; again, in 1740, in 2 vols, with notes by Astruc; at Venice, in 1737; in French, translated by A. F. Joulst, in 1743; and, again, in 1755, in 4 vols, 12mo; and in 1777, with Remarks by A. Louis, which is the best edition. It was likewise translated into English by W. Barrowby, in 2 vols, 8vo, Lond. 1737; and again in 1750. It was also translated by Samuel Chapman, in 1755, 8vo; a second edition of which appeared in 1770; and into German, by J. G. Heiss, Frankfurt and Leipzig, 1764, 8vo. The work is theoretical, practical, historical, and bibliographical. It abounds with errors, and it cannot fail to excite astonishment that it should have formed, as it were, the text-book upon the subject for many years. In 1737, Astruc published *Mémoires pour servir à l'Histoire Naturelle de la Province du Languedoc*, Paris, 4to. This work treats of the antiquities, as well as the natural history of the place; and it obtained for the author the appointment of superintendent or inspector of the mineral waters, which was given to him through Dodart, physician to the king. In the same year he entered into the dispute, fiercely maintained at that time, between the physicians and surgeons, as to the precedence and importance of their respective departments. Astruc's letters on this subject contain many curious details, the perusal of which will amuse the reader. They were collected together, and published under the following title:—*Lettres de Jean Astruc, Jean Louis Petit, et autres, sur les Disputes qui se sont élevées entre les Médecins et*

Chirurgiens, avec leurs Reponses. Paris, 1738, 4to.

At the time of Astruc's admission into the Faculty of Medicine of Paris, he sustained a thesis *An Sympathia Partium à certâ Nervorum Positurâ in interno Sensorio?* Paris, 1743, 4to, which was transferred into Halleri *Disputat. Anatom. Select. tom. iv. p. 473*. The substance of some of his lectures also appeared in a work—*Tractatus Pathologicus*. Genev. 1743, 8vo; also in 1753, and at Paris in 1766, 12mo. A translation into English, under the title of *Academical Lectures on Fevers*, appeared at London in 1747, 8vo. In 1747 he also put forth *Etat des Contestations entre la Faculté de Médecine et la Communauté des Chirurgiens*, Paris, 4to; and in 1748, a Letter, which has been by some bibliographers attributed to Chomel. *Lettre sur l'Espèce de Mal de Gorge gangréneux qui a régné parmi les Enfants*, Paris, 4to. In 1749, he published, *La Nécessité de maintenir dans la Royaume les Ecoles de Chirurgie qui sont établies dans la Faculté de Médecine*, Paris, 4to. In 1751, *An Morbo, Colicæ Pictorum dicto, Venæsectio in Cubito?* Paris, 4to; also printed in Halleri *Disput. Anatom. Select. vol. iii. p. 258*.

In 1753, Astruc appeared as a writer in another field of inquiry, and published *Conjectures sur les Mémoires originaux dont il est permis de croire que Moïse s'est servi pour composer le Livre de la Genèse, avec des Remarques qui appuient ou éclaircissent ces Conjectures*, Bruxelles (Paris) 12mo. Fearing that this work might occasion his orthodoxy to be questioned, he, two years afterwards, published *Dissertation sur l'Immortalité, l'Immortalité et la Liberté de l'Âme*, Paris, 4to; in which he makes a proposal to assemble together his writings in a work, to be entitled—*De Animistica*, in which he intended to display his metaphysical opinions. In 1756, he printed, *Doutes sur l'Inoculation de la Petite-Vérole, proposée à la Faculté de Médecine de Paris*, 12mo; and in 1759, *Quæstio Medica: An Saccharum Alimentum?* Paris, 4to. In the same year, also, appeared a more important work—*Traité des Tumeurs et des Ulcères, où l'on a tâché de joindre à une Théorie solide la Pratique la plus sûre et la mieux éprouvée*, Paris, 2 vols, 12mo. It was published anonymously, and is formed from the materials delivered in his lectures at the college. It is a methodical treatise, containing very few

original practical observations. It was translated into German by George Louis Rumpelt, and printed at Dresden and Leipsic in 1761, 8vo. Later editions have been published in 1790-91, and in 1805. The work was severely criticized by Charles Aug. Vandermonde. Astruc replied, by a *Recueil de plusieurs Pièces concernant le Traité des Tumeurs et des Ulcères*, Paris, 1759, 12mo, in which he takes a more lofty tone than common in his writings.

Numerous as are the writings already detailed, Astruc produced another of great extent and labour—*Traité des Maladies des Femmes*, Paris, 1761, 4 vols, 12mo, and in 1763, vols v. and vi. It was also printed in Latin at Venice in 1763; translated into German by Christian Fred. Otto, Dresden, 1768-70, 6 vols, 8vo; and translated into English in 1762. Lond. 2 vols, 8vo. Previously to these had appeared a *Treatise on all the Diseases incident to Women*, translated by J. R.—n, M.D. Lond. 1743, 8vo; and, again, *Elements of Midwifery*; Lond. 1746, 8vo; both of which publications were probably derived from his lectures. Astruc's work contains a chronological list of all the writers upon the Diseases of Women. The extent of his reading is fully displayed; but the practical value of the work is insignificant. It was followed by *L'Art d'accoucher réduit à ses Principes*, Paris and Toulouse, 1766, 12mo, which may be considered rather as a continuation of the preceding work, than as a separate one. He had for a long time also been engaged on a work which was not published until after his decease—*Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier*, Paris, 1767, 4to. This was edited by M. Lorry, and several parts composed by him from ill-digested notes. Neither the biographies of the members of the faculty of Montpellier, nor the list of their works, are complete, and the publication is altogether of little value. Astruc died on the 5th of May, 1766, at the age of eighty-two. During his life his reputation was great, and his learning esteemed. He was eminent as a teacher, and deservedly popular with his pupils; but his practical knowledge cannot be estimated at a high degree. His memory was retentive, his patience inexhaustible, and his application incessant. Well educated, these enabled him to fill a very distinguished position in his profession; yet his judgment was defective, his writings abound with false theories and

opinions, and but rarely display any originality. His system of medicine, if such it may be called, was based upon the mechanical philosophy, as modelled by Boerhaave, on the ruins of the doctrines of Sylvius, and connected with the mechanical speculations of Borelli and Bellini. He is stated by Lorry to have been a successful practitioner, which appears chiefly to be attributable to his circumspection in the employment of remedies, rather than to any bold or general views entertained by him in the practice of medicine. His chief distinction seems to have arisen from his ability to teach.

ASTYAGES, the son of Astibaras, called by Herodotus Cyaxares, reigned over Media from 586 to 560 a.c. His daughter Mandane was married to Cambyzes, a Persian nobleman, and from this union was born the elder Cyrus, the founder of the Persian monarchy. Herodotus relates that Astyages, terrified by a dream which seemed to portend the future greatness of the child of Mandane, ordered her infant to be exposed to perish as soon as born; that this order was disobeyed; and that the young prince, on coming to man's estate, put himself at the head of a Persian army, and, aided by the treachery of Harpagus, the confidential servant or vizier of Astyages, expelled the latter from the throne, and seated himself upon it. The account of Xenophon, however, is generally considered more authentic; which relates that Cyrus in early youth attracted the attention of his grandfather, by his bravery and virtues; that he attacked the Babylonians with success; and that the throne descended to him through his uncle, Cyaxares II., a weak and incompetent ruler, when he added his recent conquests to his hereditary kingdom.

ASTYDAMAS, the son of the dramatist Morsimus, who is ridiculed by Aristophanes, wrote, says Suidas, 240 plays, and carried off the prize with fifteen of them; amongst which was, doubtless, the one called Hector, by Plutarch, ii. p. 349, E. But of works so numerous and successful, only a few fragments have been preserved. His first play was acted, according to Diodorus, Ol. 95, 2. After the representation of his Parthenopæus, founded on the story of the Seven Champions against Thebes, and where it would seem he was thought to be superior to Æschylus,—at least, if we adopt the reading in Diogen.

Laert. ii. 43, *ὡρεῖ*, instead of *περὶ* *Ἀλκυ-*

*λόν*,—the Athenians voted him a statue in the theatre; but disgusted with the boastful inscription, still extant, which he caused to be placed under it, they subjected him to a fine, as the learned have inferred from Diogenes; while his self-praise passed into a proverb, preserved in a verse of Philemon,—

“ You, like Astydamos, woman, praise yourself.”

He had a son of the same name and profession. Of his plays, only the titles of nine are known, and a fragment or two prefixed in Athenæus.

ASYCHIS, a king of Egypt, whose date has been assigned by Larcher, to be about 1052 a.c. (Biog. Univ.)

ATACE, king of the Alans, who, in 409, penetrated into Spain, and assisted in its devastation: the Suevi and Vandals were laying waste the country at the same time, in emulation of one another. At length, convinced that it was rather unwise to destroy that from which their subsistence was to be derived, they agreed to partition the peninsula among them. The Vandals had Bœtica; the Suevi, Galicia, Leon, and Castile; while Lusitania fell to the Alans. The last-named kingdom, however, had a short duration; most of the Alans, with their royal chief, Atace, were destroyed by William, king of the Visigoths, in 419. Those who escaped the slaughter were incorporated with the Vandals, whom they soon afterwards accompanied into Africa. Thus the Alanic kingdom for ever disappeared.

ATAHUALPA, whose name has been often corrupted into *Atabaliba*, the son of Huayna Capac, was the thirteenth and last independent inca of Peru.

Huayna Capac was the first of the incas that obtained any success over the inhabitants of Quito; and probably that success was owing to his marriage with the princess of Quito, the heiress to the throne. Of that princess he was deeply enamoured; and preferred Atahualpa, his offspring by her, to his son Huascar, whom, in conformity with the custom of the Peruvian monarchs, he had by his sister and wife. Atahualpa could never legitimately succeed to the dignity of Peruvian inca. Unless both parents were of the divine race of the sun,—unless both were equally the children of the preceding inca,—the issue was not legitimate. The heir to the throne always married his own sister; and as polygamy was allowed, generally several of his sisters, that he might be sure to have children of

both sexes. Huascar was of the divine race, while Atahualpa, the son of a foreign princess, was but half divine. But Huayna Capac, influenced by his love for the offspring of the princess of Quito, gave that kingdom to Atahualpa.

Soon after the death of Huayna Capac, the ambition of the two brothers began to show itself. Huascar, who had received Peru, was taught to believe that the empire could not be dismembered even by an inca; that he was the lawful monarch of Quito, in conformity with a law which the awful Manco Capac (see MANCO CAPAC) had rendered obligatory on all the children of the sun. In regard, however, to his father's memory, and through fear of a civil war, he preferred to recognise his brother king of Quito, on two conditions,—first, that the kingdom should not be amplified by new conquests; next, that whatever conquests should be made even by the unaided arms of Atahualpa, should be for ever united with the empire of Peru. If Atahualpa excelled in one thing more than another, it was in dissimulation. To the ambassadors of Huascar, he expressed the most humble acquiescence in the wishes of the inca. Huascar was satisfied, and seems not to have harboured any doubt of his brother's sincerity, but confirmed him in the government, stipulating only that, within a given time, Atahualpa should repair to Cuzco, and do homage in person for that important fief. With strong expressions of gratitude for the moderation of Huascar, Atahualpa promised to perform within the prescribed period the necessary act of homage, and begged that with a retinue becoming the occasion he might be permitted to celebrate at Cuzco the funeral rites of their deceased father. With a veteran army of 30,000 men, all having weapons concealed under the garb of peace, Atahualpa hastened towards Cuzco. The provincial governors, through whose jurisdiction he passed, were alarmed at the magnitude of his army, and communicated their apprehensions to the central government. Huascar himself now opened his eyes to the designs of his brother, and commanded all who could bear arms to join him without delay. But the troops of Atahualpa proceeded by forced marches, and Huascar was defeated and captured. Under the pretext of learning what conditions he should attach to the restoration of Huascar, he invited to the capital all the princes of the imperial family. They and the

chiefs of Huascar were assembled in the plain of Cuzco: Huascar, in deep mourning, and fettered, was brought from his prison, and borne through their ranks. They prostrated themselves to the earth, and adored their captive monarch, and immediately they were all massacred by order of Atahualpa. The *coyas* and *pallas*, that is, the imperial princesses—the daughters, and the more distant connexions of the two preceding incas,—were also butchered, under circumstances of the most atrocious barbarity. The tyrant's rage was next experienced by the friends of Huascar, and by all who had shown any zeal in his behalf. He resolved to be the only surviving member of the great Manco's race. But his object was not completely attained: a few of the princesses and princes too escaped. Among the former was the mother of the writer—Garcilasso de la Vega—to whom we are indebted for many of the preceding details. She was the niece of Huascar, sprung from one of his brothers, and consequently the granddaughter of the great Huayna Capac.

During this civil war, (1532,) Pizarro, with his Spaniards arrived in Peru. As he advanced, he heard of Atahualpa's cruelties. In the middle of November in that year, with his handful of men (not two hundred), he reached Caxamalca, from which the army of Atahualpa was distant an hour's march. It was arranged that the inca should visit Pizarro the next day. To crush the pretended ally was the object of the former, who with 30,000 men advanced into the plain before the city. To disperse this vast host the latter planted his masked cannon on the walls of a fortress, drew up his men, unseen, in battle array, and commanded them to open the guns in one quarter, while in another the cavalry plunged into the dense ranks of the natives. When Atahualpa reached what may be called the square of the city, which, though it might contain some thousands, could not contain one-third of his followers, he commanded them to halt. He was in a magnificent litter borne by many Indians; and most of his men, says Xan-tesco Xeres, an eye-witness, had armour concealed under their garments. There can be no doubt that he intended to act towards Pizarro as he had done in the case of his brother Huascar. Seeing a man advance from the inca's host towards the fortress, and raise a lance, as if intended for a signal, Pizarro desired friar Vincent de Valverde to go out to the

inca, accost him, and, if possible, induce him to enter the fortress. Far better would it have suited his views to make the monarch prisoner in this peaceful, though perfidious manner, than by open violence, which might prove fatal to many, perhaps to all, his followers. The friar advanced, a crucifix in one hand, and a Bible in the other, and thus spoke through his interpreter:—"I am a priest of God; I teach the things of God to the Christians, and I am come to teach you. I teach what God himself has communicated in this book. In my capacity as priest, I beseech thee to be the friend of the Christians, and it shall be well for thee; for this is what heaven wishes. Go and speak with the governor, who is waiting to receive thee!" Desiring to see the book, about which such wonders were told, the inca seized it, clasped as it was, and tried to open it. For a moment he did not succeed; and Valverde was proceeding to show him how, when the inca in great disdain struck him on the arm, and then opened it. He expressed no surprise at the book, but in a moment or two threw it on the ground. He then complained of the excesses which the Spaniards had committed in their march; but the friar denied that any had been committed. Atahualpa persisted, stood up in his litter, and exhorted his men to be ready. The friar returned, acquainted Pizarro with what had passed, and complained of the contempt with which the Bible had been treated. In a moment the governor put on his helmet and shield, took his sword, mounted his horse, and followed by about twenty soldiers, well mounted, advanced into the ranks of the natives, which opened to let him pass, but four only of the men could reach the imperial litter with him. He seized the inca's arm, and with a loud voice, cried—"Santiago!" This was the signal; the artillery began to play; the troops issued from the fort, and charged the astounded Peruvians, who fled in all directions. After a great slaughter of his people, Atahualpa was carried a prisoner into the fortress.

The behaviour of Pizarro to the captive inca was in the highest degree brutal. An enormous ransom was exacted; but when it should be received, the prisoner was not to be enlarged. His own cruelty furnished a pretence for his destruction. Though a prisoner himself, he had no pity for his captive brother, Huascar, but despatched secret orders for him to be put to death,—an order instantly obeyed.

By his order, at the same time, or with his sanction, a formidable army was secretly raised, and was advancing to deliver him. Pizarro, in no way alarmed, ventured to execute a project which he had long formed,—that of trying the captive monarch for rebellion against his liege superior, the king of Spain! He was brought before a tribunal of Spaniards, and sentenced to be burnt alive. To escape this horrible mode of death, he consented to be baptized, and was immediately strangled! A successor was appointed, in order to disarm the wrath of the people for a moment;—a mere captive perpetually guarded, who could do nothing,—a puppet, which the invaders laid aside as soon as it was exhibited. If we can have no pity for Atahualpa, who deserved all that man could inflict upon him, we may well feel execration for his murderers. Their insolence, their rapacity, their perfidy, their diabolical cruelty, towards not only the inca, but the natives generally, will never be forgotten. (Xeres, *Relacion Verdica*, apud Barcia, *Historiadores Primitivos*, Garcilasso de la Vega, *Comentarios Reales*. Orellana, *Varenes Ilustres del Nuevo Mundo*.)

ATAIDE, (Louis de, died 1580,) Portuguese viceroy of the Indies, to which dignity he was appointed in 1569. He had before served in India, and had been ambassador to Charles V. whom he attended at the battle of Muhlberg. His viceregal administration was one of splendour; he humbled the Indian princes, who were hostile to his country; and on his return to Europe, in 1575, was received with great honour by his sovereign, Don Sebastian. But he had too much independence, too much sincerity, for a court, which he soon left. A second time he was sent to India, and again he distinguished himself by the lustre of his administration.

ATAMESH, a Turkish or Tartar officer, one of the conspirators concerned in the murder of the khalif Motawakkel, and in the subsequent elevation to the throne of Al Mostain Billah, by whom he was created vizier. He was afterwards cut to pieces by his own troops, at the instigation of two of his fellow-conspirators, who conceived that Atamesh had intrigued to exclude them from a share in the administration of the new government.

ATANAGI, (Denia,) a celebrated Italian writer in the middle of the sixteenth century, was born at Cagli, in the

dusky of Urbino. The date of his birth is not known. He came to Rome about 1532, where he lived in great poverty, and underwent almost every calamity that can afflict poor authors. Tired out at last, he left ungrateful Rome, and returned to his own country, as poor as he left it. His reputation now attracted the notice of the duke of Urbino, at whose court he was for some time employed in revising the *Amadis* of Bernardo Tasso; and he afterwards went to Venice, where he spent the rest of his days. He was occupied there with revisions, corrections, and publishing editions of the works of others; and he lived on what he received from authors and booksellers. There were several works written, and editions published under his name. His death happened between 1567 and 1574. (Biog. Univ.)

ATAPAKUS, (probably Atabek,) a leader, under Kilij Arslan II. fifth sultan of the Seljuks of Rum. He laid waste the cities on the Mæander; and when driven back by the imperial Greek army, crossed the river in his buckler, but was slain on his landing by an Alan soldier in the Greek service. (Univ. Hist.)

ATAULPHUS, king of the Goths, a kinsman of Alaric, whom in 411 he succeeded. He was then in Italy; but Honorius had the address to remove him into southern Gaul and the peninsula. Establishing his kingdom at Narbonne, he married his imperial captive, Placidia, sister of Honorius, whose consent to the match he had vainly endeavoured to procure. He soon passed the Pyrenees to make war on the Suevi, Alans, and Vandals, who had preceded the Goths about three years, and whose devastations were remembered with horror. To oppose them still more successfully, he entered into alliance with the Romans; but the cowardice of these allies disgusted his people, who murmured at his evident partiality for them. Yet he was still the slave of Placidia, whose ascendancy over him was unbounded; and so long as he pleased *her*, he cared not for his followers. In 415, a conspiracy was formed against him, and he fell at Barcelona by the sword of one of his officers.

ATENULPHUS, count of Capua, took advantage of the absence of the rightful prince in 887, to usurp the sovereignty of that state. He was engaged for a long time in war with Athanasius II. duke and bishop of Naples, and the Saracens, his allies. He conquered Benevento. The Saracens established at Garigliano, caused

much trouble to his principality, and defeated in 908 an army, composed of the Capuan troops, and those furnished by other Italian states, in alliance with Atenulphus. He died in 910. (Biog. Univ.)

ATENULPHUS II. son of the preceding, together with his brother Landolphus, succeeded to the principalities of Capua and Benevento in 910. The brothers agreed well together, and by their policy a great part of the south of Italy was brought under the sovereignty of the eastern empire. They received from the emperor the titles of patricians. Atenulphus died in 940, and Landolphus in 943. Landolphus II. son of the latter, succeeded. (Biog. Univ.)

ATHA, (Hakim Ben,) a celebrated impostor, under the reign of the khalif Mehedy, or according to some accounts, under that of his predecessor, Al-Mansur. This man had been secretary to Abu Moslem, who revolted from Al-mansur. By some accident he had lost an eye, and on account of this defect he always wore a veil, or, according to some authors, a mask of gold; and from this circumstance received the epithet of Mocanna, (wearing a veil or helmet,) by which he is commonly known. He is supposed to have travelled into India, and to have brought thence the doctrine of the metempsychosis; a doctrine which he promulgated in the daring form of a succession of incarnations of the Deity in human form,—the last of which he asserted had taken place in his own person. He established himself in a fortress of Transoxania, and soon gained many adherents, who were distinguished by wearing white garments. By his skill in chemistry, and other branches of natural philosophy, he contrived to produce phenomena, which passed among his ignorant adherents for miracles; in particular, he persuaded them that he could bring the moon out of a well,—an appearance, supposed to have been produced by a combination of mirrors. Mehedy sent against him Abu Sauid with a powerful army, by whom he was for some time besieged in a castle to which he had retired. At length, hearing that one of his captains had been daringly assassinated in his own quarters by three soldiers of Abu Sauid, and that another with three thousand men had surrendered to the enemy, he was convinced that he could not hold out much longer; and as the crowning imposture of his life, plunged into a vessel of corrosive liquid prepared for this occasion, (one of the mineral

acids?) and was consumed by it. He had previously administered poison to his attendants in their food, and hoped thus, by his disappearance, to secure the divine character which he had arrogated; but a portion of his hair (say the eastern historians) floated undissolved in the consuming liquid, and the whole story was told to the besiegers on their entrance into the fort, by a woman of Mokanna's attendants, who had avoided the poison. His followers, however, long afterwards believed that he had been taken into heaven, and expected his reappearance on earth. This impostor is the hero of Moore's *Veiled Prophet of Khorassan*.

**ATHA MELIK**, (Ala eddin, Jawaini,) a famous Persian historian and statesman, was born in Jawain, near Nishapur, and took his epithet of Jawaini from his birth-place. The year of his birth is not exactly ascertained; but appears, from a comparison of dates, to be about A.H. 624 (A.D. 1227). His father held important offices under the Mogul princes who had conquered Persia; and thus the son was educated not only in literary, but diplomatic accomplishments. His father's influence early introduced him to the court of the Mogul princes of Persia; and when Arghun, the governor of Khorassan, went into Tartary to assist at the election of Mangu Khan, he took Atha Melik with him. On this journey the future historian became acquainted with the geography of the country, and the manners of the people, whose history he was afterwards to write along with that of their sovereign; for on this visit to the court of Mangu Khan, he was solicited to write that prince's history, a work which, after many interruptions, he at length completed. This work, under the title of *Tankh Jehan Kishái*, (*History of the Conquest of the World*,) is the most celebrated production of our author; and contains, besides a history of the accession of Mangu Khan, and the expeditions of Holagu against the Ismaelians, an introductory chapter, treating of the foundation of the Mogul empire, under Jenghis Khan; of the life of that conqueror and his successors; the history of the princes of Kwarezm, and that of the several Mogul rulers of Khorassan and Mazenderan. The great value of this work arises from the excellent opportunities which its author possessed of acquiring the necessary information.

In A.H. 654 (A.D. 1256), Arghun Khan was obliged to repair to the court of his sovereign, and he left Atha Melik as his

lieutenant in the command of his states. During his enjoyment of this office, the historian accompanied the Sultan Holagu against the Ismaelians, (better known as a sect by the name of Assassins,) and was present at the storming of Alemtut, their chief stronghold. Here Holagu found the celebrated library of the Ismaelian princes, which he gave up into the hands of Atha Melik; and this latter, with a bigotry belonging more perhaps to his religious belief than to his own disposition, selected the Korans, and some other works, which he considered valuable, and burnt the rest of the MSS. besides all the astronomical and mathematical instruments. He had previously, however, made so much use of the condemned works, as to give much curious information in his work already mentioned, on the history and opinions of the Ismaelian sect. He was present also at the conquest of Bagdad; and after the cruel death of Mostassem Billah, the last khalif of that city, he was appointed governor of it, with his brother Shemseddin Mohammed for vizir. Abaka Khan, the successor of Holagu, continued Shemseddin in his post of vizir, and gave to Atha Melik the administration of the city of Bagdad. Karaboga, the governor of the province of Bagdad, and an Armenian of the name of Ishak, attempted to prejudice Abaka Khan against the two brothers, by accusing them of intending to fly to Syria; but the Bedouin, whom they had suborned to accuse them, confessed the truth under the torture, and the two slanderers were put to death. The administration of Atha Melik and his brother, was distinguished by the most zealous efforts to promote the prosperity of their province. The former, at an immense expense, dug a canal from the Euphrates to the mosque of Kufa, through the province of Nejef, thus changing a barren tract of land into a garden of fertility; and he founded many religious houses. During a tremendous uproar against the Nestorians in Bagdad, he saved the life of their Catholicos Dehla; this latter had seized a renegade Christian, and wished to drown him in the Tigris; and the indignant populace were only prevented from inflicting the same penalty on the christian ruler, by the interference of Atha Melik.

But new troubles awaited the two brothers from the calumny of an enemy. An officer of the name of Mejd-el-melik, who had been treated with great consideration by Shemseddin, took offence at some slight on the part of his master;



the vengeance which he failed in his attempt to wreak upon the vizir, he transferred to his brother, who was committed to prison in default of the payment of an exorbitant fine, which he sold his wife and children to discharge in part, and here he languished for two years. He was released in A. H. 680 (A. D. 1281); but in the following year delivered into the hands of his accuser, who had charged him with peculation and treason, and this man was commissioned to extort from him the remainder of the fine. In pursuance of this commission, the unhappy victim of malice and avarice was scourged naked round the walls of Bagdad, and again thrown into prison. The death of Abuka Khan, and the succession of Achmed, brought liberty to the imprisoned governor, and a deserved death to his accuser; and Atha Melik though earnestly desirous to retire from the world, was persuaded by his sovereign again to accept the government of Bagdad. This he did not long enjoy; for Arghun, the brother of Achmed, having made himself master of Bagdad, proceeded to enforce against Atha Melik, the suspended sentence passed by Abaka Khan, and threw his servants into prison. This proceeding affected the governor to such a degree, as to produce a violent affection of the brain, of which he shortly after died. His death is placed by different historians in A. D. 1281, 82, or 84. A defective MS. of his great work is in the Bibl. du Roi, at Paris, (MSS. Persans, No. 69.) It must not be confounded with other works of the same name; Jehan Kisha, is a frequent appellation of historical works in Persian. Among others, the history of Nadir Shah, translated by Sir William Jones, is so named. (Ersch und Grüber, *in voc.* *Mémoire Historique sur la Vie et les Ouvrages d'Ala-eddin Ata-melik Djouainy par Quatremère*, in the *Mines de l'Orient*, pt. i. pp. 220—234.)

ATHALABIC became king of the Ostrogoths in 526, at which time he was only ten years of age. He died in 534. His mother governed in his name. (Biog. Univ.)

ATHALIN, (Claude François, 1701—1782,) professor of medicine at the university of Besançon, and author of one or two works on subjects connected with his profession. (Biog. Univ.)

ATHANAGILD, (554—567,) the successor of Agilan on the Visigothic throne of Spain, owed his elevation to the dissatisfaction of the people, and still more

to his own ambitious intrigues. As he had triumphed by the aid of the imperial troops, he could not dispossess them of the fortresses which they held on the coast; more than once he defeated them, but defeat was easily repaired so long as the sea was open. Athanagild was a just monarch; he was at peace with all the world, except the Greeks, whose desultory warfare was scarcely known to his subjects. With the Franks, however, he had, if the Spanish historians are worthy of credit, abundant cause for dissatisfaction. The misfortunes and fate of his two daughters, both married to French princes, (see GALSWINDA and BRUNEHILD,) have given a melancholy interest to his reign. In his reign, too, the Suevi were converted from Arianism to orthodoxy. (See RECHIARIUS.)

ATHANARIC, king of the Visigoths, in the fourth century. While this people were located in Thrace, Athanaric was their judge. He joined in the revolt of Procopius against Valens, and drew upon himself the wrath of the latter, who defeated him in battle in 369. He was afterwards defeated by the Huns, and, losing his ascendancy, he quitted the post he then held of judge or governor of his people, and retired into the mountains of Caucaland. On the death of Fritigern, he returned to command the Visigoths, became their king, and entered into hostilities against the Romans; but soon made a peace with Theodosius, whom he accompanied to Constantinople in 381. He died in that city the same month, in consequence of his excesses at table. (Biog. Univ.)

ATHANASIO, (Don Pedro, 1638—1688,) a Spanish painter, born at Granada, was the pupil of the celebrated Alonzo Cano. One of his best works was the Conversion of St. Paul, painted for the great altar-piece of the church of the Jesuits. He also executed some pictures for the churches of Seville; and visited Madrid in 1686, where he also painted; but the greater number of his productions are in the churches of Granada. (Bryan's Dict. Biog. Univ.)

ATHANASIUS the Great, (Saint,) a venerable father of the church in the fourth century, and the most celebrated among the archbishops of Alexandria. He was born in the city of Alexandria, in the year 296; and, if we may credit the anonymous Greek author of his life,\*

\* Who this author was the present writer has no idea, but Dupin states that he is a comparatively very modern writer.



was the only child of parents celebrated for their exemplary piety and virtue, as well as enjoying the highest rank and respectability in society. Of his childhood nothing\* appears to be known; but his extraordinary talents gained him, at an early age, the esteem and notice of Alexander, the excellent archbishop of his native city, who, while he was yet a youth, attached him to his personal service, and on his arriving at the proper age, conferred on him the order of deacon. The Arian heresy was now rising in Alexandria, and Eusebius of Nicomedia and his party had strongly pressed Alexander to receive again the heresiarch into the bosom of the church. This, however, the good primate had sternly refused. The Arians, in consequence, supposing him to be influenced by Athanasius, conceived a mortal hatred of the young deacon, and tried, by every art that malignity and calumny could invent, to undermine his reputation. Alexander, however, unmoved by their calumnies, still continued his favour to Athanasius; but the heretics, restless and busy, continued to disseminate their poisonous dogmas. The emperor Constantine, with a view to restoring the peace of the church, formed the magnificent design of taking the sense of the whole catholic church upon the subject; and accordingly summoned the bishops, as the guardians of the faith, to attend either personally or by deputy at Nicæa. The council assembled in 325; and Alexander, accompanied by St. Athanasius, was present at the proceedings, in which the latter, though but twenty-nine years of age, took an active and important part. The conclusions of the council, and its condemnation of Arius and his dogmas, are too well known to need detailing here.

St. Athanasius was still only a deacon, but his high qualifications, and extensive and accurate knowledge of the Scriptures, caused the venerable Alexander, who lived but a few months after the termination of the council of Nicæa, to fix his eyes upon him, as his successor. Feeling his end approach, says Sozomen,

he began to call by name upon Athanasius, who was not then in the room; having fled for fear of being called to the episcopal throne. He was answered by another person present who bore that name; but without taking notice of him, he continued to call on St. Athanasius. The Athanasius present perceiving that he was not the person intended, and consequently remaining silent, the dying prelate exclaimed, "Athanasius, thou thinkest to escape by flight, but thou shalt not escape." Immediately after the death of Alexander, the bishops of the province assembled to elect a successor; but the people collected round the church, imploring that St. Athanasius might be chosen. The multitude, "as it were with one soul and body," surrounding the church, did not for some days and nights suffer the bishops to leave it, till the result of their election was known. St. Athanasius being chosen by a large majority, was consecrated by most of the bishops of the provinces of Egypt, Thebais, Lybia, and Pentapolis. The Arians, in consternation at seeing so influential and orthodox a person raised to the chief see of Egypt, immediately determined to eject him at all events. They first fabricated a story of his having been uncanonically consecrated in private by seven bishops, in opposition to the general suffrage of the remainder of the council; but of course the circular of the council itself is a complete refutation of this tale. The consecration of St. Athanasius did not, however, take place till Dec. 27, 326; as, to avoid so responsible a charge as the episcopate, he had concealed himself in the deserts, till convinced, by the constancy of all classes, except the Arians, in soliciting his acceptance of it, that such was the will of God; and again it took some time to assemble so many bishops as attended on the occasion. His more mature judgment, as we may learn from his letter to Dracontius, a young and pious solitary placed in similar circumstances, condemned him for so long refusing to yield to the wishes of the church, and take upon himself the episcopal duties.

From the moment of his consecration, St. Athanasius was surrounded by danger. At the death of St. Helena, Constantine became more attached to his sister Constantia, the widow of Licinius, who, however, was an Arian, and had an Arian priest for her confessor. Soon dying, she requested Constantine, as a last favour, to show kindness to this

\* The tale given by Simeon Metaphrastes, the anonymous Greek biographer, and all succeeding biographers of St. Athanasius, about his infantine baptism, is futile in the extreme, and is marked by violations both of chronology and history, which, as Dupin observes, stamp it as fable. Any who desire to see it may do so in the lives above mentioned, appended to the second volume of the Cologne edition of Athanasius's works, pp. 27, 62, 92; or in Dupin, *Nouv. Bibl. tom. ii. p. 34.* The tale is, however, attested by Sozomen, lib. ii. c. 17.

priest; and the emperor, in consequence, gave him free access to his person, and soon began to place confidence in him. By this means Constantine was soon brought, if not into Arianism itself, at least so far to favour the heresy, as to recall those whom he had exiled for not subscribing to the decisions of Nicæa. Eusebius, therefore, again returned to Nicomedia, Theognis to Nicæa; while the orthodox bishops, Amphion and Chrestus, who had been consecrated in their places, were removed. Arius returned to Alexandria; but though he came with a command from the emperor for his reception, St. Athanasius refused him communion, and would not even admit him within the town. The emperor, though his message had been threatening, sent a letter to request the readmission of Arius; but finding the saint firm, proceeded to threaten in writing also. "Having received intelligence of my desires, thus ran the imperial epistle, 'give free admission to *all* who desire to enter the church; for should I hear of your refusing to any a free participation of church communion, or of your interdicting them, I shall immediately send an officer to remove you by my authority, and banish you from the country.'" To this imperious letter the bishop undauntedly replied, that the church could not communicate with an anti-christian (*χριστομαχῶ*) heresy; and brought his friend St. Antony to Alexandria, who there gave the whole weight of his eloquence and his high character to the cause of the faith.

Finding St. Athanasius firm, Eusebius of Nicomedia entered into an intrigue with the Melitians\* to ruin him, and a most atrocious conspiracy was organized. St. Athanasius was accused of having laid an illegal tribute (a kind of church-rate) on the people, to supply the cathedral at Alexandria with linen robes; and Irion, Callinicus, and Eudæmon, Melitian bishops, deposed that it had first been exacted of them. They, moreover, accused him of having assisted with money the rebel Philumenus; and Macarius the priest was charged with having broken a chalice in one of their churches at Mareotis. Constantine, however, seeing through the whole plot, acquitted Athanasius; and wrote to the Alexandrians, expressing his conviction of his

innocence. Macarius was also acquitted. The Arians were not, however, to be thus foiled. A council was assembled at Tyre, in 335; the accusation against Macarius, concerning the chalice, was renewed, with the addition, that, by order of St. Athanasius, he had beaten down the altar, and committed the officiating person,† Iſthyras, to prison. A severer charge was laid against the prelate—that of having flogged five bishops, and of having murdered and mutilated Arsenius, bishop of Hypsele, in the Thebaid, who had suddenly disappeared, for the purpose of using his limbs in diabolical incantations. To give some colour to this tale, they produced a hand, said to have belonged to Arsenius; and bewailed, with hypocritical tears, their inability to discover the rest of the body. This fraud was, however, totally disconcerted by the entry of a man wrapped in a large cloak, who, suddenly raising his countenance in full view of the assembled prelates, showed the features of Arsenius. Having heard of the use the Eusebians were making of his absence, he had travelled night and day, till he arrived at Tyre, in time to crush the conspiracy by his presence. He had his two hands uncut, and Athanasius tauntingly asked his calumniators, from what part of his body the hand produced by them had been cut. Goaded to fury by this exposure of their fraud, the Arian dissenters threw themselves on Athanasius, exclaiming that the figure of Arsenius before them was but an illusion of the senses wrought by witchcraft; and would have torn to pieces, or otherwise murdered the Alexandrian primate,‡ had not the soldiers of the emperor rescued him, and, placing him on board a vessel, sent him beyond their reach. With regard to the broken chalice and subverted altar, St. Athanasius proved that in the village where these violences were said to have been committed, neither church, altar, priest, or chalice existed. Thus he triumphantly refuted the malignant charges of his enemies; but nothing could moderate the fury of this atrocious cabal. In the absence of St. Athanasius, they pro-

† He was not a priest, but a laic taking on himself to officiate, and of a scandalous character withal. See the Apol. II. 781, tom. I.

\* Apol. II. ad Constant. in tom. I. pp. 777-9. In writing this word, I follow the orthography of St. Athanasius, in preference to the common. Dupin is, however, wrong in stating that no Greek writers write Melitians. Theodoret and others do.

‡ *Ἰσχυρῶς ἐκτελέσων καὶ καταφύγων.* Theod. Gibbon glosses over this conduct of the heretics, merely saying, that the synod was conducted with more passion and less art than the learning and experience of Eusebius of Cæsarea, who presided, might promise. See also a circumstantial account of the council in the anonymous Greek life, and in Cosart and Labbeus, tom. II. p. 435-460.

nounced a sentence of condemnation upon him; consecrated the schismatic Ischyas with the title of bishop; and wrote to Constantine, to press upon him the deposition of St. Athanasius—charging him in their letter with all the crimes on which he had so triumphantly disconcerted his accusers; not even omitting the murder of Arsenius, though the very name of that prelate appearing subscribed to some of their acts, was itself a refutation of their charges.

The archbishop of Alexandria, on escaping from Tyre, presented himself before the emperor at Constantinople, and demanded a hearing. His accusers were accordingly summoned before Constantine; but on appearing, strange to say, they thought no more about the broken chalice, nor of Arsenius: they had invented a new calumny. Recollecting the fate of the philosopher Sopater, who had lately been beheaded unheard, upon the bare suspicion of having attempted to stop the transporting of wheat from Alexandria to Constantinople, they, without a shadow of proof, laid this charge upon the archbishop. St. Athanasius was taken by surprise; he could only assert his innocence, and ask for a fair hearing, that he might prove it: but the emperor would hear nothing on a subject, the bare thought of which incensed him with anger. Untried and uncondemned, St. Athanasius was banished to Treves, in France, early in 336, with four of his priests; but Constantine refused to let any other person be thrust into the see of Alexandria. At Treves he was honourably received by Constantine the younger, and by the good bishop Maximin; but the following year, 337, terminated the life of Constantine the Great. Before his death, he received baptism at the hands of Eusebius of Nicomedia, who was related to him; but that artful courtier had not sufficient influence over him, to prevent his inserting in his will a desire that St. Athanasius should be recalled; and in accordance with this, he was sent back to his people, with a letter of encomium from Constantine the younger, to the inexpressible joy of all right-minded persons, in 338.

Unhappily for the church, this excellent prince, who had shared the empire with his brothers Constantius and Constans, was murdered three years after his father's death (340); and Constantius, unto whose share Egypt then fell, was entirely under the influence of the eunuchs of the bedchamber, by whose means

he was soon converted into a mere accomplice of the heretics. The Eusebians continued to multiply calumnies against St. Athanasius; and, in spite of a masterly circular from nearly all the bishops of Egypt, Thebais, Lybia, and Pentapolis, assembled at Alexandria, they met in a council at Antioch, under pretence of dedicating the new cathedral, in 341; and Constantius was present in person, with ninety-seven bishops, all Arians and Arianizers. This conspiracy immediately confirmed the proceedings of the synod of Tyre against St. Athanasius; and consecrated one Gregory, a Cappadocian, as patriarch of Alexandria, in his place. The catholics, filled with indignation, assembled in the churches. But Constantius had ordered the heathen prefect, Philagrius, to thrust in the usurper by force; and Alexandria, in consequence, presented a scene of the most lamentable outrage. The churches were burnt, and the catholics massacred; virgins misused, and the holy mysteries of the altar trodden under foot by pagans. St. Athanasius, driven from his see, betook himself to Rome, where he was kindly received by Constans, as also by Julius, the bishop of the imperial city. The Eusebians, hearing that St. Athanasius was at Rome, and fearing the inflexible orthodoxy of the western church, wrote to Julius, detailing their proceedings against St. Athanasius. The pope assembled a synod at Rome, in 341; the cause of the Alexandrian patriarch was fairly examined, and his conduct unanimously approved; and the atrocities of Gregory and the Eusebians censured.

The Eusebians had, in their synod at Antioch, devised four new confessions of faith; and these they sent to Rome. The pontiff, however, saw through their arts, and determined on opposing them. The catholic faith had already been declared at Nicæa, and there was no occasion for any alteration. He, therefore, and the whole western church, were anxious for a general council, in which the Nicene Confession might be ratified, and the innocence of Athanasius proclaimed to the world. A council was accordingly summoned at Sardica,\* and met in the year 347; and the venerable Hosius, bishop of Cordova, presided. But the Arians

\* See Cossart and Labbeus, tom. ii. 623—712. Newman's Arians, ch. iv. § 1. See also Fleury, Hist. Ecc. tom. iii. The last-mentioned writer, however, attributes to Gregory of Cappadocia several of the acts of George of Cappadocia—a different, though very similar person. See also Theodoret, lib. ii. c. 4, 7, 8. Gregory died in 349.

seceded, on Athanasius being allowed a seat in the council. The Occidentals answered, that to exclude him would be to assume the point in debate. Accordingly, unmoved by their secession, the council proceeded, after a rigorous and careful investigation, to decide in favour of St. Athanasius. Constans undertook to enforce the decision; and Constantius, yielding to fear what he denied to justice, consented to restore the persecuted prelate to his see. Athanasius accordingly returned to Alexandria, with the congratulations of the whole christian world, in 349; while the Arians, in fury, thundered an anathema against the pope and all the principal bishops among the catholics.

The murder of Constans by Magnentius, which took place the next year, deprived St. Athanasius of a powerful protector; and the ruin of Athanasius now became no longer the object of the plots of a few bigoted heretics. Constantius openly assumed the lead of the persecution, declaring his reconciliation to be temporary only. The Arians and eunuchs still possessed the court, and every kind of calumny was invented against St. Athanasius, and a barbarous persecution was soon raised against him. Julius was now dead; but the pontifical see was filled by Liberius, who was equally devoted to the catholic faith, and was raised to the papacy in 352. Constantius dared not, however, attack by mere force one so dear to all Europe and Africa, and half Asia, as Athanasius; and a council was summoned at Milan to depose him, on which occasion the council was compelled by threats and force to condemn the patriarch of Egypt, and all who refused were driven into exile. At the head of the noble band of exiles were Liberius, the venerable Hosius of Cordova, Paulinus of Treves, Dionysius of Milan, Eusebius of Vercellæ, Lucifer of Cagliari, and Hilary of Poitiers. This persecution of the catholics was general, but the rage of the oppressor against St. Athanasius knew no bounds. Many fled into the deserts, amongst whom was Dracontius, mentioned in the beginning of this memoir. At this trying season (356), St. Athanasius surpassed himself; and his vast genius towered, in solitary sublimity, over the tumultuous wreck that heretical fury wrought around him. Everywhere he was seen comforting the drooping heart, and strengthening the feeble knees, like a good shepherd protecting his flock; till the storm burst upon his

own head, and obliged him for a time to retreat from the scene of tumult, without, however, suspending his exertions for the cause of the truth as it is in Jesus. George of Cappadocia, a man of the worst character, who had amassed considerable property by supplying the Roman army with hogsflesh, but had been deprived of this office for swindling, was pitched upon by the heretics as a fit person to serve their purposes; and they accordingly consecrated him to the see of Athanasius. He was then placed under the escort of the duke Syrianus, who had orders to place him on the throne. Syrianus entered Alexandria in deceitful peace; but "about midnight," say the Alexandrians, in their address,\* "while we were ushering in the festival with watching and prayer, the duke Syrianus came upon us with many legions of soldiers, armed with drawn swords, lances, and other weapons, and with helmets on their heads. While we were intent on prayer and holy reading, he assaulted the gates of the church, and bursting them open by the weight of the multitude, gave the signal of onslaught. Immediately a storm of arrows fell upon the worshippers, the clatter of arms rang through the building, and naked swords gleamed under the light of the sacred tapers. The virgins were immediately slaughtered, many were trodden down in the tumult, overwhelmed in the rush of the soldiers, and transfixed by the arrows of the assailants. Pillage presently commenced; and virgins, to whom the touch of strangers was more fearful than death, were stripped, and maltreated. Athanasius, seated on his throne, exhorted all to pray; while Syrianus, accompanied by Hilarius the notary, raged in the work of slaughter. Presently the bishop was dragged from his seat, and nearly torn in pieces. Stunned and wounded, he lay for some time as dead; and how he escaped without further violence we know not—as they were determinately set to murder him." Finding a price set upon his head, St. Athanasius retired down the Nile, into the deserts of Thebais. He had, however, considerable difficulty in escaping from Alexandria, and remained for some time there concealed in an old dry well, from which, by a providential impulse, he removed

\* Address of the people of Alexandria to St. Athanasius. *Inter Athan. opera*, tom. i. p. 378. Compare the *Apol. ii. ibid.* p. 690. And for a further account of the atrocities of these monsters, see Theodoret, ii. 14, and Sozomen, iv. 10; and also Newman's Arians, ch. iv. § 3.

just in time to save himself from the treachery of a maid, who had betrayed his retreat to the Arians. While sailing down the Nile, he perceived at a distance one of the emperor's ships in pursuit of him. On this he immediately turned the course of his vessel, and proceeded northward, and coming in with the other vessel, when asked by the crew whether he knew anything of Athanasius, answered that he was then sailing in the direction of Alexandria. The pursuers immediately returned to the city, and the saint continued his flight. Six years he remained in the deserts, during which time he was, however, far from idle. In this period were composed most of his matchless writings, which, multiplied and spread by the diligence of the monks and devotees of the wilderness, governed the church with a power that the sword of Constantius was totally unable to control.

The death of the Arian emperor Constantius, in 361, changed the face of events. The apostate Julian, who was now raised to the purple, knowing the impossibility of eradicating by force the christian faith, attempted the more refined and dangerous process of sapping it by fomenting schism. With this view he recalled the banished prelates, and tried by every means to inflame the jealousy that existed between them and the Arians. Athanasius was thus again restored to his people, and all Egypt rose in joy to meet him. As he passed towards his cathedral city, the banks of the Nile were covered with spectators, every town as he passed was illuminated, and the whole atmosphere resounded with psalms of triumph and thanksgiving.

But the transcendent qualities of St. Athanasius were by no means such as Julian desired to find in a christian bishop, and he soon began to seek an opportunity to get rid of him. This was presently offered. Julian encouraged all the barbarous superstitions of paganism. Several of the pagan rites were powerfully opposed by St. Athanasius, and especially that of slaughtering living infants, to divine by the inspection of the entrails and the taste of the liver. The augurs complained to Julian of his influence. "If Athanasius," said they, "is suffered to remain, there will soon be no pagans." Julian, in anger, ordered Athanasius to be instantly put to death. The prelate was again obliged to seek safety by a

rapid flight into the desert, where, among the stern followers of Sts. Antony and Pachomius, who regarded with contempt an imperial edict that opposed the will of their ecclesiastical superiors, he remained in safety, till, in 363, Julian was called to his last account; and his successor Jovian recalled St. Athanasius with every mark of respect, and even insisted upon his coming to Antioch, that he might himself have the benefit of his holy conversation and advice. This pious prince was, however, not long permitted to fill the Roman throne—being taken from his subjects in the February following his accession, A.D. 364. Valentinian and Valens now assumed the empire; and the latter, to whose share the East was committed, being imbued with the heresy and persecuting spirit of the Arians, published, in 367, an edict for the displacement of all the bishops who had been expelled by Constantius, and restored under Julian and Jovian. Athanasius, whose blood was the only thing that could satisfy the fury of the dissenters, was exposed to especial persecution; and the church where he usually presided was seized on by the military. Every place which he had been wont to frequent was rigorously sought, but he was no where to be found. His piercing genius had foreseen all, and he had concealed himself in the tomb of his father. But the Alexandrian people would not suffer the venerable years of their beloved prelate to be any more disturbed. They flew to arms with such alacrity and zeal, that the prefect feared to proceed, and Valens gave orders that he should be no farther molested. He accordingly left the sepulchre of his father, where he had remained four months in seclusion, and again resumed his episcopal throne. For the rest of his life he governed his church in peace, and how gloriously we may judge from the words of St. Basil. "Every day," says he, writing to St. Athanasius, "confirms the high opinion that I had of you. Whilst others have enough to watch over in themselves, your good offices are diffused over all. You take as much care of the universal church, as I can do of the single one that the Lord has deigned to confide to me. You speak, you extract, you write, you send from all parts men who teach us what is best to be done, in the deplorable circumstances in which we find ourselves placed." St. Athanasius did not, however, live long after this; but on the 2d of May, 373, exchanged his earthly mitre for a crown of glory, in

• Εὐθὺς ἀναβάντων μετ' αὐτὸν ἑλλάνων μενέ. Theodoret, *ibid.*

the 78th year of his age, having held the episcopacy forty-six years, twenty of which had been passed in exile.

The best edition of St. Athanasius's works is that of the learned Benedictine, Montfaucon, in 3 vols, folio, to which is added a collection of other tracts of various fathers, and a few of Athanasius, not previously edited, in 2 vols, folio—in all, five volumes. Paris, 1698—1706. A good edition was also printed at Padua, in 4 vols, folio, in 1787. There is also a convenient and cheap edition, remarkable for its handsome and legible Greek type, printed at Cologne in 1686, in 2 vols, folio,\* which is that now before us. His chief works are—Two treatises against the Gentiles, of which the latter is called *De Incarnatione Verbi*. His *Dispute against Arius*: the Nicene synod, which is spurious. His homily on Matt. xi. 27. A Letter to Adelphius, and one to Maximus the philosopher. An Oration to Serapion against those who held the Son to be a creature. A Letter to Serapion against those who maintain the same with respect to the Holy Ghost. Short Notes on those passages of Scripture which assert the communion of nature between the Persons of the ever blessed Trinity, spurious. A brief Exposition of the Faith. A correspondence between him and Liberius, spurious. A Letter to Jovian. Remarks on the Nicene Synod. Five orations against the Arians. Defence of the Orthodoxy of St. Dionysius of Alexandria. A Refutation of Meletius, Eusebius, and Paul of Samosata, on the *Ὁμοούσιον*, spurious. Letter to the Antiocheues. Letter to Epictetus. The treatise on the Incarnation, against Paul of Samosata, spurious and heretical too. The treatise on God the Word manifest in the flesh, commonly called *De Natura Humana suscepta*. Treatise on the Incarnation, against Apollinarius. The oration, *De salutari Adventu J. C.* A treatise on the Eternity of the Son's Essence, against the Sabellians. The oration entitled, *Unum esse Christum*, spurious. A Letter to Serapion on the Death of Arius. The Apologies to Constantius, written about A.D. 356. The two Apologies on the subject of his flight, also addressed to

Constantius. The letter to the Solitaries, written about A.D. 358. The letter concerning the synods of Ariminum and Seleucia, in 359. Circular of Athanasius and ninety bishops of Egypt and Lybia, to the bishops of all Africa. The circular *Ad Orthodoxos*. Letters to John, Antiochus, Palladius, and Dracontius. A letter to Marcellinus on the Interpretation of the Psalms. Treatise on the Sabbath and Circumcision. Homily on St. Matt. xii. 32. Homily on St. Matt. xxi. 2, spurious. A treatise on the Passion of our Saviour, attributed in some MSS. to Basil of Seleucia, and supposed by Dupin to be rightly so. A sermon on the Annunciation of our Lady, spurious. A treatise on Virginity, spurious. The sermon *De Semente*, and the spurious treatise against heresies, which ends the first volume. In the second volume there is but little that is genuine. Dupin, however, reckons as genuine the two letters to Serapion on the Holy Ghost; the *Oratio brevis et concisa contra Arianos*; the conferences before Jovian at Antioch; the letter to Ammun the monk; the fragment of the thirty-ninth festal epistle; the letter to Rufinus; the Synopsis of the Holy Scripture;—all which, however, do not occupy above 150 pages. The principal remaining works contained in this volume, which are all generally considered as spurious, are—A sermon on the Ascension; *Tractatus de Definitionibus*; Five Dialogues on the Holy Trinity, probably the work of Maximus; Two Dialogues against the Macedonians; the Questions to Antiochus, *Dicta et Interpretationes Parabolarum Evangelicarum*; another series of Questions; the Life of St. Antony; † fragments of a Commentary on the Psalms; an account of the Passion of a Crucifix at Berytos; seven sermons edited by Holstein; *Syntagma Doctrinae*; and some other tracts not worth mentioning.

The name of St. Athanasius must ever be dear to all Christians. Whether we look upon him as the persecuted saint, as the humble and devotional Christian, or as the heaven-guided champion of the catholic faith, he appears with a vastness and grandeur which must command the admiration even of his enemies. His courage and devotion raised him high

\* This is the edition referred to in these notes, and uniform with it were printed, at the same time, St. Gregory Naz., St. Justin Mart., St. Gregory Nys., St. Epiphanius, and perhaps some other of the fathers. This edition of the Greek fathers has the reputation of being somewhat more incorrectly printed than most others. But the present writer has been in the habit of using it, and has not found the inaccuracies sufficient to be any inconvenience.

† The author of this memoir is inclined to consider as genuine several of the works which he has here in deference to others marked as spurious. Fleury cites this work without appearing to have any doubt as to its genuineness. I think Mr. Gibbon does the same, but I cannot lay my hand upon the passage.

above all fear, and inspired him with a lofty contempt for the most stupendous difficulties; and through the storms of persecution, and the tumults of heretical pravity, he is seen lifting on high the standard of the faith, and rallying the scattered legions of the church. His language has not the polish of his encomiast, St. Gregory of Nazianzum, and his eloquence is rude and simple; but his phrases are forcible, and pregnant with meaning, and his style remarkably clear and luminous. His logic is cogent and perspicuous; and for accuracy, orthodoxy, plainness, and sterling good sense, his writings have perhaps been never equalled, certainly never excelled. The character of St. Athanasius is well summed up in the opening of St. Gregory Nazianzen's panegyric, with which this memoir may be appropriately closed. "In praising Athanasius, I praise virtue itself; to mention his name is to extol virtue, for he comprehended every virtue in himself." (The principal authorities for the life of St. Athanasius are his works, with the anonymous life; the historians Socrates, Sozomen, and Theodoret; the Orat. of Gregory Nazianzen; and the Concill. of Cossart and Labbeus; compared with Gibbon, Decl. and Fall, and Newman's Arians.)

ATHANASIUS II. was consecrated bishop of Naples in 877, through the influence of his brother Sergius II., then duke. The year after he conspired against his brother, put out his eyes, and sent him to Rome, where he died in prison. He then caused himself to be proclaimed duke in his stead. Sergius II. had lost the favour of pope John VIII., by having formed an alliance with the Saracens, and the pope approving of the proceedings of Athanasius in thus destroying the enemy of the church, wrote to congratulate him on his election. Athanasius, however, soon after renewed the alliance with the Saracens that had been commenced by his brother, and in conjunction with them, plundered and devastated the papal dominions. The pope excommunicated him, to which, however, he paid no regard. He died A. D. 900. (Biog. Univ.)

ATHANASIUS, (Nikitin,) a native

\* The writer of this memoir has noticed a peculiarity in the style of St. Athanasius' two treatises against the Gentiles, which may perhaps be occasionally useful in fixing the paternity of pieces claiming to be among his earlier productions; viz. that he uses the plural or singular verb indiscriminately, with neuter plural nominatives. This peculiarity the present writer does not remember to have ever noticed elsewhere.

of Tver, and Russian merchant, who travelled through India in the latter half of the fifteenth century, proceeded as far as Ellora, and visited the coast of Malabar. Of these travels, which occupied him six years, he wrote an account which, although possessing no literary merit, is exceedingly curious and interesting, says Karamzin, and all the more valuable because little is known to us of the actual state of India at that period. Karamzin was the first who called attention to this Russian Traveller, and Stroeve afterwards published his narrative, or an abridgement of it, in the *Sophieskii Vremennik*, 1821; adding to it such particulars respecting the author as he could collect, but without being able to ascertain the precise time of his departure from Russia and his return, which latter is supposed by Karamzin to have been in 1468.

ATHANASIUS, (Kondoide,) a Greek by birth, accompanied prince Antioch Kantimir, (the Russian poet,) whose tutor he had been, to Russia in 1711; where his talents and acquirements recommended him to Peter the Great, who made him assessor in the synod, which had been established in 1721. In the following year he was consecrated igumen, or abbot, at Yaroslav, but permitted to reside in the capital. He was afterwards made bishop of Vologda, (Oct. 1726,) and next diocesan of the see of Susdal, (Feb. 1736,) where he died Oct. 10th, 1737. For many years he was employed, together with Lopatinski, archbishop of Tver, in revising the Slavonic Bible. Among his printed sermons and discourses, that preached by him Nov. 30, 1725, at St. Petersburg, on the order of St. Andrew, is the most noted.

ATHANASIUS, (Ivanov,) archbishop of Kateronoslav, and knight of the order of St. Anne, was born at Moscow about 1750, where he became rector of the Zaikonospaski convent and school. In Nov. 1788, he was made bishop of Kolomna; in 1799, of Voronetz; and in 1801 preferred to the archbishopric of Kateronoslav, at which place he died Aug. 18, (30,) 1805. A collection of sermons by him appeared at Moscow, 1788; and in 1802 his translation of Tertullian's Apology.

ATHANASIUS, (Peter,) called the Rhetor, was born in the isle of Cyprus, towards the end of the sixteenth century. He was at Constantinople in 1652, when Patellaros, the patriarch, preached against the supremacy of the pope, and answered him in a work that had great success.



He was highly regarded, but nevertheless he fell into great poverty. Baluze gives him a high character. He was not alive in 1671, but the date of his death is uncertain. He wrote, 1. Anti-Patellaros. 2. Epistola de Unione Ecclesiarum ad Alexandrinum et Hierosolymorum Patriarchas. 3. Anti-Campanella in Compendium redactus. He wrote also some works on the philosophy of Aristotle. (Biog. Univ. Suppl.)

\* **ATHANIS**, a writer on the affairs of Sicily, mentioned by Athenæus, and from whom we learn that Dionysius took the same liberty with the language of Greece that he did with the persons of his subjects.

**ATHELSTAN**. See **ADELSTAN**.

**ATHENÆUS**, the name of two famous mechanicians of antiquity. One flourished about the year 210 before the Christian era, and was the author of a treatise on Machines of War, which may be found in the collection of the works of the ancient mathematicians, printed at Paris in 1693, fol. Gr. and Lat. A very fine MS. of this work was formerly in the possession of Dr. Askew, but the genuineness of it has been questioned, and Athenæus is not to be found among the Greek writers on the mechanical arts enumerated by Pappus. The other, Athenæus of Byzantium, lived in the reign of the emperor Gallienus, by whom he was employed to fortify such parts of Thrace and Illyricum, as were exposed to the incursions of the Scythians.

**ATHENÆUS**, (*Ἀθναῖος*), an ancient Greek physician, and founder of the sect called Pneumatici, was born at Attalia in Cilicia, according to Galen (*De Different. Puls.* lib. iv. cap. 10, p. 749, ed. Kühn); or, as Cælius Aurelianus says (*De Morb. Acut.* lib. ii. cap. 1, p. 74) at Tarsus; probably about the middle of the first century A.D. Little is known of his life, except that he practised at Rome, enjoyed a great reputation (Galen, *De Meth. Med.* lib. vii. cap. 3), and was the tutor of Agathinus (Galen, *De Dignosc. Puls.* lib. i. cap. 3, p. 787), and Theodorus (Diog. Laërt. *Vit. Philos.* lib. ii. § 104). He distinguished himself by his attempts to overthrow the doctrines of the Methodici, as they had been originally laid down by Asclepiades, and afterwards modified by Themison (see *ASCLEPIADES* and *THEMISON*); but in this, according to Galen, (*De Element. ex Hippocr.* lib. i. cap. 9, p. 486,) he was not always successful. He appears to have written several works which were highly valued,

but of which nothing remains except two short fragments preserved by Oribasius (*Collect. Medicin.* lib. ix. cap. 5 and 12), and the allusions which are made to his opinions in the writings of Galen. His doctrine was, that it is not fire, air, water, and earth, which are the true elements, as was commonly supposed, but that their qualities are so; viz. heat, cold, moisture, and dryness. To these he added a fifth element, which he called *πνεῦμα*, or *spirit*, from whence his sect derived its name. (Galen, *Introduct.* cap. 9.) This spirit he supposed to penetrate all bodies, serving to keep them in their natural state, and by its derangement giving rise to disease. It was to the natural and involuntary dilatation of this *πνεῦμα* in the arteries and heart that he attributed the pulse, and he showed great subtlety in describing the different species, and their value in assisting to form a correct diagnosis. (Galen, *De Differ. Puls.* lib. iv. cap. 14.) Nothing is known of his mode of practice, except that he paid great attention to dietetics, and also to the state of the atmosphere, and the healthiness of different situations, which is the subject of one of the fragments preserved by Oribasius. The most eminent physician of the sect of the Pneumatici, and indeed the only one whose writings remain, was Aretæus (see *ARETÆUS*); but the very scanty remains of the pneumatic doctrine do not enable us to judge whether its *spirit* really was, as some have supposed, analogous to the *vital principle* of some modern physiologists. The Pneumatici do not appear to have enjoyed very great celebrity or influence upon the practice of medicine, for Seneca, when enumerating (*Epist.* 95, § 9) the different medical sects that were famous in his time, makes no mention of them. Kühn, in his *Additam. ad Elench. Med. Vet.* a J. A. Fabricio *Exhib.* refers to a pamphlet by Jo. Ca. Osterhausen (which the writer of this article has never seen), entitled, *Hist. Sect. Pneumaticor. Med.* Altorf, 1791, 8vo. There is, in the Royal Library at Paris, an unedited treatise, entitled *Ἀθναῖος περὶ οὐρανῶν συνόψις ἑκαπτεβήτης*, Athenæi de Urinis *Synopsis accurata*, but as the MS. belongs to the sixteenth century, it is very doubtful whether it is the work of the founder of the sect of the Pneumatici.

**ATHENÆUS**, of NAUCRATIS, in Egypt, the Varro, as he has been called, of Greek literature, flourished at the commencement of the third century. Of his life nothing is known, and of his works,



only that he wrote something on the kings of Syria, previous to his celebrated *Deipnosophists*, one of the most valuable, curious, and entertaining productions that have come down to us; and from which some idea may be formed of what we have lost in the destruction of the library at Alexandria, since Athenæus has quoted about 800 authors, and says, that he had read more than 800 plays of the middle comedy alone; and of which, in many cases, no trace is to be found elsewhere. In imitation of the *Symposium* of Plato, Athenæus brings together a number of literary and philosophical personages, to discuss different subjects connected directly or indirectly with the business of a banquet; and the reader is regaled with an account of fish and flesh, poultry and potherbs, and wines and witticisms; and among the last-mentioned is to be found many a jest, fathered upon the *Joe Millars* of modern nations. Nor is it less rich in anecdotes of persons and in the history of events. It was first printed from a very imperfect MS. by Aldus, at Venice, 1514, under the superintendence of Marcus Musurus; although it appears that *Beatus Rhénanus* actually printed, in 1513, a specimen of his intended edition, of which a single leaf has been preserved. (Schweighæuser, *Pref.* p. xxv.) It was first translated by *Natalis de Comitii*, at Venice, 1556, who there gave in Latin a supplement of the last book. The original text of this supplement was printed in the *Var. Lect.* of *Victorius*, at Florence, in 1568, who speaks of a *Medicean MS.* containing much that is wanting in the printed copies. *Guilielmus Canterus* was indebted to *Muretus*, as appears by the *Var. Lect.* xviii. 2, of the latter, for the long supplement of the last book of Athenæus, which is the chief ornament of his *Novar. Lection.* lib. iii. 3. The next translator was *Dalechamp*; who, for thirty years, gave up to Athenæus all the leisure time he could spare from his practice as a physician; and according to Schweighæuser, he has exhibited much talent in translating and correcting what was equally unintelligible and corrupt. The first critical edition was by *Isaac Casaubon*; although *Adrian Turnebus* had printed the first book at Paris. Of *Casaubon's* publication there are three editions, differing but little from each other, except that the last, printed at Lugd., 1657, has a single leaf containing a few notes of the celebrated *Paul Fermat*, and of another

senator of Toulouse, known only by his initials L. I. For nearly a century and half no scholar was found bold enough to grapple with an author so full of corruptions; although every one who laid claim to a particle of critical ingenuity, had tried his hand at conjectural emendations on Athenæus. But all their efforts would have been comparatively useless, had not the identical MS. been brought to light, from which the rest were merely the transcripts, more or less perfect, and by the aid of which, not only have lacunæ been supplied and errors corrected, but fresh means furnished for bringing the text still nearer to the original. This was exemplified first in Schweighæuser's edition of fourteen vols. Argent. 1801—1807; and more recently in *Dindorf's*, 3 vols. Lips. 1827, who has given a text founded on the Venice MS., and restored by the conjectures of critics. Of the original work, a very full abridgement was made by a person and at a period equally unknown; and to which alone we are indebted for the contents of the first two books.

**ATHENÆUS**, a statutory mentioned by *Pliny*, (34, 8, 19,) concerning whom see **POLYCLEES**.

**ATHENAGORAS**, (*Ἀθηνάγορας*), a physician, whose age and country are both unknown, the author of a treatise on the Pulse and on Urine, of which there is a Latin MS. in the Royal Library at Paris. There are three bronze medals extant in honour of a person of this name, which were struck at Smyrna, and which are described by *Dr. Mead*, in his *Dissertatio de Nummis quibusdam a Smyrnenis in Medicorum Honorem percussis*, 4to, Lond. 1724 (p. 50). A work on Agriculture by a person of the same name is mentioned by *Varro*, *De Re Rust.* lib. i. cap. 1, § 9; and by *Columella*, *De Re Rust.* lib. i. cap. 1, § 10.

**ATHENAGORAS**, a Platonic (or, according to others, Eclectic) philosopher of Athens, who, while young, embraced the Christian religion, and about A.D. 177, addressed an apology for that religion (*πρὸς βίβλιν*, *legatio*) to the emperor *Marcus Aurelius*, and his son *Commodus*. Athenagoras had left Athens to settle at Alexandria, and had there established a school, in which he attempted to show the agreement of the doctrines of pure platonism with those of the gospel. His Apology, as well as a treatise on the Resurrection of the Dead, are preserved, and were printed by *Henry Stephens*, in Gr. and Lat., in 1557. The treatise

on the Resurrection went through many editions in the sixteenth century, and was translated into Italian, by Girolamo Faleti, in 1556, (Venice, 4to;) into English, by Richard Porder, in 1573, (Lond. 8vo;) and into French, by Arnaud du Ferrier, along with the Apology, in 1577, (Bordeaux, 8vo.) The Apology had been previously translated into French by Guy Gaussart, in 1574, (Paris, 8vo;) and an English version of both works was published by David Humphreys, 8vo, 1714. The treatise on the Resurrection was again translated into French by P. L. Renier, 8vo, Breslau, 1753. The best editions of the originals are that by Edward Dechair, Gr. and Lat., Oxford, 1706; and the one by Lindner, with valuable notes, 8vo, Lips. 1774, with his *Curæ Posteriores*, 8vo, 1775. A dull and in-sipid romance was published at Paris, at the end of the sixteenth century, entitled *Du vray et parfait Amour*, &c.; pretending to be translated from the Greek of Athenagoras, but in reality only a fabrication by Martin Fumée, sieur de Genillé.

**ATHENAIS.** See *ΕΥΔΟΚΙΑ*.

**ATHENAS**, (Pierre Louis,) was born at Paris, in 1752. In 1786 he went to Nantes, and applied himself to some chemical speculations which, however, were frustrated by unforeseen circumstances. In 1695 he was made director of the mint of Nantes, and afterwards secretary of the Chamber of Commerce there. He was an active member of a learned society at Nantes, and devoted himself to political and rural economy, and commerce, as well as to archæology. The agriculture of the department of the Loire Inférieure owes a great deal to him. He died at Nantes in 1829. He is the author of a great number of tracts on the different subjects that he made his study. (Biog. Univ. Suppl.)

**ATHENION**, a painter, a native of Maronea, in Thrace, was the disciple of Glaucion of Corinth, a painter of whom no other mention is made. He appears to have been a contemporary of Nicias, as his works are compared by Pliny (35, 11, 40,) to those of that painter, and without any disparity. His colouring was more austere than that of Nicias, but it was not less agreeable. He painted a picture of Phylarchus, the historian, for the temple of Eleusis, and at Athens, Achilles discovered by Ulysses disguised as a girl. "Had he not died young," says Pliny, "no one would

have surpassed him." (Bryan's Dict. Sillig, *Catalogus Artificum*.)

**ATHENION**, the leader of the slaves, who made an insurrection in Sicily. About 650 A. V. C. and 104 A. C., the slaves rose in the different provinces, upon the occasion of a decree proposed in their favour by Marius. In many instances they were easily put down, but in Sicily an obstinate war ensued. Salvius, a flute-player, was the first chief, that was acknowledged by the slaves there, and was called king by them. He had in a short time a very large force under his command. Athenion was at the head of another rising in the neighbourhood of Egesta, and was invited by Salvius to join him. Athenion with 20,000 men, engaged the prætor, Licinius Lucullus, in battle, near Scyrteum; which after being warmly contested for some time, turned in favour of the Romans, from the circumstance of the disappearance of Athenion, who was wounded, and left for dead. Athenion, however, afterwards escaped from the field of battle, re-assembled his army, and obtained great advantages against the Roman forces. In 653 A. V. C., the senate sent the consul Manius Aquilius with a large army into Sicily. Athenion was killed in single combat with the consul, his army totally routed, and Salvius being then dead, the rebellion was repressed. (Biog. Univ.)

**ATHENODORUS**, (*Ἀθηνόδωρος*;) a Greek physician, probably contemporary with Plutarch, in the second century A. D., who quotes (Sympos. lib. viii. quæst. 9, § 1) a work of his, *περί των επιδημιων*, *De Morbis Popularibus*, which is no longer extant. In this he said that elephantiasis and hydrophobia first appeared in the time of Asclepiades, on which subject there is a curious and interesting treatise, by J. A. Hofmann, entitled, *Rabiei Caninæ ad Celsum usque Historia Critica*, Lips. 1826, 8vo, pp. 54.

**ATHENODORUS**, a statuary, a native of Clitor, whom Pliny (34, 8, 19) enumerates amongst the disciples of Polyclethus the elder. Pausanias commemorates his statues of Apollo and Jupiter, which the Spartans dedicated at Delphos. There was another sculptor of this name, who, with Agesander and Polydorus, sculptured the celebrated group of Laocoon and his children.

**ATHENODORUS**. Of this name there were two Stoic philosophers, and both of Tarasus. The first was the keeper of the library at Pergamus; which place, when he was already in years, he was

induced by Cato the younger, who went thither for that purpose, to quit, and pass the remainder of his life with the last of the Romans. According to Isodorus, quoted by Diogenes Laert. iii. 34, Athenodorus was accustomed to cut out from the writings of the Stoics, in the library at Pergamus, such passages as displeased him. Fabricius identifies him with the author of a work written against the Categories of Aristotle; but which others attribute to Athenodorus the rhetorician of Rhodes, known only from a passage in Quintilian. The second Athenodorus was the preceptor of Augustus Cæsar, as we learn from Strabo and Suidas, and is said by Lucian to have lived to the age of eighty-two. To his precepts it was owing that Augustus exercised his power mildly. On his return to his native place he delivered it from its tyrannical governor, Boethus, one of Antony's satellites.

Of the remaining individuals mentioned by Fabricius, the most remarkable is Athenodorus the actor; who, when he was fined by the Athenians for not appearing at the Dionysiac contests, and had written to Alexander, then in Asia, to prevail upon the Athenians to remit the penalty, received from that prince the amount of the fine. (Plutarch, i. p. 681, E.)

ATHERTON, (Humphrey,) a military officer, employed in America in the early part of the seventeenth century, especially in negotiations with the Indians. He died in consequence of a fall from his horse, September 17, 1661. He left many children, amongst whom were seven, named Rest, Increase, Thankful, Hope, Consider, Watching, and Patience.

ATHERTON, (John,) bishop of Waterford, a prelate, whose name and memory it were better to allow to pass into oblivion, were there not so many publications in which the facts are noticed, that his name and offences cannot be forgotten. He was the son of the rector of Bawdripp, in the county of Somerset, and born probably at that place in or about 1598, for he was sixteen when, in 1614, he entered Gloucester hall, Oxford. He removed to Lincoln college: took the degree of M. A. and entering the church, had the living of Hewish-Champfflower, in Somersetshire, bestowed upon him. Being noted for his acquaintance with the canon law and ecclesiastical affairs, he was invited to Ireland by the earl of Strafford, then lord deputy, who gave him a prebend in Christ church, Dublin, and made him bishop of Waterford in 1636. So far his life appears to

have been one of extraordinary success. But in 1640, he was tried and convicted of a detestable crime, and suffered death at Dublin. Dr. Bernard, chaplain to archbishop Usher, published an account of his penitent end.

ATHIAS, (Joseph,) a Jewish rabbi and printer at Amsterdam in the seventeenth century, to whom we owe one of the most correct editions of the Hebrew Bible, printed in 1661, and reprinted in 1667. (Biog. Univ.)

ATHIAS, (Solomon,) a Jew of Jerusalem, who published a commentary on the Psalms, at Venice, in 1549, with a preface containing some notices about the Italian Rabbis of his acquaintance.

ATHIR, (Ebn,) Abulsaadat Almobarek Majdeddin Al Jezeri, the author of a work, entitled *Jâme' al Ossoul* (Collection of Fundamental Principles) an epitome of the sentiments of the most esteemed Mussulman doctors. He is also the author of the *Ketab al Shafei*, a work in which he endeavours to establish the foundations of the sect of Shafei, one of the four orthodox and permitted sects in the Mohammedan religion. He also wrote a commentary on the Koran, chiefly compiled from the works of Thaalabi and Zamakhshari. He died A.H. 606 (A.D. 1210).

ATHIR, (Ebn,) Abulhassan Ali Ezzeddin Al Jezeri, the brother of the preceding, wrote three works on history—the *Kamil*, or, General History; the *Ebrat Ouli al Absar*, or, the Book of Examples for the Clear-sighted; and, a History of the Alabekian Dynasty. He established himself at Mosul, and died there A.H. 630 (A.D. 1233).

ATIMETUS, (*Ἀτιμῆτος*), the name of several ancient physicians mentioned in inscriptions, &c. The following beautiful epitaph was found on the tomb of the wife of one of them:—

"Morte est mihi tristior ipsâ  
Mæror Atimeti conjugis ille mel."

ATIS, a very celebrated French player on the flute. His numerous duos, trios, sonates, and sinfonias, are yet in high estimation on account of their elaborate character, and the knowledge they display of the principles of harmony. He died about 1784.

ATKINS, or ETKINS, (James,) was born at Kirkwall. He went to Oxford in 1637, and studied under Dr. Prideaux. He was chaplain for some time to James, marquis of Hamilton, who obtained for him a parish in the Orkneys. In 1650, when James, marquis of Montrose, landed

in Orkney, Atkins drew up an address in the name of the presbytery, containing strong feelings of attachment and loyalty to Charles II. For this, and for his service to the marquis, he was denounced by the council, and was obliged to withdraw to Holland. At the Restoration, he went to London, and was presented to a living in Dorsetshire. In 1677, he was appointed bishop of Murray, and in 1680 he was made bishop of Galloway. He died in 1687. (*Athenæ Oxon.* vol. ii. *Biog. Brit.*)

ATKINS, (Robert,) an eminent divine of the seventeenth century, was born at Chard, in Somersetshire, in 1626, and studied in Wadham college, Oxford, of which he became a fellow. While young, he was appointed by Cromwell one of his chaplains, but soon became settled in the living of Coopersale in Essex, which he resigned on account of his health, and removed to Exeter, where he soon became celebrated as an able preacher, "one of the best preachers," says his biographer, "in the west." Here he was when the Act of Uniformity was passed, with the provisions of which he could not comply; and, accordingly, ceased to be a minister in the church. He continued to reside at Exeter, where he was greatly respected by many, but harassed by others on account of his nonconformity. He died in 1685. Dr. Calamy gives a large account of his life and character.

ATKINS, (Isaac,) a Jewish writer, who was by birth a Spaniard, but was settled at Amsterdam in the beginning of the seventeenth century. He wrote, in Spanish, a work entitled, *A Treasure of Precepts*, and translated into Spanish the *Chizzuk Amunah*, or, *Fortress of Faith*, an anti-christian work. (See de Rossi *Diz. Storico*, and also *Bibliotheca Judaica Antichristiana*, pp. 19 and 128. The Hebrew work is to be found in Wagenseil's *Tela Ignea*.)

ATKINSON, (Henry,) a mathematician of considerable eminence, was born about 1786, at a small village near Newcastle-upon-Tyne. His father was a schoolmaster, who inculcated in his son an early and passionate taste for mathematical speculation. Whilst very young he discovered a method for simplifying the approximation to the roots of algebraical equations, by a correct system of transformation of the original equation. This discovery was not made known till 1809, when he read it before the Literary Society of Newcastle, and was not published till after the author's decease, in 1831.

The same method appears to have been discovered, even earlier, by a watch-maker, in the obscurity of a narrow street in the vicinity of Clare-market. (See *HOLDRED*.) The method, and with it the value of the claims of both, is superseded by the more simple, direct, and continuous method of Horner, which was published before either Atkinson or Holdred had given any public intimation of being in possession of a process having the same object. (See *HORNER*.) In the second volume of the *Transactions of the Royal Astronomical Society* is an able and elaborate paper on Refractions, by Mr. Atkinson; but his most profound mathematical researches are to be found scattered through the mathematical periodicals of his time, and especially in those valuable works, the *Ladies' and Gentlemen's Diaries*, and in the *Newcastle Magazine*, of which he was for several years the mathematical editor.

Mr. Atkinson was not a mere mathematician. He was a good and sound general and classical scholar, and devoted much of his attention to the philosophy of the human mind, though, with the exception of detached essays in the *Newcastle Magazine*, he published no work on the subject. His was an honest mind searching after truth; and, in private life, his kind and amiable disposition ensured his being beloved and respected.

ATKINSON, (Joseph,) a native of Ireland, distinguished by his wit and affability; born 1743, died October, 1818. He was treasurer of the Ordnance in Dublin, and the friend and associate of Carran, Moore, and the galaxy of Irish genius by which the literary period of the union of Ireland with Great Britain will be remembered.

ATKINSON, (Thomas,) a divine and poet of the seventeenth century, was born in London, and studied in St. John's college, Oxford. In 1636, he took the degree of B.D. being at that time rector of South Warmborough, in Hampshire, a living which he exchanged in 1638, with Dr. Peter Heylin, for Islip, near Oxford. He held the living only a few months, dying in February, 1639. He was buried in the chapel of St. John's college. The preceding account is from the *Athenæ Oxonienses*, where Wood further says that he had seen in manuscript, two poems by him in Latin verse, directed against Andrew Melvin: to which may be added, that there is in the Harleian Library of Manuscripts, in the British Museum, a Latin tragedy by this author, entitled

*Homo*, which is dedicated to Laud, then the president of St. John's college, afterwards archbishop of Canterbury. The MS. is numbered 6925.

ATKINSON, (Israel,) a celebrated American physician, was born at Harvard, Massachusetts, about 1740, and graduated at Cambridge in 1762. In 1765 he settled at Lancaster, where he died on the 20th of July, 1822. He is stated to have been for some years the only educated physician in the county of Worcester, where he practised.

ATKINSON, (Theodore,) an American lawyer, was born at Newcastle, and graduated at Harvard college in 1718. He was appointed government secretary in 1741, a delegate to the congress at Albany in 1754, in which year he was made chief-justice of New Hampshire. After having lost his offices by the revolution, he died in 1779.

ATKYN, (Richard,) was a gentleman well descended on both sides, his grandfather being chief justice of West Wales, and of queen Elizabeth's council for the Marches of Wales, and his mother, a daughter of Sir Edwin Sandys, by the daughter and heir of Lord Sandys of the Vine. He was born in Gloucestershire about 1615, and had the education of a gentleman, being trained in grammar learning in the College school at Gloucester, from whence he passed to Balliol college, Oxford, where he was entered as a gentleman commoner. From Oxford he passed to Lincoln's Inn, and travelled with a son of Lord Arundel of Wardour. Soon after his return the civil wars came on, when he raised a troop of horse for the king, and did him good service, for which he suffered afterwards in his estate.

On the return of the king, it might be expected that we should find him in a state of ease, if not of prosperity; but some unexplained circumstances seem to have occasioned a cloud to rest upon his later years. Wood, who is his only original biographer, alludes distantly to some domestic unhappiness; and it is certain that he was straitened in his circumstances, being committed to the Marshalsea prison for debt, where he died, Sept. 14, 1677. His relative, Sir Robert Atkins, the justice of the Common Pleas, and Edward Atkins, who became one of the barons of the Exchequer, buried him in the parish church of St. George the Martyr.

He published, in 1664, a treatise on the Original and Growth of Printing, which

is not held in much esteem; and in 1669, a Vindication of some Part of his Conduct, to which he annexed a Relation of several Passages in the Civil Wars occurring in the West, in which he was himself concerned; and Sighs and Ejaculations. (Wood's *Athenæ Oxon.*)

ATKYN, (Sir Robert,) chief baron of the Exchequer in the reign of William III. was the son of Sir Edward Atkins, a baron of the Exchequer, and was born in April, 1621. He was descended from an ancient Monmouthshire family, who afterwards settled in Gloucestershire; and it is a remarkable circumstance, that, for nearly two hundred years, there was always one of this family filling a judicial situation in the kingdom. (Atkins, *Dedication—Inquiry into the Jurisdiction of Chancery.*) After having received the rudiments of education at his father's house, Atkins entered himself at Balliol college, Oxford. In 1638 he became a member of Lincoln's Inn, of which society he was in 1664 reader (Birch MSS.); having been, at the coronation of Charles II., in April 1661, created a knight of the bath, and also having the degree of M. A. conferred on him by the university of Oxford. From these circumstances we may fairly conclude that, during the period of the protectorate, he rendered himself in some way conspicuous for his loyalty. On the 24th of April, 1672, being then solicitor-general to the queen (Beatson's Index), he was admitted a serjeant-at-law, and the next day sworn a judge of the Court of Common Pleas. Whilst filling this situation, he displayed a ready zeal for what was called the Protestant cause whenever any of the unhappy victims of Oates, or his fellow informers, were brought against him; and there can be little doubt that he shared in the delusion, not altogether unfounded, which pervaded the public mind in those days. (See 7 State Trials, 249.)

He continued on the bench until 1679, when, foreseeing the arrival of a period when his services would be required by the sovereign as an instrument for the subversion of the law and the church, he resigned his seat, and retired into the country. When the imprudent but unfortunate William Lord Russell was apprehended, in 1683, the advice of Sir Robert Atkins was applied for by some of his friends. In a letter which Atkins wrote in compliance with this application, he explains very clearly the law respecting the crime of high treason, and the

evidence by which it is necessary that a charge of so heinous a nature should be supported, declaring at the same time that, were he a jurymen, he should not consider a *particeps criminis* a credible witness, nor deem his testimony sufficient. (Atkyns, Parliamentary and Political Tracts.) In the collection in which this letter has been published, may be found another, addressed to the same person, and written immediately after Atkyns had received a report of Lord Russell's trial, and in which he endeavours to show the insufficiency of the evidence adduced. Atkyns was at this time ignorant that Lord Russell had been executed two days previously. He also prepared an argument for the defendant, in the case of the King against Williams, which was an information filed by the attorney-general against the speaker of a house of commons in the previous reign, for having signed an order authorizing the publication and sale of Dangerfield's Narrative of the Popish Plot, which contained a slanderous libel on the king, who was then duke of York. Against this proceeding, which was plainly opposed to public policy, as it was instituted four years after the offence had been committed, and which was in evident violation of the privilege of parliament, by which what is done in parliament is exempted from being questioned elsewhere, Sir Robert ably protested, but his argument was not delivered. (2 Show. 471. 13 State Trials, 1369.) It is extremely valuable, although some of its positions may fairly be questioned.

Atkyns was also the author of an admirable inquiry into the right of dispensing with statutes, claimed by James II. and affirmed by the Court of King's Bench in Sir Edward Hale's case. Sir Edward Herbert, the chief justice of the King's Bench, having put forth a work in vindication of the judgment of the court in that case, Atkyns added to his inquiry a reply to that work (Lond. fol. 1689). Shortly after the landing of the Prince of Orange, Atkyns attended him (Diary of the Second Earl of Clarendon), and appears to have so far conciliated his regard as to have been appointed, on the 18th of April, 1689, (Birch MSS.) chief baron of the Exchequer; and, on the 19th of October in the same year, was made speaker of the House of Lords, on the resignation of the marquis of Halifax, an office from which he retired in 1692. He surrendered his seat in the Exchequer on the 22d of October, 1694,

and retired to his seat at Sapperton in Gloucestershire, where he resided until his death, in 1709.

Roger North (Life of Lord-Keeper Guildford) appears to have nourished a very strong dislike of Atkyns, which, considering his politics, is not difficult to be accounted for. The following is a list of the works of Sir Robert Atkyns:—

1. The Power, Jurisdiction, and Privileges of Parliament. ● An Argument in the Case of Sir Samuel Barnardiston and Sir W. Soame.
3. An Inquiry into the Power of Dispensing with Penal Statutes, together with some Animadversions on Sir Edward Herbert's Short Account of the Authorities in Law upon which Judgment was given in Sir Edward Hale's Case.
4. A Discourse concerning the Ecclesiastical Jurisdiction in the Realm of England.
5. Two pamphlets defending Lord Russell's innocence.
6. The Lord Chief Baron Atkyns's Speech to Sir William Ashurst, Lord Mayor Elect of the City of London.

These are published together, under the title of Parliamentary and Political Tracts, written by Sir R. Atkyns. London, 1741. 8vo. In addition to these, he was the author of an Inquiry into the Jurisdiction of the Chancery in Causes of Equity (fol. Lond. 1695), in which he vehemently protests against the growing power of that court, and the undue dependence to which it had subjected the courts of common law. To remedy this, he proposes that these latter courts should be declared by parliament to have the power of issuing prohibitions to restrain Chancery. This work Sir Robert dedicates to the Lords, whose equitable jurisdiction, however, he afterwards attacked in 1699, in a work he styled a Treatise upon the True and Ancient Jurisdiction of the Court of Peers, Lond. fol. These works are valuable, as embracing a variety of useful and important facts, but a failure of success in a chancery suit appears to have been the motive which prompted the learned author in their composition.

ATKYNs, (Sir Robert,) F.R.S. a topographical writer of celebrity, was the son of the eminent lawyer, of whom we have just spoken. He was born at Hadley, near London, on August 26, 1647; and leaving the law to other members of his family, several of whom were highly eminent in it, he preferred to live at his family seat, at Sapperton in Gloucestershire, the life of a country gentleman, indulging in literary tastes and pursuits.

His attention was principally directed to the illustration of the history and antiquities of his own county, doing for Gloucestershire what Sir Henry Chauncy was then doing for Hertfordshire, and what had been done in the generation before for Warwickshire, Leicestershire, Nottinghamshire, and Kent. Sir Robert Atkins had the advantage of the manuscript collections which had been made for the county by Dr. Parsons, a former chancellor of the diocese. He died on Nov. 29, 1711, without having had the satisfaction of seeing his work before the public. His executors finished what he had begun, and the work appeared in 1712. But evil fortune again attended it; for a great number of the copies were destroyed by an accidental fire. The copies are scarce, and are much sought after, on account of the numerous views which they contain of the seats of the nobility and gentry, as they stood a century and a half ago. When copies have been offered for sale by auction, they have usually brought from thirteen to fifteen pounds. A second edition of it was published by William Herbert, the editor of Ames's *Typographical Antiquities*, in 1768.

ATKYNS, or ATKINS, (John,) went, in 1721, as surgeon in the man-of-war, the *Swallow*, which, in company with the *Weymouth*, was sent on a cruise against the African pirates. On his return to England, he published his travels, and an account of the voyage, at London in 1735.

ATLEE, (Samuel John,) an American military officer, was born about 1738. He commanded a Pennsylvanian company in the war between Great Britain and France, and a regiment in the revolutionary war, during which he was taken prisoner at Long Island, and subjected to a long imprisonment. He was afterwards commissioned to treat with the Indians, and in 1780 was elected a deputy of Congress. He died at Philadelphia, on the 25th of November, 1786.

ATOSSA, the eldest of the daughters of Cyrus, was married first to her brother Cambyses; secondly to Smerdis, the magician, who usurped the government; and thirdly, to Darius. She is said to have been the inventor of epistolary correspondence.

ATOUGIA, (Conde de,) a descendant of the illustrious Don Juan de Ataide, viceroy of the Indies. He suffered on the public scaffold (1758,) for his alleged

participation in a plot against the life or authority of his sovereign, Don José.

ATROCIANUS, (John,) was born in Germany, about the end of the fifteenth century. He had some reputation as a botanist, but his fame is principally derived from his Latin poems. He wrote *Elegia de Bello Rustico* anno 1525, Basle, 1528, which has been reprinted several times; *Nemo Evangelicus*; *Querela Missæ*; *Liber Epigrammatum*; and some other pieces, all in verse. He was a zealous opponent of the reformation. (Biog. Univ. Suppl.)

ATSIZ, or ITSIZ, (generally mentioned with the appended title of Khwarizm-Shah, by Asiatic writers,) the founder of the monarchy of Khwarizm, (the modern Khiva.) His grandfather had been a slave in the Seljukian court, in which his father Kootb-ed-deen, attained the dignity of cup-bearer; which, with the government of Khwarizm, were transmitted to his son. Though his design of asserting independence was suspected, the sultan Sandjar, with a generosity rare in an Asiatic prince, refused to sanction the arrest of one, from whom, and from whose father, he had received good service, and suffered him to depart for Khwarizm. But this confidence was ill-rewarded; Atsiz no sooner reached his government, than he threw off the supremacy of the sultan, who marched against him and defeated him, but again pardoned him on receiving his submission. But no sooner were the Seljukian troops withdrawn, than Atsiz was again in revolt, and even hired assassins to attempt the life of Sandjar, who only escaped by a warning which he received from the poet Sabir. Though more than once compelled to resume a nominal allegiance, Atsiz continued, in fact, independent; and the captivity of Sandjar among the Oghuz Turks, some years later, enabled him to confirm and establish his power. The commencement of the Khwarizmiian monarchy is generally dated A. D. 1138, A. H. 533, and it subsisted ninety-six years, under six monarchs, till overthrown by the arms of Jenghiz-Khan. Atsiz died of paralysis, A. D. 1156. A. H. 551, after having ruled Khwarizm, first as viceroy, and afterwards as sovereign, for twenty-nine years; leaving his son Il-Aralan his successor. His character is eulogized by oriental writers for valour, generosity, and love of letters; qualities which atone in their eyes for his ingratitude to his benefactor Sandjar. (Abulfeda. D'Her-

belot. De Guignes. Von Hammer. Hist. Assass.)

**ATSLow**, (Edward, M.D.) a celebrated physician in the reign of queen Elizabeth, much consulted by the nobility of that period. He studied in the university of Oxford, where he took the degree of M.A. and was a fellow of New college. In 1566, he was created M.D. in that university. He practised in London. In 1575 and 1582 he was attending the earl of Sussex, as appears by letters of that nobleman to lord Burghley, published in Lodge's Illustrations, vol. ii. pp. 143 and 282. Mr. Lodge remarks, that he was a zealous catholic, and a favourite of the queen of Scots. In 1585 he was in prison on suspicion of some treasonable proceedings, and is thus mentioned in a letter of Thomas Morgan to the queen of Scots—"I hear that Dr. Atslow was racked twice, almost to death, in the Tower, about the earl of Arundell his matters and intention to depart England." (Murdin, ii. 452.) The precise time of his death has not been ascertained; but it may be conjectured that he did not long survive this cruel treatment, as the earl of Arundell, who died in 1595, settled an annuity on his widow. He was buried in Clerkenwell.

**ATTAIGNANT**, (Gabriel Charles de l'), was born at Paris, in 1697. He was educated for the church, and made a canon of Rheims. He passed his time at Paris, and kept all sorts of company, good and bad. He used to say, by way of excuse for this variety, "I light my genius at the sun, and put it out in the mud." He was famous for his impromptus, songs, and light pieces. One of those whom he had satirized, determining to revenge himself for the injury, fell in with another canon of Rheims, who strongly resembled our author, and gave him the punishment intended for the wicked poet. This unfortunate canon Attainnant used afterwards to call "his receiver." Towards the close of his life, the abbé Gautier persuaded him to renounce the world, and give himself to piety. Gautier was confessor to Voltaire, and also chaplain to the Hospital of Incurables. These coincidences did not escape the wits of Paris. He died in 1779. He published among other pieces, *Poésies de l'Abbé de l'Attaignant*, 4 vols, 1737, to which a fifth vol. was afterwards added. He did not, however, appear to so great advantage in print, as in company. (Biog. Univ.)

**ATTALIO**, (*Ατταλιων*), a Greek physician, known only as having written a Commentary on the Aphorisms of Hippocrates, which is no longer extant. (Pseudo-Oribas. Præfat. in Comment. in Hipp. Aphorism. p. 8, ed. Basil. 1535, 8vo.)

**ATTALIOTA**, (Michael,) judge and proconsul about 1070 A.D. He published a manual of law, which is to be found in the second volume of the *Jus Græco-Romanum* & Leunclavius. (Biog. Univ.)

**ATTALUS**, an Athenian sculptor, of doubtful date, who made the image of Apollo Lycius, for the temple of that god. (Paus. 2, 19, 3.)

**ATTALUS**, (king of Pergamus,) succeeded his cousin Eumenes, about 241 B.C. He soon after defeated the Gauls, who had long troubled Asia Minor, and forced them from the sea coasts into the interior of the country, where they formed settlements, and ceased to disturb the neighbouring nations. After this success he took the name of king, which had never been assumed by any of his predecessors. He formed an alliance with the Romans against Philip of Macedon. He died B.C. 197.

**ATTALUS II.** was the second son of the last mentioned Attalus. He was employed by his eldest brother Eumenes, who succeeded to the throne, on several important embassies, and, on his brother's death, he undertook the government of Pergamus, until his nephew, the son of Eumenes, was of age to assume it. He died B.C. 138.

**ATTALUS III.** succeeded to the throne of Pergamus, B.C. 138, on the death of Attalus II. Soon after his accession he became insane, and slew many of his friends and relations, under the belief that they had caused the death of his mother. He then took to gardening, and lastly, to working in bronze. While engaged in this employment, he was killed by a *coup de soleil*. He left the Roman people his heirs. (Biog. Univ.)

**ATTALUS**, (*Ατταλος*), a physician of the Methodic sect, and a pupil of Soranus. (Galen, De Meth. Med. lib. xiii. cap. 15, p. 910, sq. Ed. Kühn.) He practised at Rome in the second century A.D., and had a dispute with Galen about the treatment of a patient, who died (as Galen had predicted) in consequence of the mismanagement of Attalus. Galen calls him *Θεσσαλιος ονος*, "a Thessalian ass," from being a follower of Thessalus (*ibid.* p. 915).



ATTALUS, of RHODES, one of the chief of the numerous scholiasts or Greek commentators on ARATUS, lived in the time of Hipparchus, B. C. 140, who, in his work, still extant, *Ennarat, ad Arati Phæn.* in Petav. Uranol. often cites and corrects him. From the citations, it is obvious that the explanation of the Spheres by Attalus is more complete and careful than that of the other commentators of Aratus. (Ersch and Grüber, *Encycl.*)

ATTALUS, prefect of Rome, was in 409 made emperor by Alaric, then master of Italy. Some time afterwards, having presumed to oppose some of the plans of Alaric, he was deposed from his dignity by him, as easily as he had been elevated to it. Attalus then became the most obedient of the followers of Alaric, and on his death passed into the service of his brother Ataulfus. The latter, smarting with irritation against Honorius, endeavoured to regain for Attalus the title of emperor, in opposition to him, but soon afterwards died. Attalus was taken in 416 by the Roman general, and brought before Honorius, who cut off his right hand, and banished him to the island of Lipari, where he died in obscurity.

ATTAR, (Ferideddin,) a Persian poet, whose full name is Ferideddin Mohammed Ben Ibrahim Al-Attur Al-Nishaburi, was born in the district of Nishapur, in 1119, and took the last part of his appellation from his birth-place. His father was a dealer in spices and perfumes, in Arabic *attar*, and this trade he left, along with the distinctive appellation denoting his pursuit of it, to his son. This latter, it is said, was sitting at the door of his shop, in the midst of his servants, when a dervish came by, and asked how he would make the journey from this world to that of eternity while encumbered by all those bales of merchandise. The words struck the enthusiastic mind of the young trader, and leaving the world and its cares, he devoted himself to a life of seclusion and meditation on divine things. He retired into the monastery of Shaikh Rokneddin Akaf, one of the most celebrated leaders of the sect of Sufis of his time, and wore the habit which had belonged to the celebrated saint and martyr Mejdeditin Bagdadi, who had been slain by Sultan Mohammed, of Khuareom, in a fit of drunkenness. He afterwards performed the pilgrimage to Mecca, an active duty, which is considered binding even by the contemplative sect to which he had attached himself, and made the

acquaintance of many celebrated holy men. The greater part of a long life (extending according to his Persian biographer to 114 years) was spent in the composition of an immense number of poetical works of various lengths; and in the collection of materials for a history of the Mohammedan saints,—a work which is still extant, under the title of *Tezkiret-ol-Eoliya*, and is one of the most valuable biographies of its kind. When the troops of Jenghiz Khan invaded Persia, the aged poet fell into the hands of one of the Tartar soldiers, and as he was about to slay him, one of his companions offered a thousand pieces of silver for his life. "Sell me not for such a sum," said the poet, "for thou wilt find those who will buy me more dearly." A while after, another offered for him a sack of straw, and Attar bade his conqueror dispose of him at this price, for it was all he was worth. Upon this, the disappointed barbarian slew his captive.

Of the poetical works of Attar, the most esteemed in the East, and the best known in Europe, are—1. The *Pend Nameh*, or Book of Counsels, which has been printed both in England and France. (*Pendeh-i-Attar. The Counsels of Attar*, edited by the Rev. J. H. Hindley, 12mo, London, 1809; edited by the Baron Silvestre de Sacy, 8vo, Paris, 1819.) 2. *Mantek At-tair*, the Eloquence of the Birds; an elegant allegory, in which, under the fable of an assembly of the birds to choose a king, and their journey to the court of the Simong (or Phoenix) are represented the strivings of a contemplative life, and the attempts of those devoted to it to reach the highest good, a total absorption of the soul in the contemplation of the Deity. An analysis of this work and copious extracts are given by v. Hamner. (*Geschichte der Schönen Redekünste Persiens*, pp. 141—154.) 3. *Jewahir ez-zat*, the Essence of Substance, a mystical poem on the Sufi doctrines, much less happy than the foregoing; and the reading of which, the German critic already referred to characterises as the severest trial that can assail the patience of a reader determined upon a thorough perusal of the Persian poets. This work has, however, the merit of having suggested the *Mesnari* of Jelaledin Rumi, a beautiful string of poetical apophoregms, held together by little but the general purpose of the work, and in which the scholar has very far outstripped his master. The titles of the other works of this poet may be found

in v. Hammer's work, p. 140. There is a copy of the whole in the Royal Library at Paris.

**ATTARDI**, (Bonaventure,) an Italian monk, was born in Sicily, and was professor of church history in the University of Catania. He had a controversy with Ignatius Giorgi, as to the island on which St. Paul was shipwrecked; and published a treatise on the subject, which appeared in 1738. The time of his death is not known. (Biog. Univ.)

**ATTAVANTE FIORENTINO**, a very excellent Italian miniature painter of the fifteenth century, of whose personal history scarcely anything is known, and of whose works only one miniature, now in the church of S. Giovanni e Paolo at Venice, is at present known to exist. This miniature has excited the admiration of Vasari. Attavante flourished about A.D. 1450, and appears to have been the friend of Gherardo Fiorentino, in conjunction with whom and other artists, he executed the illuminations in several books for Mathias Corvinus, king of Hungary. Corvinus dying, these books were bought by the magnificent Lorenzo de Medici, and placed among those which afterwards formed part of the library of the duke Cosmo. (Vasari, p. 316.)

**ATTAVANTI**, (Paolo,) was born in Florence in 1419. He was generally known in Italy by the name of Brother Paul of Florence. He entered early in life into the religious order of the Servites, or Servants of the Virgin. Marsilius Ficinus, who once heard him preach, compared his eloquence to the music of Orpheus. He was intimate with the learned men of his time, and was often present at the Platonic academy, which met at the palace of Lorenzo de Medici. He was the author of some works on religious subjects. He died in 1499, at Florence. (Biog. Univ. Mazzuchelli.)

**ATTEIUS CAPITUS**, a Roman lawyer, in the reign of Augustus. He is said, by Tacitus, to have been one of the ablest lawyers of his time. He obtained high employments under Tiberius. He left some works on the Roman law, which have been cited with approbation by Aulus Gellius, Macrobius, &c. They were, 1. *Commentaria ad XII. Tabulas*. 2. *De Jure Sacrificiorum*. 3. *Conjectaneorum lib. cclx. de Pontificio Jure*. 4. *De Senatorio Officio*. He died about A.D. 23. (Biog. Univ.)

**ATTENA**, (Ulrich,) a nobleman of East Friesland, and a courageous sup-

porter of the Reformation. His complete name was Ulrich Von Dornum, zu Esens, Wittmund und Oldersum Junker. He was born most probably at Esens, about the year 1470. Soon after his marriage, he had some quarrels with his half-brother, Hero Omken, on which account he also embroiled himself with count Edzard I., of East Friesland, and took, in the year 1499, the command of the troops of Gröningen against the duke Albrecht of Saxony, an ally of count Edzard. Subsequently he became the chief of the Schwartz Garde, one of the mercenary troops of those times. Reconciled afterwards with count Edzard, he became, during the absence of the latter, his lieutenant, and commander-in-chief of East Friesland. When Luther's doctrines were first introduced into that country, Edzard at least did not oppose them. Henry Brun, hitherto a catholic priest, was the first in Aurich, and Henry Arnaldi von Zütphen the second, who in the Oldersum church preached the new doctrines. Attena not only supported, but very soon accepted them, and he encouraged and presided at a religious colloquy, between the reformed and old clergy in East Friesland. This colloquy turned upon the justification by faith, and such other tenets. But when Laurentius in Gröningen boasted of having obtained the victory, Attena published, under the superintendence of Luther himself, a report of the colloquy in low German, the title of which most rare tract is, *Disputation to Oldersum in de Graveschup* to etc. Wittenberg, 1526, 4to, which is the first coeval printed monument of the reformation in East Friesland. Well written, and proceeding from a man of reputation, it greatly assisted the spreading of the new creed. When, some time afterwards, the opinions of Zwingly had reached Friesland, Ulrich Attena seemed, with many others, to have yielded to them; at least Carlstadt preached in 1528 in Oldersum. Ulrich died at the latter place on the 12th March, 1536. (Benninga Ostfriesische Chronik, Emden, 1723. Wiarda Ostf. Gesch. Voll II. Ersch und Gräber, Ency.)

**ATTENDOLO**, (Dario,) an Italian lawyer, flourished about 1560. He was for some time in the army of Charles V. He wrote, *Il Duello*, a treatise on Duelling, and the laws and ceremonies to be observed in it; a *Discourse on Honour*; and poems that have been inserted in different collections. (Biog. Univ.)

**ATTENDOLO**, (Giovanni Baptista,) a secular priest, born at Capua, was distinguished both for his extensive knowledge of languages, and for his poetry. In the dispute between the Academy de la Crusca, and Camille Pelegrino, on the subject of Tasso's *Jerusalem Delivered*, he took the part of Tasso. He was killed, by an accident, between 1592 and 1593. He is the author of criticisms and poetry, and some complimentary orations. (Biog. Univ.)

**ATTERBURY**, (Lewis, 1631—1693.) He was entered at Christ church in 1647. He was one of those that submitted to the authority of the visitant appointed by the parliament. In 1653 he became rector of Great Rissington, in Gloucestershire; and in 1657, rector of Milton, or Middleton Keynes, in Bucks, which, by a ready compliance with the ruling powers for the time being, he kept both in the commonwealth and in the reign of Charles II. He published three occasional sermons. He is, however, better known as being the father of the famous bishop Atterbury. (Biog. Brit.)

**ATTERBURY**, (Lewis, 1656—1731,) eldest son of the preceding, was entered at Christ church, Oxford, in 1674. In 1720, on the report of the vacancy of the archdeaconry of Rochester, which was in the gift of his younger brother, the bishop, he applied for it to him, but was disappointed. He published some sermons, and some translations from the French. (Biog. Brit.)

**ATTERBURY**, (Francis,) was born March 6, 1662-3, at Milton Keynes, near Newport-Pagnell, Bucks, of the parish of which his father was rector. He was admitted, in 1676, a king's scholar at Westminster, under Dr. Busby; and from thence, in 1680, he was elected a student of Christ church, Oxford. He took his degree of B. A. in 1684, and that of M. A. in 1687. He soon distinguished himself in the university by his talents, first applying himself to Latin verses. In 1682 he published a Latin version of Dryden's *Absalom and Achitophel*, and in 1684 edited the Latin poems of some Italian writers. In 1687 he first engaged in prose: he published, then, an answer to a work entitled *Some Considerations on the Spirit of Martin Luther*, and the *Original of the Reformation*, which had been written by Walker, the popish master of University college, though published in the name of Abraham Woodhead, an author of some note. This answer was written with much spirit and ability,

and attracted the notice and approbation of Burnet.

There were then at Oxford several men of considerable intellectual attainments, with whom he was on terms of affectionate intimacy. He filled, too, some of the offices of his college; but books, friends, duties, literature,—all failed to satisfy his restless mind, panting for higher things. In the *Epistolatory Correspondence* are published two letters, one from Atterbury to his father, and the other from his father in reply, which throw much light on his character. In the first, dated Oxford, 24th Oct. 1690, he says:—

"I am perfectly wearied with this nauseous circle of small affairs, that can now neither divert nor instruct me. I was made, I am sure, for another scene, and another sort of conversation, though it has been my hard lot to be pinned down to this. I have thought, and thought again, Sir, and for some years now, and I have never been able to think otherwise, than that I am losing time every minute I stay here. The only benefit I ever proposed to myself by the place is studying, and that I am not able to compass. Mr. Boyle takes up half my time, and I grudge it him not, for he is a fine gentleman, and, while I am with him, I will do what I can to make him a man. College and university business take up a great deal more, and I am forced to be useful to the dean in a thousand particulars, so that I have very little time."

In reply, his father censures him strongly for his restless temper, and then turns to worldly speculations, and plans how "*Madam Bray*," who had the patronage of the living of Great Rissington, might be prevailed upon to give the next turn to Francis, after his own death, and then proceeds—"For matching, there is no way for preferment like marrying into some family of interest, either bishop or archbishop's, or some courtier's, which may be done, with accomplishments and a portion too; but I may write what I will, you consider little, and disquiet yourself much."

Atterbury soon after married Miss Osborn, a niece of the duke of Leeds. The beauty of this lady is unquestioned, but whether she had any fortune is not so clear; we are therefore left in uncertainty how far his father's advice was fully followed. He left the university in 1691, and in the same year was ordained, and elected to the lectureship of St.

Bride's church in London, to which, in 1693, was added the preachingship at Bridewell chapel. Atterbury was soon distinguished as a preacher. His fine person, his delivery, at once graceful and powerful, his style, simple, clear, and elegant, attracted the admiration of all who heard him. The earliest of his sermons was printed in 1692, and another in 1694; they both gave rise to controversies, which, wherever the right lay, probably increased his celebrity, and spread his name far and wide. He was about this time appointed one of the chaplains of William and Mary.

The next event in Atterbury's life was the part he took in the famous Bentley and Boyle controversy. He had a large share in the authorship of the Answer to Bentley's Dissertation on Phalaris. Atterbury now turned from literature to, what he was much more at home in, politics and the business of life. For the next ten years and upwards he devoted himself to the convocation question. In the third volume of Hallam's Constitutional History will be found a short but excellent account of convocations. It appears that the convocation of Canterbury consisted of two houses; the upper composed of the bishops of the province, the lower of deans, archdeacons, and proxies, from each chapter and each diocese. The business of the convocation had formerly been to make new canons, and to grant subsidies. By successive acts of parliament the power of making canons had been long taken away, and so far back as 1664 the practice of granting subsidies had been discontinued. From that time, then, nothing was left for the convocation to do, and the usual course had been for the convocation to meet, and after a few formalities, to be adjourned or prorogued. There had been an attempt at the revolution to rouse it from this inert state, but it had been unsuccessful. This was the state of things in 1700. The matter was then taken up by a tory party, the most active member of which was Atterbury. The great object was to make the convocation an efficient body, to give it a share of the government of the country, and to cause it to be collateral to parliament, and independent of it. As most, however, of the bishops passed for whigs, while the inferior clergy were in general tories; another part of the plan was to obtain for the lower house a right of separate session from the upper, to assimilate it to the House of Commons, and

maintain its coordinate power and equality in synodical dignity to the upper house. We may, perhaps, attribute to Atterbury private motives of ambition. By raising the power, and extending the privileges of the convocation, he may have hoped to increase his own importance; by organizing the clergy as a body, by directing the movements of the whole, and by sending each individual back to his own district impressed with his views, he may have looked to making himself of great weight with, and indeed necessary to, the great tory party. For the part he had to play he was eminently fitted. He took almost entirely upon himself the controversial part. His most celebrated work is entitled, the Rights, Powers, and Privileges of an English Convocation Stated and Vindicated, and was a reply to a work of Dr. Wake, afterwards archbishop of Canterbury, published in 1700. This obtained a vote of thanks from the convocation, and a recommendation from them to the university of Oxford to pay some mark of distinction to so eminent a man, which they performed by making him a D.D. without payment of the usual fees. The list of works that appeared on both sides of this controversy, far too long to be inserted here, will be found in the *Biographia Britannica*. The ingenuity and ability with which Atterbury conducted this department has been acknowledged even by his enemies, Hoadley and Burnet. In the conduct of the business of the convocation, he was equally distinguished. His great eloquence, his great resources, and his indefatigable activity, soon marked him out as, by far, the most important person in the scheme, and indeed as the moving power of the whole. For a time he was successful. Addresses were made by, and presented to, the lower house, business was transacted there, questions were submitted to it, and discussions and debates ensued on them; it began to act with uniformity, and it was popular in the country. It appeared to retain surely all the ground it had obtained, and to be in a fair way of making further advances. In 1710 Atterbury was elected prolocutor, and the chief management of affairs was formally committed to him—the real management he had long had. It fell, however, as it had risen. The removal of Atterbury to a see, and the death of the queen, were great blows to it. It met, for the last time, in 1717, for the transaction of business, and has never sat again as a deliberating and debating body. Atterbury

was also active in the Sacheverel business, and composed in great part the speech made by Sacheverel at his trial, which attracted much notice.

The ecclesiastical appointments that Atterbury received may be here mentioned. He was made preacher to the Rolls chapel in 1698; chaplain to the queen in 1702; dean of Carlisle in 1704; canon of Exeter cathedral in 1704; dean of Christ church in 1711; bishop of Rochester in 1713, with the deanery of Westminster in *commendam*. He is said to have given great dissatisfaction to his old college in the character of dean. The bustling, active, domineering spirit, which were of so much importance in the busy convocation, was ill-suited to the repose of Christ church, and formed an unpleasing contrast to the placidity and quiet of the late dean Aldrich. Smalridge, his earliest friend and coadjutor, who succeeded him in this and another of his preferments, is said to have complained of his hard fate in being forced to carry water after him to extinguish the flames which Atterbury's litigiousness had every where kindled. Here too we may put together the controversies he engaged in. The sermons on the power of charity to cover sins; on the sinner being incapable of true wisdom; that preached at the funeral of Mr. Bennet; and the *Concio ad Clerum*, were all subjects of controversy, and gave birth to abundance of pamphlets, in which Hoadley principally figures. In 1711 he published a Representation of the Present State of Religion, with reference to Mr. Whiston's doctrines. There had been much talk among the ministers of proclaiming the pretender on the death of queen Anne. That event, however, took them by surprise, and before any plan had been matured, Atterbury is said (but the authority is not conclusive) to have offered to proclaim the pretender, in his lawn sleeves, at Charing-cross, and to have exclaimed, while Bolingbroke and Ormond were protesting, "Never was better cause lost for want of spirit."

As might have been expected, George I. looked upon Atterbury with great distrust. In 1715, the year of the rebellion, it was thought useful and judicious that there should be published a declaration from the archbishop of Canterbury, and the bishops in and near London, testifying their abhorrence of the rebellion, and exhorting the people to stand by the king. This Atterbury and Smalridge, on some frivolous pretence, refused to sign. He

uniformly, for many years after, employed his great eloquence in the House of Lords in opposing the measures of government, and drew up, with his own hands, the most violent protests against them. These rendered him an object of alarm and hatred to the whigs. It has been confidently stated, that, shortly before his prosecution, Sir Robert Walpole visited him, and offered him the bishopric of Winchester for himself, and the valuable office of a tellership of the Exchequer for his son-in-law, Morice, if he would simply discontinue his attendance in the House of Lords.

On the 24th of August, 1722, Atterbury was seized at his house at Westminster, was carried before the council, and afterwards committed to the Tower on the charge of high treason. It appeared that there was a plot, which contained the usual elements of the plots of those times, a foreign force to be landed, the Tower, the Bank, and the Exchequer to be seized, and the pretender to be proclaimed. The inferior agents were all known, seized, and dealt with as having been concerned in it. There was then a vast system of espionage, and scarcely a movement could be made on the part of the jacobites, that did not come to the notice of Sir Robert Walpole. These plots were generally conceived and conducted by inferior agents, while the great leaders kept out of the details, which made it a matter of great difficulty to implicate the leaders of the party. Lord Orrery and Lord North were seized, but were not detained, as the evidence appeared insufficient; and had Atterbury been a less important character, he might probably have escaped too. The evidence against him, which distinguished his case from that of the others, was this:—It was clear that a treasonable correspondence had taken place between the rebels and persons, or a person, assuming the names of Jones and Illington. Besides general suspicion, there was one trivial circumstance that tended to fix this correspondence upon Atterbury. Mrs. Atterbury had received as a present from abroad, a dog of a peculiar breed, called Harlequin, and in the letters the circumstance of a present of a dog of that name was alluded to. On the 9th of October, 1723, a bill, having for its object the deposition and banishment of the bishop, was brought into the House of Commons, and was easily passed, as he declined offering any opposition to it there. In May, in the

following year, his trial took place in the House of Lords. In the course of it, Pope gave some evidence, which he represented himself to have done in an exceedingly confused and blundering manner. Sir Robert Walpole had to give some evidence, and was obliged to submit to a cross-examination by the bishop, who exerted all his abilities to perplex him. "A greater trial of skill," as was remarked, "scarce ever happened; the one fighting for reputation, the other for acquittal." The bishop made a speech at once powerful, eloquent, and touching. The house divided—there were 43 against, and 83 for, the bill; and on the 27th of May the royal assent was given.

It was long a matter of controversy whether the bishop was guilty or not of the crime laid to his charge. Under all the circumstances, and with all the light that the lately published papers have given, the general opinion appears to be that the evidence was clearly insufficient in a legal point of view to convict him; that he was implicated in the plot, but that how far, and to what extent, he was implicated, is still a matter of doubt.

The behaviour of the ministry to him at the Tower has been a matter of some question. By the one side he is represented as having met with the most harsh and cruel treatment; by the other, to have received no worse than falls generally to the share of prisoners of state. Sir Robert Walpole was a merciful and a lenient man, and one would not willingly believe that any wantonly cruel and harsh treatment would have been used with his sanction. The country was in a feverish and dangerous state, and it was undoubtedly no more than proper policy to guard him closely. His imprisonment, however, excited no troubles or riots; he was quietly put on board a man-of-war, and landed on the coast of France. Bolingbroke, who had just before obtained a pardon, was at Calais, on his return to England, on the very day that Atterbury arrived there, which gave rise to his expression,—"Oh, then I am exchanged." He took up his abode at first in Brussels, but in a short time went to reside at Paris, and continued there until 1728, when he left that place for Montpellier. It was asserted, by his friends, that he lived in a quiet and retired manner at Paris, and only left it to avoid the importunities of the jacobites to join them. This, however, has been shown by papers since made public to be entirely false. His proceedings at Paris

have been pretty clearly ascertained by the correspondence with the rebels in Scotland, published by Sir David Dalrymple, by the repeated accounts transmitted to England by Horace Walpole, then ambassador at Paris, by the information of spies, by the letters of his son-in-law Morice, and by the Stuart papers lately presented to this country, some extracts from which are to be found in Lord Mahon's History. It appears that he entered fully and heartily into the pretender's cause; that he was for some time his most active and efficient minister; and that he engaged in all the petty intrigues of his shadow of a court. The pretender, however, knew not how to keep able men when he got them. Atterbury met with such disgusts and ill-treatment in that miserable service that he was obliged to leave it. In 1728 he retired to Montpellier. The following year, 1729, was marked by a very affecting domestic incident. His favourite daughter was Mrs. Morice, and this lady had for some time been in a decline. It was the anxious wish both of parent and daughter to see each other once more on this side the grave. The voyage was made, and Mrs. Morice arrived in France; but for only twenty-four hours was it allowed them to meet and converse, for at the end of that time she expired. The pretender recalled Atterbury to Paris in 1730; he there found that in the existing state of circumstances he could be of little or no use to the cause. On the 15th of February, 1731-2, Atterbury died at Paris, in the seventieth year of his age. His body was brought over to England, and interred in Westminster Abbey, but no monument has been erected to his memory.

It would be a difficult matter to draw the character of Atterbury. There is much to praise, much to admire, much to condemn, and yet much to excuse. In his character, as in all mixed characters, to separate the good from the evil, and in the evil to distinguish that which deserves unmixed condemnation, from that which admits of palliation, must necessarily be a work of great labour and delicacy. This, at least, may be said, that his affection and kindness in private life, his friendship with Swift, Pope, and other eminent literary men of his day, and his great abilities as a writer, have always presented him in a favourable light to the public; and the mention of his name suggests rather one of our most classical and elegant English authors, than an

intriguer and a conspirator. The lines of Pope have often been quoted;—

"How pleasing Atterbury's softer host,  
How shined his soul unconquered in the Tower."  
*Epilogue to the Sat. Dialogue II.*

There is a slight sketch of him in Swift's *Journal to Stella*. Scott's Swift, vol. ii. p. 142. The date is 1710. Swift supposes an imaginary dialogue between himself and Stella, and he is speaking of a dean whom Stella is to guess. "A little black man of pretty near fifty." "The same." "A good pleasant man." "Aye, the same." "Cunning enough." "Yes." "One that understands his own interest." "As well as any body." "A very good face, and abundance of wit... I mean Dr. Atterbury, dean of Carlisle."

There are extant of his works (besides those that have been mentioned before)—1. Four volumes of Sermons. 2. His Epistolary Correspondence, which was first published in 1798, and contained his letters, many of his tracts, and other pieces; and, 3. A Part of a Correspondence respecting the Times at which the Gospels were written.

After the death of Atterbury, the political part of his papers was deposited in the Scotch college at Paris. The family papers were delivered to Mr. Morice, and some of the more curious of these have been published in the *Epistolary Correspondence*.

The authorities on which the foregoing life is founded are,—Tattler, No. 66; *Edin. Rev.* No. 137; *Monk's Life of Bentley*; Hallam, *Constit. Hist.* vol. iii.; Swift's *Four Last Years of the Reign of Queen Anne*; Lord Mahon's *History of England from the Peace of Utrecht*, vol. ii.; Coxe's *Life of Sir Robert Walpole*; Roscoe's *Life of Pope*; Atterbury's *Epist. Corresp.*; *Biog. Brit.* and additions in last vol.; Burnet's *Own Times*; Bp. Nicolson's *Letters*; Hurd and Warburton's *Letters*, pp. 228, &c.; Swift, &c. Stackhouse's *Life of Atterbury* is very incorrect, and a most unsatisfactory performance.

**ATTERBURY**, a celebrated English glee composer, in the latter half of the last century. His most popular works were, *Come, let us all a Maying go*, a glee for four voices; *Joan said to John, catch for three voices*; *Take, oh take those lips away*, round, for three voices; and others. He died during the performance of one of his benefit concerts. (*Dict. of Mus.*)

**ATTICUS**, (T. Pomponius, 109—32

a. c.) but after his adoption by Q. Cæcilius, his uncle, Q. Cæcilius Q. F. Pomponianus Atticus, (Varro de R. R. ii. 2, and Cic. ad Attic. 3, 20.) He belongs to the Pomponian house, but is better known by the appellation he derived from the favourite residence of his early life. The Pomponii were, probably, of purely Italian origin. (See Varro de R. R. 2, 1, "Pomponii Vituli;") and since their incorporation at Rome, had always remained, in the class of the Equites. Pomponia, the sister of Atticus, was married to Quintus Cicero; his mother, who long survived her husband, died in her ninety-first year, a. c. 42. Atticus married, February, a. c. 56, Pilia, by whom he had Cæcilia, called playfully by Cicero, (ad Attic. vi. 5, 4; xi. 8, &c.) Attica and Atticula, afterwards the wife of M. Vipsanius Agrippa, (see AGRIPPA, and Sueton. de Illust. Gramm. 16. Q. Cæcilius Epirota.) His uncle, and adoptive father, Q. Cæcilius, a moneylender, of indifferent reputation and rugged temper, left him his whole property, although L. Lucullus, under whose patronage it had been acquired, had been always led to believe himself the heir of the elder Cæcilius. (comp. Cic. ad Attic. 1, 1, 3, with Val. Max. vii. c. 5.) The father of Atticus, during a short life, diligently superintended his son's education, and, together with a moderate fortune, and the love of literary pursuits, transmitted to him an easy and philosophic temper. The handsome person and graceful elocution of the young Pomponius, joined to an apt and vigorous understanding, gained more applause than was agreeable to his patrician schoolfellows. Atticus was connected by marriage with the tribune P. Sulpicius, put to death by Sylla, a. c. 88; and to avoid the inconveniences, if not the dangers of this relationship, he removed in his twenty-first year from Rome to Athens, at which city, or upon his estates near Butrinto, Buthrotum, in Epirus, (Servius ad Æn. iii. 293,) he remained, without returning to Italy, until (probably) January, a. c. 64. So much of his patrimony as was movable, he transferred to Athens, and became, in a manner, patron of the city. The public debts, greatly increased by the exactions of the long foreign and civil wars, he relieved by loans; and, while he refused interest, he punctually exacted repayment, that the Athenians might not become habituated to dependence. In all questions between Athens



and the provincial government of Achaia, he was the advocate of the city; his donations of corn were a seasonable gift to a numerous and unemployed population; and if he refused the franchise, it was because the acceptance of it would have deprived him of his superior privileges as a Roman citizen. A statue, which during his residence among them he had declined, was erected by the grateful people upon his departure, in the most sacred region of the city, (see Lipsius Elect. i. 14.) The friend of the poorest, and the companion of the most illustrious citizens, Atticus was followed by the tears and regret of every Athenian.

Atticus early formed, and, through a long life, steadily adhered to a strict neutrality in his political conduct; and, perhaps, in times when a revolution was inevitable, and the objects of every party were corrupt and selfish, his equanimity was as useful to the state, as active and decided participation. The selfishness of his system was in some degree atoned for by his humanity and zeal in the service of his numerous friends. His precision, dexterity, and good faith in the management of business, supplied the want of political occupation; and his influence or discretion were perpetually employed in the solicitation of favours for others, or in the arbitration of claims, and the settlement of quarrels. He did not forget his school friendship with the younger Marius; but supplied him with money when driven into exile, and declared a public enemy. And when Sylla, on his return from Asia, B. C. 84, visited Athens, Atticus was his constant companion; but when solicited to accompany him to Rome, his characteristic reply was, "I left Italy that I might not follow the Marians against you; do not ask me now to follow you against them." Atticus exerted his interest for Cicero on all occasions; but took no part in the many feuds created by the unguarded wit, or the political invectives, of the great orator. In the Cæsarean war, Atticus assisted with his purse such of his friends as wished to accompany Cn. Pompey, but remained himself quietly at Rome; and this was so agreeable to Cæsar, that he exempted Atticus from the loans he required from other wealthy citizens, and gave up to him his brother-in-law and nephew, Quintus Cicero, who had fought on Pompey's side at Pharsalia. After the idea of March, Atticus was the intimate adviser of M. Brutus; yet, when it

was proposed to him by C. Flavius, to join in a subscription for the conspirators, he declined, saying, "that, as his personal friend, Brutus was welcome to his purse, but not as a party leader." After his retreat from Mutina, when Antony, to all appearance, was utterly ruined, Atticus proved himself the steady friend of Fulvia and her children; and, in their behalf, even risked his own popularity with the senate. And when, in requital, the triumvir exempted from proscription his friend Gellius Canus and himself, he protected upon his estates in Epirus many others of the proscribed. Aulus Torquatus, and other exiles, he provided for in their concealment in Samothrace. Servilia, the mother of M. Brutus, he always treated with distinction; and L. Saufeius, the companion of his studies for many years, was informed by the same messenger, that he had forfeited and had recovered his estates. With Octavianus Cæsar, he had an almost daily correspondence on various subjects of criticism, antiquities, poetry, and news. The marriage of his daughter with Agrippa, ultimately allied the family of Atticus to the imperial house; nor did his intimacy cease with M. Antony, because it was shared with his rivals. With the same prudence that led him to avoid public magistracies, he declined lieutenantancies and legations, bails and sureties, and political prosecutions, either as principal or subscriptor; and hence he escaped impeachments and vexatious pleas. His estates passed undiminished through the civil wars, and were increased by frequent legacies, to which his exertions in the service of his friends entitled him. He combined dignity with economy in the management of his wealth. The insane passion of his contemporaries for the acquisition of landed property (*latifundia*), for building, and for gorgeous furniture, with the grosser luxuries of the table, was unknown to Atticus. The house on the Quirinal, *Domus Tamphilana*, of his uncle Cæcilius, more remarkable for its plantations than its architecture, with its old and simple furniture, contented him. His establishment of slaves was indeed numerous, but it formed a considerable part of his income. He carefully superintended their education; and the salaries of their different employments, as readers, transcribers, accountants, physicians, and artificers, repaid him. His table and habits of life were refined and frugal; nor did the increase of his fortune bring



with it less regular appetites, or more ostentation. His literary pursuits were various; he was a poet, a genealogist, and an antiquary. His *Annales*, a chronological summary of the actions, the laws, and the magistrates of the Romans, (*Cic. Brut.* 19, 74, &c. *Orat.* 34, 126,) was long celebrated; and he collected similar records of the Junian, the Marcellan, the Fabian, the Æmilian, and other illustrious families of Rome. A Chronicle, in verse,\* of his composition, was so arranged, that the lines commemorating the lives of distinguished individuals, were inscribed beneath their statues or pictures, in the halls or galleries of their descendants. He also drew up, in Greek, an account of Cicero's consulship. It is almost needless to add, that he was the friend of men of all parties and characters, of Hortensius and Cicero, of Antony and Octavianus, of Cæsar and Cato; his strict veracity, ensuring that confidence which, in revolutionary times, is most difficult to inspire. With his accustomed caution, after the murder of his friend, he obtained from Tiro, Cicero's freedman, all the letters he had addressed to the orator; but his nature and character are sufficiently displayed in the correspondence that has been preserved. After seventy-seven years of almost uninterrupted health, a disorder, which was for some time mistaken for tenesmus, proved to be a rupture in the intestines. When the means resorted to for the cure proved ineffectual, Atticus summoned to his bedside his son-in-law Agrippa, and his friends Sextus Peducæus, and Cornelius Balbus. Having called them to witness that he had made all possible efforts for the recovery of his health, he declared his resolution no longer to feed the disease, but to abstain from sustenance, and depart tranquilly from life. Neither the tears nor entreaties of those around him had any effect upon his purpose, nor even the cessation of the disorder on the second day of abstinence. He expired on the fifth day after his interview with Agrippa, the 31st March, B. C. 32. He was buried beside the Appian road, at the fifth milestone, in the tomb of his uncle, Q. Cæcilius. Besides his large estates in Epirus, (see the *Emptio Epirotica*. *Ad Attic.* 1, 5, 7,) and his house at Rome, mention is made of a *Prædium Lucretinum*, *Ad Attic.* 7, 11, 1, and of farms near Ardea and Nomentum. The *Life of Atticus*, by Cornelius Nepos, formed, probably, a portion of that his-

torian's lost work *De Historicis*, (see *Corn. Nep. Dio.* iii. § 2.) Although a panegyric, the character of Atticus by Nepos is confirmed both by the immediate and the indirect testimonies in the letters of Cicero. Yet there is truth, as well as rhetoric, in the remark of Seneca, "that it was neither his son-in-law Agrippa, nor Tiberius, nor Drusus Cæsar, the husband, and the son of his daughter's child, but the Epistles of Cicero, that have preserved the name of Pomponius Atticus from oblivion." (*Senec. Ep.* xxi.)

ATTICUS, (Julius,) father of Herodes Atticus, (see *HERODES*), was reduced to extreme poverty by the condemnation of his father Hipparchus for high treason. The accidental discovery of an immense treasure in a house that belonged to him, near the theatre, restored him to wealth and station; and he subsequently improved his fortune by a rich marriage. According to the rigour of the law, the emperor might have laid claim to the treasure, and Atticus, in whom the memory of Domitian's reign was recent, prevented the officiousness of informers by a voluntary confession. But Nerva was emperor, and refused to accept any part of the deposit, bidding Atticus use, without scruple, the present of fortune. Atticus was still distrustful, and again wrote to the emperor, that "the treasure was too considerable for a subject, and that he knew not how to use it." "*Abuse it, then*," was the good-humoured reply, "for it is all your own." Atticus made a liberal use of the imperial permission, and in his tastes and donations was only less magnificent than his son Herodes. When the latter, in his office of præfect of the free cities of Asia, had persuaded Adrian to erect an aqueduct for the town of Troas, and the work, when completed, amounted to more than double the estimate; Atticus, the father, silenced the murmurs of the officers of the revenue, and the remonstrances of the emperor, by taking upon himself the whole additional expense. Atticus frequently sacrificed a hecatomb to Athene, and entertained all the free citizens of Athens, at the Dionysiac, and other solemn festivals. In his will he bequeathed to each citizen the annuity of a mina, (*3l. 4s. 7d.*) After his restoration to opulence, it was discovered that Julius Atticus was lineally descended from Miltiades, Cæcrops, and Zeus. From an anecdote preserved by Philostratus, (*De Vitis Sophistar.* lib. i. xxi.) Atticus would seem to have been of a rather intolerant temper, since on

the arrival of the sophist Scopelianus at Athens, whom he engaged as tutor to his son Herodes, he overthrew all the statues of the ancient rhetoricians in his house and gardens, saying, "that they had done his son nothing but harm," because their precepts had not taught him to discourse extemporarily; and he afterwards recompensed an oration, pronounced in praise of himself, jointly by the young Herodes and his tutor, with a present of fifteen talents to Scopelianus, and of fifty to his son. (See Philostrate in Vit. Sophistar. lib. i. xxi. 7. and lib. ii. i. c. 1—4.)

ATTICUS, a Platonic philosopher in the second century, who lived under the reign of the emperor Marcus Aurelius. He opposed some of the opinions of Aristotle. (Biog. Univ.)

ATTICUS, patriarch of Constantinople in the fifth century. In the year 406 he was appointed to succeed St. Chrysostom, on his deprivation, in the see of Constantinople; but the appointment was rendered almost invalid by the settled hostility of both laity and clergy, who were much attached to their former pastor. He composed a treatise, *De Fide et Virginitate*, for the daughters of the emperor Arcadius.

ATTILA, son of Mundzuk, followed his uncle Rua, or Rugilas, in the government of the Hunnish hordes, who had been settled for nearly sixty years in the countries north of the Euxine, and who had just received the territory of Pannonia by the favour of the imperial general Ætius. Attila had a brother Bleda, who was associated with him in the government, and whose name appears as a party to the treaty concluded, in the year of their accession, with the Byzantine court. But Attila could "bear no rival near the throne," and his brother was shortly removed by him from the empire and the world. About this time, a Hunnish herdsman saw that the foot of one of his heifers was bleeding from a wound, and searching for the cause, discovered a sword buried in the ground, and whose point projected upwards. This sword, which was put into the hands of Attila, was asserted to be that of the god of war,—a deity whom his nation worshipped under the figure of a naked sword,—and this incident was published as a certain indication of the will of heaven that Attila should rule alone. The limits of the kingdom thus acquired it is difficult to ascertain. He is spoken of by ancient writers as ruler of Germany: but whilst some of the moderns

(as Deguignes) maintain that his empire stretched into the heart of Asia, and that he made alliance with the emperor of China against their common enemies; others have denied that his kingdom extended beyond the eastern limits of Europe. The words used, however, must denote in any sense a vast extent of country. But it is not so much the square miles of barren and almost uninhabited country overrun by the Huns, or the rich tributes extorted by Attila from the degenerate Romans, that have marked him out in the world's history; an utter barbarian, compared with whom the Gothic tribes were highly civilized, and before whose savage impetuosity the Goths, the bravest of the brave, were forced to yield, he swept from east to west of Europe with a devastation so awful, that he earned from his astonished adversaries the appellation of "the scourge of God."

The most important points of Attila's history are his war with the Byzantine empire, and his expedition to the west of Europe. A peace had been concluded with the emperor Theodosius by Attila at the beginning of his reign, made up of the haughtiest exactions on the part of Attila, and the most abject submission on that of the emperor. But this was recklessly broken by the Hun, who, at the instigation of Genseric, king of the Vandals, fell upon the Illyrian provinces, destroyed more than seventy cities and forts, defeated the army of the empire in three battles, laid waste the country between the Black Sea and the Adriatic, and from the Danube to the boundaries of Greece, and reduced the greater part of the inhabitants to slavery. Peace was made on condition of an addition to the tribute of gold paid by the Romans, the cession of a tract of land south of the Danube, a ransom for the Roman captives, and the free dismissal of the Huns taken prisoners by the Romans. Theodosius, after weakly submitting to these and other indignities, attempted to poison his barbarian adversary; but the treachery, suggested by one of the imperial eunuchs, through the interpreter of the embassy to the Gothic ambassador of Attila, Edecon, was defeated by the repentance of the latter, and fresh humiliations were necessary on the part of Theodosius to avert the consequences of this attempted breach of the law of nations. Shortly after this attempt, Theodosius died, and the firmness of his successor Marcian, who refused to continue the

payment of the tribute, repelled the Hunnish armies from the frontiers of the eastern empire to those of the Visigoths in Gaul. The daughter of Theodoric, king of these latter, had been barbarously and ignominiously punished by her father-in-law Genseric, king of the Vandals, for an alleged attempt to poison him; and Genseric sought in the alliance of Attila protection against the powerful vengeance of Theodoric. One of the Frankish princes had also solicited the assistance of the Huns against his brother. A further pretext for war against the Romans themselves was found by Attila, in his alleged claim of the hand of Honoria, the sister of Valentinian III., emperor of the West, who had offered herself to him in marriage, to escape from the confinement of a cloister, to which she had been condemned for her incontinence. Under pretence, therefore, of claiming his self-offered bride, with such a dowry as barbarians in that age were wont to exact, and professing also to answer the calls which had been made upon him for assistance, Attila set out with a large army of Huns and tributaries, which was swelled by continual accessions as he proceeded westward towards the territories of the Visigoths. The decisive battle was fought at Châlons. The combined army of the Goths and Romans had been partially routed by Attila, and king Theodoric slain, when his son Torismund, who held a height commanding the field of battle, turned the fortune of the day, and routed the Hunnish army so completely, that the approach of night alone saved them from utter destruction. At least 160,000 of the Huns are said to have fallen in the battle; and Attila had already prepared a pile on which to escape captivity by self-slaughter, when the jealousy of Ætius, the Roman general, saved him; he persuaded Torismund, whose dangerous aggrandizement he feared, to return to the kingdom, which, by his father's death, devolved upon him. This was the last great attempt of Attila against the Roman empire. A threatened descent upon Rome during the next year was averted by the usual bribe of an increased tribute, and he promised shortly to return if Honoria, to whose hand he still laid claim, were not delivered to him. But this claim he was never to enforce. The bursting of a blood-vessel, on the night of his marriage with another wife, ended the life of the Hunnish monarch, and delivered Europe, and perhaps Asia, from terror. He was buried

by night, attended by his chief warriors; immense spoils were thrown into the grave, and the captives who had opened it, according to the barbarous Scythian custom, mentioned by the earliest historians, were massacred on the spot.

The moral picture of Attila may be gathered from the history of his life. The portrait of his person,—the large head, swarthy visage, scanty beard, deep-seated small eyes, and flat nose, is that of a genuine Tartar; and the accuracy of the description is one proof, amongst others, of the fidelity of the historian. (Ersch und Grüber.)

Attila, Atli, Etzel, plays also a prominent part in ancient German poetry. The Edda songs, in the shape in which we now possess them, belong to the eighth century; those of Atli are somewhat more recent; both, however, refer to, and are based upon, still more ancient songs. According to the opinion of P. C. Müller, king Atli and the river Rhine are not the Etzel and the Rhine of German traditions, but are to be referred to recollections of the *original* Asiatic abodes of the Scandinavians; an opinion, however, adopted but by very few. The Edda does not exhibit the relation between Etzel and Attila the king of the Huns, but this relation becomes more apparent in Hildebrand's song and in Eckehard. In the Niebelungen Noth, we find Bleda, the brother of Attila, as Bloedelin, and the Kenka apparently as Helche. If tradition transferred the external circumstances of Attila upon Etzel, still it left his character (mixed up as it is with the poetical composition and arrangement) untouched, and in the most striking agreement with history. Etzel exhibits a certain unchivalrous behaviour, compared with the Burgundian kings. Much in the Niebelungen corresponds with the historical data of Etzel's power and extent of conquest. He is called the "gröze voget," (1133, 2;) and further

"Von Roten zuo dem Rine, von der Elbe unz  
an daz mer,  
Sô ist künec deheiner sô gewaltic niht."  
1184, 2, 3.

There were in Attila's army minstrels, who sung the deeds of the famous chief; and it is stated, that in Bavaria there exist still songs on Attila, composed in an ancient dialect. Popular traditions report, that grass would not afterwards grow on any place trodden by the hoof of his horses. (Klemm's Attila nach des Geschichte, Sage und Legende. Leipzig, 1827. Grimm. &c.)

**ATTILIANUS**, a sculptor of the island of Aphrodisia, of doubtful date.

**ATTILUS**, the son of Holward Hotebrod, king of Sweden, succeeded his father on his marriage with the daughter of Helgo, king of Denmark, who had ravaged Sweden and slain Holward. He is celebrated for his avarice and immense treasures, which his queen, aided by Rolv, her son by a former marriage, contrived to steal from him, and to escape from his kingdom. (Saxo Grammaticus. Univ. Hist.)

**ATTINGHAUSEN**, (Werner Freyherr von,) one of the founders of Swiss liberty, a name made familiar to every one by the verses of Schiller. Albrecht, of Austria, excited by the states of Austria and Styria, sent a deputation to the Swiss Waldstette, "to submit, for the time to come, to his protectorship." They answered, that "they loved best the state in which their forefathers had lived." They sent Attinghausen to the royal court, who (as his ancestors had, and his heirs have been) was then landamman of the men of Uri, but without avail. (Joh. Müller Gesch. § i. ch. 18.) Soon afterwards the Austrian power in Switzerland was overthrown by the great league, which has been immortalized along with the name of William Tell.

Schiller represents Attinghausen, in his William Tell, as the pattern of an old patriarchal squire, devoted sincerely to his vassals, tenants, and servants. Thus we see him not only living for and amongst them, but his death-bed is surrounded by the sincere and unsophisticated farmer and peasant. In the very beginning of the play, Schiller makes him say to his rather aristocratical nephew :

"Allow, that according to the costume of ancient times,  
I share the morning draught with servants mine.  
Once I was with them both in forest and in field,  
And my banner was at their head in battle fierce."

(Müller, l. c. Tschudy. Schiller's Wilhelm Tell.)

**ATTIRET**. The name of two French artists.

1. *Le Frère Jean Denis*, (July 31, 1702—Dec. 8, 1768,) a Jesuit and painter to the French mission at Pekin, born at Dôle, in the province of Franche Comté, in France. He was taught the art of painting by his father, who was an artist, in which he made great progress, and was sent to Rome by the patronage and

assistance of the marquis de Brossia, in order to complete his studies. On his return, he painted at Lyons some pictures which gained him a high reputation. At thirty years of age he became one of the order of Jesuits, in the humble quality of a lay-brother. Some years afterwards the missionaries of Pekin requiring a French painter, he applied for the appointment, and proceeded to China about the end of 1737. Soon after his arrival at Pekin, he presented to the emperor, Kien-Long, a picture of the Adoration of the Magi, which was afterwards, with his other works, placed in his majesty's own private apartment, where no one is allowed to enter. The want of taste of the Chinese compelled Attiret to paint in their style, in which he executed flowers, and a variety of other objects. The emperor gained many important conquests from the years 1753 to 1760, which were celebrated by the artist in a great number of compositions. His majesty used almost daily to visit his study, to converse with, and see him paint. On the 29th of July, 1754, on entering the palace, according to custom, one of the great officers of the court informed Attiret that he had been created a mandarin; an honour which he declined, on account of his humble religious rank, though often pressed by the emperor himself upon him. He also refused the emoluments of the office, which were tendered to him, when he refused the rank itself. He painted in every variety of manner, both in oil and water-colours. One of his pictures, a beautiful work of the Guardian Angel, adorned the chapel of the Converts, in the church of the French mission at Pekin. The emperor publicly deplored his death, and contributed towards the expenses of his funeral, (Biog. Univ.)

2. *Claude François*, (Dec. 14, 1728—July 15, 1804,) nephew of the preceding, born also at Dôle. He learnt sculpture in the school of Pigal; and, after gaining one of the great annual prizes, he was sent to Rome to perfect himself in his art. On his return to Paris, he was received into the Academy of Painting and Sculpture, and composed several works, by which he acquired much reputation. He lived afterwards at Dijon, where he also exercised his chisel; and lastly, returned to his native town, the magistrates of which committed to him the execution of the statue of Louis XVI. the first that was erected to that prince. It was broken to pieces during

the first French revolution. Attiret also executed the ornaments of the fountain at Dôle. He died in the public hospital of that town. (Biog. Univ.)

**ATTO**, a French monk, made bishop of Vercelli, in Italy, before the year 945. During the period he presided over this see, he made himself known through a great part of Europe by his enlightened zeal for the spiritual and temporal welfare of his diocese and of the church. The date of his death is uncertain; but it was probably A. D. 960. Among his writings that still remain are a collection of letters, some sermons, and several treatises on ecclesiastical matters. Some of Atto's works were printed by D'Acheri, in the eighth volume of his *Spicilegium*. (Hist. Lit. de Fr. vi. 281.) In 1768, an edition of Atto's works, in 2 vols. folio, was published at Vercelli by the abbé Charles Buronzo del Signore. Another work by this bishop, entitled *Polipticum*, has been published by Angelo Maio.

*Atto*, a monk of Mont Cassin, in the latter half of the eleventh century, and chaplain of the empress Agnes. He gained much reputation by translations into the French language of the medical writings of Constantius Africanus. (Hist. Lit. de Fr. vii. 110.)

*Atto*, a French monk, who was made bishop of Troyes in 1122, and was first the friend of Abelard, and afterwards one of the prelates who condemned him at the council of Sens in 1140. In 1145, he retired from his bishopric, to live in quietness in the monastery of Cluny, where he died the same year. Two or three of his letters have been preserved. (Hist. Lit. de Fr. xii. 226.)

**ATTUMONELLI**, (Michel,) an eminent physician, was born in the kingdom of Naples, in 1753. He came to Paris in 1799, where he died in 1826. (Suppl. Biog. Univ.)

**ATTWOOD**, (George,) a mathematician of some eminence, was born in 1754, and died in 1807. He was educated at Westminster School, and completed his studies in Trinity college, Cambridge, of which he afterwards became tutor and fellow, having taken a distinguished degree in 1769. He was very celebrated as a lecturer on natural philosophy, both by the ease and readiness of his manner, and by the excellent illustrative apparatus which he employed. The machine, which bears his name, for experimentally showing the uniform action of the force of gravity at the surface of the earth, was a happy conception; and

though it must be admitted that the proof afforded by this instrument is not without a certain degree of inconclusiveness, it is the most elegant illustration that has ever been devised.

In 1784, Attwood published his celebrated treatise on rectilinear and rotatory motion, in one large 8vo volume. This work long maintained a high reputation; but, as is often the case where a work is for a while estimated above its merits, it afterwards sank into unmerited neglect. There is, unfortunately, nothing so evanescent as mathematical costume:—a change in taste, so far as regards notation and phraseology, often consigns works of the highest class to unmerited oblivion. In the university of Cambridge, the history of mathematics furnishes constant justification of this truth. Even the *Principia* of Newton is banished from Cambridge; and can we wonder that the able, though somewhat inelegant treatise of Attwood, should share its fate? In Attwood's book are many rich germs of thought, which would amply repay the reader even of the present day.

In the same year he published a syllabus of his course of lectures, intended merely to be used by his auditors, in the usual way of such tracts. It gives a glimpse of the state of science in the university at that time; and this is its chief interest beyond that for which it was intended.

Mr. Pitt was one of his most constant and attentive auditors for several terms, and the great statesman entertained a very high opinion of his talents and integrity. When Pitt became the head of the administration, he employed Attwood as his financial private secretary; and most of the details, if not the principles, of the various schemes for raising money for the public service, during the extraordinary exigencies of the period, were laid down by Attwood. Even before he entered upon this duty ostensibly, he had enjoyed a pension of 500*l.* a year, professedly as a reward for his scientific eminence: but there is reason to think that it was a remuneration for services of a financial kind, performed whilst he still held his post in the university, and before he was formally inducted into the post which he afterwards held.

Mr. Attwood, in the midst of his laborious occupation, did not neglect the studies to which he owed his then great celebrity. He published four papers in the *Philosophical Transactions*; viz. On the Mensuration of a certain Angle; on the Times of the Vibrations of Watch

Balances; on the Theory of Floating Bodies; and on the Stability of Ships. These are all somewhat tainted by the lecture style of composition; but they all manifest great ingenuity and resource, though they are all marked by a want of mathematical power to grapple with his problems in the best manner. At the same time we must not censure this: it was the general weakness of the scientific men of his time, at least in this country.

Mr. Attwood also wrote two tracts on Bridges, in 1801 and 1804, occasioned by the project then much discussed of rebuilding London Bridge. There seems much probability in Dr. Hutton's conjecture, that he had only then turned his attention to the subject, as many of the propositions which he produced as new, were well known to those who had given adequate attention to the subject. The subject itself might have been taken up by him in consequence of its having been referred to him by the minister, and subsequently followed up in consequence of its coalescing so nearly with those of his early predilections. Be this as it may, his two tracts on Bridges are the least valuable of all his writings.

Mr. Attwood was much respected in private life, for the amenity of his deportment towards his friends, and towards those with whom he came in contact: but the latter years of his life were spent in much suffering, from the infirmities brought on by intense application—by that worst of all complaints, the literary malady. His powers of application were very great, and his accuracy as a calculator never surpassed. This faculty, however, when strongly indulged, effectually precludes the cultivation of the inventive powers; and though it may render a man useful, it can never render him great, or, indeed, capable of entertaining very enlarged views, or making extraordinary discoveries in science. Attwood's first treatise was his best in every respect; and his falling off in science is attributable rather to the pursuits to which he was induced to give up his time and attention, than to any want of natural capacity to enter upon higher inquiries, or to enter upon them in an original manner.

ATTWOOD, (Thomas, 1765—Mar. 24, 1838,) an eminent English composer and musician, was the son of a coal-merchant. He received his early professional education as one of the children of the Chapel Royal, under Dr. Nares, and his successor Dr. Ayrton. Soon after

quitting the royal choir, and when about sixteen years of age, he performed on the harpsichord at Buckingham-house, when the Prince of Wales, (afterwards George the Fourth), was present; who, struck by the talent he exhibited, sent him to Italy to study. In 1783, he proceeded to Naples, where he remained two years, and received instructions from Filippo Cinque, and Gaetano Latilla; but he considered that the German school was in a higher state of perfection; wherefore he quitted Italy and proceeded to Vienna, where he soon became a pupil of Mozart, with whom he contracted a close degree of intimacy, and who is said to have considered that Attwood partook more of his style than any scholar he ever had. After two years' diligent study under this eminent master, Attwood returned to England in 1786, when his patron appointed him one of his chamber band, a situation which he soon relinquished. After the marriage of the duke of York, Attwood was selected as preceptor to the duchess, and afterwards filled the same situation to the princess of Wales. In 1795, on the death of Mr. Jones, the organist to St. Paul's cathedral, the dean and chapter elected him to the vacant office; and in the following year he succeeded Dr. Dupuis as composer to the Chapels Royal. For the coronation of George the Fourth, he produced officially the anthem, *The King shall rejoice*, a composition greatly admired, and which again introduced him to the personal notice of the king; who had, for some years, paid him little attention, arising from his position as preceptor to the princess of Wales. His majesty now, 1821, appointed him organist of the private chapel of the Pavilion at Brighton, but the expenses attending the duty exceeded the profits. On the accession of William the Fourth, he composed the anthem, *O Lord, grant the King a long life*, which was performed at the coronation in 1830. In 1837 he was, without any solicitation, chosen by the bishop of London, to succeed Mr. Stafford Smith, as organist to the Chapels Royal, the duties of which he performed but a few months. He was attacked, soon after Christmas, by a malady, for which he refused to have recourse to the general practice of medicine, until too late. He was buried nearly under the organ, in the vaults of St. Paul's cathedral, on the 31st of March, 1838. Early in life he devoted much of his time to the theatre, and

produced several operas, amongst which were, *The Prisoner*; *The Adopted Child*; *The Castle of Toronto*; and *The Smugglers*; besides many others, which, however, notwithstanding the excellence of the music, were unsuccessful. He likewise contributed the music to *Tobin's Honeymoon*, the *Curfew Glee*, in which, is one of the most generally and justly admired of his works. To this, Italian words, beginning *Qual silenzio*, were afterwards adapted. Of his many glees, In this *Fair Vale*; *The Harp's Wild Notes*; *In Peace Love tunes*; *Begin the Charm*; and, Oh, heavenly *Sympathy*! form part of the wealth of all musical societies. Of his canzonets, which are extremely numerous, *The Soldier's Dream*; *Sweet Charity*; *The Coronach*; and the *Convent Bells*; are of a high order of excellence. His two grand anthems before referred to, have been, by universal consent, admitted amongst the first-rate British compositions. Of his style, it has been justly said, "The invention and science to be found in these, are not less conspicuous in Mr. Attwood's other sacred compositions; in his services and anthems, written for the use of the royal chapel, wherein are united the gravity of our old unrivalled cathedral music, with the gracefulness of the modern school. Some few have thought them too secular in their style; but the same objection was once made to many admirable works of the kind, now consecrated by time and use, to the church music of Child, Greene, Nares, and Arnold." (*Dict. of Mus. Gent. Mag.*)

ATTY, (Sir Arthur,) secretary to the earl of Leicester, the favourite of queen Elizabeth, and then residing at Newington, in 1583, when he had a grant of coat armour from the College of Heralds. He studied in Merton college, Oxford, and took the degree of M.A. in 1564. He was public orator and principal of Alban hall. After the death of the earl of Leicester, he became secretary to the earl of Essex, in whose insurrection he was implicated, so that he was forced to withdraw himself. When king James had succeeded to the throne, he received the honour of knighthood; an honour which he did not long enjoy, dying in 1604. He was buried in the church of Harrow on the Hill. (*Ath. Oxon.*)

ATWELL, (George,) a Cambridge surveyor, contemporary with Newton, by whom he is mentioned with honour. He appears to have paid most attention to the study of geometry, but is prin-

cipally known by a very creditable treatise on practical surveying, published at Cambridge in 1662, under the title of *The Faithful Surveyor*.

ATWELL, (Hugh,) was a player of considerable eminence, contemporary with Shakespeare, though it does not appear that he performed in any of the productions of our great dramatist. In fact, as far as we can now learn, he never belonged to the company or companies by which Shakespeare's plays were represented. We find that a person of the name of George Atwell (or Attewell, as his name is spelt by Philip Henslowe, in his Diary) was a player in 1595, and there is reason to believe that he had then been for some years in the profession. Hugh Atwell was probably his son, and the earliest notice of him is as one of the performers in Ben Jonson's *Epicene* when it was brought out, in 1609, by the theatrical association called "The Children of the Queen's Revels." The author inserts the name of Hugh Atwell third in the list of "comedians," at the end of the edition of 1616; so that it is likely he supported a prominent character. He was not one of the actors in Ben Jonson's *Poetaster*, when it was originally performed in 1601, and we may infer that he had grown into reputation between 1601 and 1609. He died, as would seem, of consumption, on 25th September, 1621, when his fellow player, William Rowley (who was also a dramatic poet of some celebrity) published a "funeral elegy" upon him. Hence we learn that he was a man of small stature, that he had often played at court, that his tongue was like a "silver bell," and that he struggled against death for a period of six years. The original copy of this elegy is preserved in the library of the Society of Antiquaries, but it is reprinted at length in *Collier's Hist. of Dram. Poetry and the Stage*, i. 423.

ATZE, (Christian Gottlieb,) a protestant clergyman, who exerted himself for the improvement of the female sex. He died in 1826, as rector of Friedland. His works are—*Short Logic for Females*, Berlin, 1777; *Natural History for Females*; and some parts of *Steinberg's Lesebuch für Frauenzimmer*, are also by him.

AUBAIS, (Charles de Baschi, marquis d', 1686—1777.) He published, together with Ménard, *Pièces Fugitives pour l'Histoire de France*, Paris, 1759, 3 vols, 4to; a collection of many rare and curious pieces—genealogies, old accounts

of travels, descriptions of battles, &c. He also published a *Géographie Historique*, 8vo, 1761. (Biog. Univ.)

AUBAN, (Marquis de St.) died in 1783, lieutenant-general of the French armies. He wrote some works on the old system of the French artillery. He had seen much service, having been present at thirty-eight sieges and battles. (Biog. Univ.)

AUBENTON. See DAUBENTON.

AUBER, a French writer, born at Rouen about the middle of the last century, and died in 1803. He lived at Rouen, was member of the Academy of Sciences there, and by his literary labours, and acquaintance with agricultural matters, was both an ornament and a benefactor to that city. (Biog. Univ. Suppl.)

AUBERNON, (Philippe, 1757—1832.) He rendered great services to the French army, from 1792 until 1815, in the character of commissary. (Biog. Univ.)

AUBERT, the name of two famous bishops in the earlier ages of French history. The first was bishop of the united sees of Cambrai and Arras, in 633. After having been the friend of Dagobert, and having founded several abbeys, he died Nov. 16, 668. (Mabil. Act. Benedict. Biog. Univ.) The second bishop of this name was St. Aubert of Avranches, at the beginning of the eighth century. He died about A. D. 725. His name is chiefly known by its connexion with the foundation of the famous abbey of Mont St. Michel, where his body was deposited, and, after having been forgotten during more than three centuries, was discovered by a pretended revelation from heaven. The anniversary of this discovery is fixed in the Romish Calendar on the 26th of June. (Biog. Univ. Desroches, Hist. du Mont Saint-Michel, i. 92—107.)

AUBERT DE PUYCIBOT, a troubadour of the first half of the thirteenth century, celebrated not more for his poetic talents than for his singular adventures. He was born in a castle near Limoges, named Puycibot, of which his father was the lord, and was educated from his youth for the monastic order. But his mind was given to poetry and wandering, and he quitted his monastery, and repaired to the court of Savary de Mauléon. Savary dressed and armed the poet, who went from court to court, making, as the old biographer of the troubadours says, "many a good song." While exercising the profession of the "gay art," Aubert fell in love with a

noble and beautiful lady, who refused to listen to his advances unless he were a knight and would marry her. In this dilemma he had recourse to his old patron Savary, who not only made him a knight, but sieffed him with lands, and Aubert married the lady of his affections. Scarcely, however, had a year passed, before the poet became acquainted with the infidelity of his wife. He vented his anger in satirical songs, and quitted his home to wander in Spain; while his wife fled with her gallant. Months afterwards, when Aubert was returning from Spain, he stopped at a town on the way, and took up his lodgings at a house of ill-fame, which had lately become famous for the beauty of one of its frail inmates. The troubadour found that this lady was his wife, who, deserted by her seducer, had been reduced to the lowest grade of infamy; he led her from the place, and she, struck with remorse, allowed herself to be immured in a nunnery. Aubert, overcome with shame and grief, is also said to have retired to a monastery; and, according to his biographer, he neither made nor sung any more poetry (*e par aquela dolor el laysset lo trobar e'l cantar*). His death has been placed at about A. D. 1263. Some of his pieces are given in Raynouard. (Hist. Lit. de Fr. xix. 504. Raynouard.)

AUBERT, (Guillaume,) sieur de Massoignes, was born about 1534, and died about 1596. He was a distinguished advocate in the parliament of Paris. He published a History of the Wars of the Christians against the Turks, under Godfrey of Bouillon; various pieces of poetry; and some essays; which, however, did not equal the reputation for eloquence and learning that he enjoyed. (Biog. Univ.)

AUBERT, (Pierre, 1642—1733,) a French lawyer, who left his library to the city of Lyons for the benefit of the public. He published, at the age of sixteen, a romance, entitled *Voyage de l'Isle d'Amour*, which was followed by another, with the title, *Retour de l'Isle d'Amour*. (Biog. Univ.)

AUBERT. The name of several French physicians of some eminence, among whom may be mentioned, François, (1692—1782); another François (born in 1695); Jaques, who died in 1586. The two latter were the authors of books on subjects connected with their profession. (Biog. Univ.)

AUBERT-DUBAYET, born in Louisiana in 1759, and died in 1797, was deputy to the Legislative Assembly



in 1791, afterwards entered the army, and, in 1796, was sent ambassador to Constantinople, where he died. (Biog. Univ.)

AUBERT, (François Hubert,) born at Nancy in 1720, was, for nineteen years, attached to the service of Stanislaus, king of Poland; being, for some time, a member of his council. He wrote, *Vie de Stanislas*, Paris, 1769, which has been much praised. He died about the end of the eighteenth century. (Biog. Univ. Suppl.)

AUBERT, (l'Abbé Jean Louis,) born at Paris in 1731, died 1814. He was designed for the church, but his love of literature turned him from that profession. He soon became well known by his pieces inserted in the *Mercure de France*. He left this, however, to conduct a journal, which afterwards took the name of *Petites Affiches*, and has continued to the present time. He was likewise connected with several other journals. His fame depends chiefly on his fables. These were published in 1756, and soon ran through six editions. They have been translated into several languages, and are well known throughout Europe. Voltaire considered him worthy to be placed by the side of La Fontaine. He was intimate with many of the eminent men of his time, among whom were Buffon and Vergennes. He was a bitter opponent of the philosophers of his day. (Biog. Univ. Suppl.)

AUBERT. The name of two French engravers.

1. *Jean*, flourished in 1700, who was by profession an architect. He engraved, but in a very slight manner, little more than etchings, several academy figures after Edme. Bouchardon, and a book of studies for drawing from Raffaele and other masters, after designs by the same hand, and an upright oval portrait of Gillot. (Bryan's Dict. Heinecken, Dict. des Artistes.)

2. *Michael*, who died at Paris in 1740. He engraved portraits and history, in the latter of which he imitated the style of Gerard Audran. His manner is light and free. His works are very numerous, and a long list of them is given by M. Heinecken. (Strutt's Dict. Heinecken, Dict. des Artistes.)

AUBERTIN, (Edmonde, 1595—1652,) a learned minister of the reformed church of Paris. He wrote, in 1633, a work entitled, *L'Eucharistie de l'Ancienne Eglise*, which expressed the opinions of the protestants on the subject of transub-

stantiation, and the real presence. Arnauld and Nicole replied to this in the *Perpetuité de la Foi*. (Biog. Univ.)

AUBERTIN, (Antoine,) born at Nancy, about the beginning of the seventeenth century, died in 1678. He wrote the *Lives of St. Richarde*, wife of Charles le Gros, and daughter of a king of Scotland, and St. Astier. (Biog. Univ. Suppl.)

AUBERTIN, (Dominique,) was born at Luneville in 1751, and died in 1825. He entered the army in 1767, and rose from the ranks to be a captain. He wrote some memoirs relating to the war in La Vendée in 1793 and 1794, in which he had served. These memoirs are published in vol. i. of the *Memoirs of General Hugo*. (Biog. Univ. Suppl.)

AUBERY, (Claude,) a French physician of the sixteenth century. Having embraced the reformed religion he retired to Lausanne, where he published a work on the *Epistle to the Romans*, which Beza caused to be condemned at the synod of Berne. This so disgusted Aubery, that he abjured the new tenets at Dijon, where he died in 1596. He wrote some learned works on philosophy. (Biog. Univ.)

AUBERY, (Antoine, 1616—1695,) a French writer of some celebrity in his time. He published—1. *Mémoires pour l'Histoire du Cardinal de Richelieu*, 1660-67. 2. *History of the same Minister*, in folio, 1660. 3. *L'Histoire du Cardinal Mazarin*, 1695. These works are written ill and clumsily, but as there is a great deal of information contained in them, not to be found elsewhere, they are ranked as authorities for French history. They are quoted by all the French historians who have treated of the period comprised in them. Aubery wrote a political treatise on the claims of the king of France respecting the empire, which gave great offence to the German princes. To pacify them, Aubery was thrown into the Bastille; but as his sentiments were not disagreeable to the king, he was treated well there, and soon set at liberty. He wrote some other works of a political and historical character. (Biog. Univ.)

AUBERY, or AUBRY, (Jean, in Latin Albericus,) a French physician of the seventeenth century, who wrote a work on Baths, and one entitled, *Antidote de l'Amour*. Another Aubery, Jean François, a physician, died at Luxeuil in 1795. (Biog. Univ.)

AUBERY, (Louis,) sieur du Maurier, son of Benjamin Aubery, French ambassador in Holland, in the seventeenth

century. He was the author of *Mémoires pour servir à l'Histoire de Hollande*, and edited some documents relating to the massacre at Cabrières and Merindol in 1551. He died in 1687. (Biog. Univ. Suppl.)

AUBESPINE, (Claude del'), baron de Châteauneuf, was the first who bore the title of "secrétaire d'état," his predecessors having had that of "secrétaire des finances." He had the reputation of being one of the ablest negotiators in Europe, and both at home, and in the character of a diplomatist, rendered important services to his country in the reigns of Francis I., Henry II., Francis II., and Charles IX. He died in 1567. (Biog. Univ.)

AUBESPINE, (Madeleine d'), a French lady of great beauty, and the ornament of the courts of Charles IX., Henry III., and Henry IV. Ronsard has celebrated her in a sonnet. She died in 1606. Her statue is in the French Museum. She was the aunt of the two Aubespines next mentioned. She was married to Nicolas de Neuville, secretary of state. (Biog. Univ.)

AUBESPINE, (Gabriel de l', made bishop of Orleans in 1604; 1579—1630,) a learned French theological writer. He wrote, *De Veteribus Ecclesiæ Ritibus*, and a treatise, *De l'Ancienne Police de l'Eglise*. (Biog. Univ.)

AUBESPINE, (Charles de l', 1580—1653,) marquis of Châteauneuf, brother of the preceding. He acquired great reputation in the embassies on which he was sent, and in 1630 was appointed governor of Touraine, and keeper of the seals. His behaviour in the trials of the marshals Marillac and Montmorency, was considered to be highly disgraceful to him. He had been brought up as page in the family of the father of Montmorency, and he had a direct interest in finding Marillac guilty. Besides this, he was an ecclesiastic, and therefore ought to have abstained from criminal proceedings. Notwithstanding these reasons, he procured a brief from the pope, which authorized his presiding at the trials of these two illustrious personages. For some cause that is not known, the seals were taken away from him in 1633, and he was shut up in the castle of Angoulême till the death of Louis XIII. Anne of Austria recalled him, but again banished him about two years after, for being of the party of the *importants*. Not being able to live without intrigue, he threw himself into the arms of the

party of La Fronde. The regent, however, gave him the seals again in 1650. The rest of his life was passed alternately in favour and disgrace. (Biog. Univ.)

AUBETERRE, (David Bouchard, vicomte d'), was born of a protestant family, but he returned to the catholic religion to obtain the restitution of the family estates, and was made governor of Perigord by Henry IV. He was killed in a siege in 1598. (Biog. Univ.)

AUBETERRE, (Joseph Henri Bouchard d'Esparbès, marquis d', 1714—1788,) marshal of France. He was a distinguished officer of the French army, and was wounded at the battle of Dettingen. He was employed by Louis XV. in negotiations at Vienna, Madrid, and Rome, between 1758 and 1767. (Biog. Univ. Suppl.)

AUBIGNAC, (Francis HEDELIN, who is better known by the title of Abbé d'), was born at Paris in 1604, and died at Nemours in 1676. He was perpetually leaguering or quarrelling with the men of letters of his time. He had long controversies with Cornelle and Menage, and many were the epigrams and pamphlets that they gave rise to. Among his works may be noted, *Traité de la Nature des Satyres*, *Brutes*, *Monstres*, et *Demons*; *Pratique du Theatre*, a work of some note at the time; and, *Histoire du Temps*, ou *relation du Royaume de Coquetterie*. They are but little read now. (Biog. Univ.)

AUBIGNE, (Théodore Agrippa d'), was born at St. Maury in 1550. At the age of thirteen he was at the siege of Orleans, and displayed there a coolness remarkable in one so young. On the death of his father, whose affairs were much embarrassed, he was sent to Geneva, where he studied for a time under Beza. Of a peaceful and studious life, however, he was soon tired, and accordingly he secretly withdrew to Lyons, and took service there under the prince de Condé. He soon left the prince for a much greater man, Henry of Navarre, afterwards Henry IV. He distinguished himself very much in Henry's wars, and was no less able in negotiating than in fighting. These talents, joined to great vivacity and agreeableness, rendered him one of the choicest friends of Henry. D'Aubigné was, however, better fitted for the camp than the court. A freedom of speech, almost rude, a tiresome boasting of his own exploits, and a disinclination to pander to the king's pleasures, prevented his advance there. He was con-

finally offending the people of influence, and though the good-natured Henry was never otherwise than kind and friendly, yet he gave him nothing in reward for his services. He retired, or was forced, to Maillezais, of which place he had the government. There is something amusing in the relation which Henry and D'Aubigné bore to each other. Henry gave him nothing, and would not defend him effectually from the malice of his court enemies; but then he was always kind, gracious, frank, and friendly when they met, and this, spite of all insinuations against him. D'Aubigné was always grumbling, but was deeply attached to his master, and was a loyal and zealous servant of the crown, and one on whom the most perfect reliance was placed—and safely placed. After the death of Henry, d'Aubigné published two volumes of the History of his Times, which were at first passed over, though he had treated the characters of great persons with boldness and freedom. He composed a third, much more objectionable in these respects, which he was advised not to publish. The advice he rejected, and the volume was published. The consequences were, that not only were the two former ordered to be burnt by the parliament of Paris, but he himself was obliged to make a hasty flight to Geneva, to escape impending punishment. This was in 1620. At Geneva he married a rich widow, and died there in 1630. There are many anecdotes and amusing stories told of this brave and eccentric man.

He published—1. *Les Aventures du Baron de Fæneste*, 1630. 2. *Histoire Universelle depuis l'an 1350 jusqu'à l'an 1601*, 3 vols, folio, 1616, 1618, and 1620, and which were reprinted at Amsterdam in 1626. The second edition is more complete than the first, but the latter contains some satirical touches not to be found in the other. This work, as has been before mentioned, was burnt by order of the parliament. It is one of the authorities for the history of France, of the period of which he treated, and is frequently quoted by the French historians. 3. *Histoire Secrète d'Aubigné*, écrite par lui-même, which has been often printed with *Les Aventures de Fæneste*. They contain a number of curious and interesting particulars. He also published plays, satires, and other pieces. He had two sons, who distinguished themselves as physicians: Nathan, who was made a citizen of Geneva in 1627, and practised

there, and Tite, also a physician there, born in 1634; they were both authors. He was, also, the grandfather of Madame de Maintenon. (Biog. Univ. Life of D'Aubigné, London, 1772.)

AUBIN, a French protestant minister, born in Loudun in the seventeenth century, who was obliged to quit his country after the revocation of the Edict of Nantes, and took refuge in Holland. He published, *L'Histoire des Diables de Loudun, ou de la Possession des Religieuses Ursulines, et de la Condemnation et du Supplice d'Urbain Grandier, Curé de la même Village*; Amsterdam, 1693; which made much noise at the time. He also published a French translation of Brandt's *Life of Admiral de Ruyter*, and a *Dictionary of Sea Terms*. (Biog. Univ. Suppl.)

AUBIN, or ST. AUBIN, the name of four French artists.

1. *Augustin de St.*, a very laborious engraver, and an eminent designer, born at Paris in 1720, and studied under Etienne Fessard, according to Heinecken; but Bryant says, under Laurent Cars. He was a member of the *Académie Royale*. Amongst a prodigious number of works, he engraved a collection of gems for the duke of Orleans, and the collection of medals, amounting to nearly three thousand, belonging to M. Pellerin. M. Heinecken gives an immense list of his works, which appear to be dated from 1762 to 1779.

2. *Charles Germain de St.*, a designer and engraver, brother of Augustin, born in Paris in 1721. He engraved several plates, from his own designs, of flowers and fancy pieces.

3. *Gabriel Jacques de St.*, a painter and engraver, another brother of Augustin, born at Paris in 1724. He painted historical subjects, and engraved, from his own designs, six statues of the christian virtues in one plate, and a view of the exhibition of pictures in the Louvre, in 1753. Several of his pictures are engraved by other artists.

4. *Pougeain de St.*, painter of portraits in crayon, who lived at Paris. A portrait, by him, of Poullain de Saint Foix, is engraved by J. Tardieu; another of the duke de Brissac, by Chauver; and one of Mlle. Clairon, and one of Mlle. Dangeville, both by J. Michel. No date of his birth or death is given, nor is it said whether he was related to the preceding. (Bryan's Dict. Heinecken, Dict. des Artistes.)

AUBLET, (Jean Baptiste Christophe Eusée,) a celebrated botanist, born at

Salon in Provence, in 1720. At an early age he ran away from his parents, and went to Montpellier, where he studied botany under Sauvage. He went afterwards to South America, where he exercised the trade of a druggist. On his return to Europe, he was sent to the Isle of France, to establish there a pharmaceutical shop, and a botanical garden. M. Poivre being then about to introduce the cultivation of several spice trees into the colony, it is said that Aublet (actuated by jealousy) put the seeds into boiling water, for the sake of destroying their germinating power. His botanical researches in the Isle of France were altogether but superficial. Having gone, in 1760, to Guiana, he succeeded in collecting there a large herbarium, which was the foundation of his subsequent fame. He says in his relation, that he penetrated himself into the interior; whilst others say, that many of the plants were gathered by negroes, sent out for that purpose. He visited St. Domingo in the year 1764. After his return to Paris, the celebrated Bernard de Jussieu induced him to publish the plants, collected during his travels. This remarkable work appeared in 1775, under the title, *Histoire des Plantes de la Guiane Française*, 4 vols, 4to, with 392 plates. Amongst 800 plants therein described, about half were new. The figures are tolerably correct, but being copied after dried specimens, are wanting in some essential details. When Jussieu published his *Genera Plantarum* in 1789, he reduced the genera of Aublet to their natural families, which, however, was at times difficult, as the original plants had been previously sold to Mr. Joseph Banks for a mere trifle. Aublet died in Paris, in 1778. Rozier, Gärtner, Schreber, and Richard, have named genera of plants after him. (Biog. Univ. Ersch und Gruber, *Encycl.*)

**AUBOINS DE SEZANNE**, a trouvère of the beginning of the thirteenth century, two or three of whose songs are still preserved. One will be found printed in Paulin Paris's *Romancero*.

**AUBREY**, (John, F.R.S.,) an eminent antiquary and naturalist of the 17th century, was descended of a good family, his grandfather John Aubrey, of Burwelton, in Herefordshire, being a younger son of Dr. William Aubrey, of whom in the next article, and younger brother of Sir Thomas Aubrey, ancestor of a race of baronets in Glamorganshire. His father, Richard Aubrey, lived at Broad

Chalk, in Wiltshire, and married Debora Lyte, the daughter and heir of Isaac Lyte, a gentleman of good estate at Easton Piers, in the parish of Kington Saint Michael, in the same county.

He was born at the house of his maternal grandfather, and baptized 12th March, 1627. He was at school at Malmesbury, where Mr. Robert Latimer was his schoolmaster. From thence he passed to Trinity college, Oxford, in 1642, where he remained till 1646, when he was entered of the Middle Temple. During his period of study at the school and the university, he had become well acquainted with the ancient writers; and at this early period of his life, his affection to the study of English antiquities had manifested itself, as appears by an inscription, which he caused to be engraved on a plate of the ruins of Eynsham abbey, which he, as a youth in the university, had been wont frequently to contemplate.

His father died October 21, 1652, when he found himself in possession of Easton Piers and other estates, worth (says Anthony Wood) 700*l.* a-year; but he was perplexed with suits: and not taking up the practice of the law as a profession, and withal living extravagantly, he became, after a time, greatly reduced in his circumstances, selling one part of his estate after another, till at last nothing was left. This, however, took some years to complete; and in the mean time, we find him a member of Harrington's Club in 1659; travelling in Ireland in 1660; admitted a fellow of the Royal Society in 1662, soon after the foundation of it; and in 1664, travelling in France. He seems to have been unfortunate in a marriage which he made.

In the decline of his fortunes, and when absolutely ruined, he had still many friends to whom his company was always acceptable, and with whom he seems to have resided. He has himself commemorated the kindness to him in particular of the earl of Abingdon, whose "walks and gardens at Lavington" had been his pleasant retreat; and Wood names Edmund Wyld of Bloomsbury, and his relation, Sir John Aubrey, bart. of Borstall, as persons to whose favour he was much indebted; and the writer of the imperfect sketch of his life, prefixed to the edition of his *Miscellanies*, 1784, names the Lady Long, of Draycote, near Easton Piers, as having been among his principal friends in the decline of his

life, intimating that he was domiciled with the family at the time of his death. He died at Oxford on the 7th of June, 1697.

The character of Aubrey admits easily of two very different representations, each with a certain degree of verisimilitude. Wood describes him as "a shiftless person, roving, and magoty-headed, and sometimes little better than crazed;" and, undoubtedly, the events of his life seem in part to justify one part of this censure; and the foolish things which he has introduced into his *Miscellanies*, the only book printed by himself, and in several of the manuscripts which he had left behind him, seem to justify, to a certain extent, the other part of the censure. On the other hand, no one can deny that posterity are greatly indebted to him for the information which he has preserved concerning many remains of antiquity, many peculiar and then fading customs and opinions, and many of the eminent men of his own time. Toland, to whom he was known, estimates his character with more justice, when he says that "he was extremely superstitious, or seemed to be so, yet a very honest man, and most accurate in his account of matters of fact."

His *Miscellanies* were first published in 1696, and there are editions of 1714, 1721, 1723, 1731 and 1784. His *Natural History and Antiquities of the County of Surrey* was published by Dr. Rawlinson in 1719. He prepared a similar work on Wiltshire, of which the manuscripts are in the Ashmolean Museum at Oxford, and in the Library of the Royal Society. His *Remains of Gentilism in the Customs and Superstitions of England*, a very curious and learned treatise, is in the Lansdowne Manuscripts at the British Museum, and selections from it have been lately printed by the Camden Society. In the Ashmolean Museum is a large biographical manuscript by him, containing information respecting many remarkable persons, transmitted by him for the use of Anthony Wood, while preparing his *Athens Oxonienses*, who has availed himself of them to a great extent. These have since been published in a work, of which the title is *Letters from the Bodleian Library, &c.* In the same museum, are other manuscripts of his, namely, an unfinished treatise on Church Building, entitled by him, *Architectonica Sacra*; and a treatise on Stonehenge, and Rollrich stones in Oxfordshire, entitled, *Montumenta Britannica*; with some smaller treatises, and a Collection of Letters, ad-

dressed to him. He was well acquainted with Hobbes, a native of Malmesbury, and contributed many materials to the life of him, which was published soon after his decease. There are two or three engraved portraits of Aubrey.

AUBREY, (Dr. William, 1529—1595,) an eminent civilian. He was descended from an ancient and honourable Welsh family, being the second son of Thomas, and grandson of Hopkin Aubrey, of Abercumvrig, in the county of Brecon, Esq. Having received the rudiments of education in the town of Brecknock, he was sent by his parents to the university of Oxford, when about fourteen years of age; and there, with the aid of his learned tutor, Mr. Morgan, he made such satisfactory progress, especially in rhetoric and history, that he finally turned his attention towards the study of the civil law, and was elected a fellow of All Souls' college. The degree of doctor of laws was conferred upon him at the age of twenty-five; immediately after which, he was appointed regius professor of law in the university of Oxford. The manner in which Aubrey discharged the duties of this honourable office proved not only highly creditable to him at the time, but so satisfactorily established his professional reputation as to contribute mainly to his subsequent advancement.

His first public services, out of England, were rendered in the capacity of supreme judge of the royal army, at St. Quintin's; but at the close of the war he returned to England, and sought to resume the quieter walk of life to which his previous education had accustomed him, and in which his brilliant abilities gave him every reason to anticipate success. Nor were his contemporaries slow to acknowledge his merit. He was successively appointed one of the council of the Marches in Wales, official-principal and vicar-general in spirituals to the archbishop of Canterbury, a master in Chancery, and one of queen Elizabeth's masters of Requests. In 1565, Aubrey accompanied the English commissioners (Lord Montague, Dr. Haddon, and Dean Wotton) into Flanders; when the memorable conference was held at Bruges, with the same number of Spanish representatives, in order to establish a good understanding between the merchants of queen Elizabeth and king Philip. It was on behalf of the merchants-adventurers of this country, that Aubrey attended the expedition; and so indefatigable were his exertions, that Wotton did not scruple

to tell Sir William Cecil that the commission was mainly indebted to Aubrey for the successful termination of its labours. "Although I had some knowledge of Mr. Aubrey before this journey," said he, "(as of one who, now and then, was content to take part of a peece of beefe with me; and that by such communication as I then had with him, I perceyved well the man to be learnyd,—yet had I nothinge such knowledge of him as I have had now: havinge had dyvers goode occasion to trye his witte and his learninge. So that nowe, I may bouldlye testifie of him, that for his witte, learninge, discretion, diligence, and paynefulness, he deserveth my greate commendacion; and as I verily thinke, he will answer to my greate expectation: and therefore, whensoever her majestie shall have neede of such servantes, I take it, her highnesse shall fynde very few meeter for it than this man is. Whereof I thought meete to certifie you, not onely for that his service might be knowne to you, but also that by you, (yf you thinke it so goode,) his rare qualities and vertues may be knowne to her majestie."

To great learning and wisdom, Aubrey united a singular affability of speech, and sweetness of deportment, which won him many friends. Queen Elizabeth used to call him *her little doctor*; and continued him in the enjoyment of all his titles and offices (the mastership of Chancery, which seemed not compatible with the office of master of Requests, only excepted) until the time of his death, which occurred in 1595. He left behind him, when he died, by Wilgiford his wife, with whom he had lived "in great love and kindnesse by the space of 40 yeares," three sons and six daughters,—all of them married and having issue.

Aubrey was one of the delegates for the trial of Mary queen of Scots; and, to use the words of his namesake and descendant, "was a great stickler for the saving of her life." When king James came to the crown, he retained a grateful recollection of the circumstance, and would have made Aubrey lord-keeper, but that excellent statesman had already gone to receive a better reward in heaven. The king sent for his sons, however, and knighted the two eldest, whom he invited to court, but they modestly (and perhaps prudently) declined the honour. The same writer who has preserved this anecdote, states that Aubrey numbered among his friends and kinsmen, the learned Dr. John Dee,—a name

to which justice has probably never yet been done; that he purchased Abercrombyrig, the ancient seat of his family, of his cousin; and built the great house at Brecknock, where he contrived for himself a study, which looked on the river Usk; and that he left an estate worth 2500*l.* per annum, whereof after a few generations nothing remained in the family.

Dr. Aubrey died on the 25th of June, 1595, and on the 23d of July was buried in St. Paul's cathedral. The exact spot of his interment is minutely described by his son-in-law, and his epitaph has been printed, but the effigy on his monument, says his namesake, "is not like him,—it is too big." He was of ordinary stature, rather inclining to stoutness, without being a fat man. In his youth, he had been extremely handsome; and even when wasted by sickness, and impaired by age, his countenance retained to the last such comely and decent gravity, that his personal dignity became increased, rather than diminished with advancing years. "I have his originall picture," says his descendant, with accustomed quaintness. "He had a delicate, quick, lively, and piercing black eie, a severe eie brow, and a fresh complexion." To which he simply, or perhaps silyly, adds—"he engrossed all the witt of the family, so that none descended from him can pretend to any." (Lipscomb's Bucks, i. 72, 74; Aubrey's Lives, ii. 207, 221; and Burgon's Life and Times of Sir T. Gresham, ii. 98, 99.)

AUBRI DE MONTDIDIES, a French knight, celebrated in many romances of the middle ages. He was murdered in 1371 by his companion in arms, Richard de Macaire. His faithful dog persisted in following the assassin, and the foul deed was finally detected. King Charles V. ordered Macaire to fight with the dog, and in this singular battle the dog remained the victor. This legend has been made by Apel the subject of a ballad, and finally dramatized under the name of "The Dog of Aubri."

AUBRIET, (Claude, 1651—1743,) a painter of plants, flowers, butterflies, birds, and fishes, was born at Châlons-sur-Marne. He accompanied M. de Tournefort to the Levant, and illustrated the works of that traveller. On his return, he succeeded Jean Joubert as painter to the king at the Jardin Royal des Plantes at Paris, and continued the magnificent collection of drawings of plants on vellum, which Nicolas Robert had

commenced at Blois, by order of Gaston, duke of Orleans, the brother of Louis the Thirteenth. Louis the Fourteenth having inherited the collection, it was continued and deposited in the king's library. After the revolution, it was taken to the Museum of Natural History, where Aubriet added to it twelve drawings annually, and in 1811 it consisted of sixty-six volumes folio. The plates of Tournefort's *Elémens de Botanique* were engraved from drawings by Aubriet. After his return from the Levant, he was employed by Sebastian Vaillant to draw the plants which compose the *Botanicon Parisiense*, 1727, folio, and executed many other important works. Under the direction of Tournefort, Aubriet became an able botanist. In his drawings he neglected no details, but inserted the most minute parts, particularly of flowers, and always expressed the number, form, and relative proportions, with greater exactness than had ever before been done. Even Tournefort himself sometimes did not think it necessary to give any further account of them in his descriptions. Aubriet died at Paris, at the great age of ninety-two years, and was succeeded by Mlle. Basseporte, as painter to the Jardin Royal. M. Heineken, who states the period of his death to have been 1740, speaks of a collection of water-colour drawings by him of butterflies in all their progressive stages, from the worm to the fly, both male and female, in front, side, and back views, with manuscript explanation, which were collected in three volumes elephant folio, and sold by auction at Amsterdam in 1765. (Biog. Univ. Heineken, Dict. des Artistes.)

AUBRION, (Jean,) a man actively engaged in the political affairs of Metz in the fifteenth century. He wrote a journal of all that passed at Metz and its environs, from 1477 to 1501. He died in the year 1501. (Biog. Univ. Suppl.)

AUBRIOT, (Hugo,) provost of Paris, built the Bastille, by order of Charles V. of France, in 1369, as a fortress to defend Paris against the English. He also designed many public buildings and works for that city. In the Bastille which he built, he was confined for some time, in consequence of a quarrel with the university. The Maillotins broke his prison to make him their leader, but the day after he escaped out of their hands, and retired to Burgundy, where he died in 1442. (Biog. Univ.)

AUBRY, (Jacques Charles,) born about the end of the seventeenth cen-

tury, and died in 1739; was an eminent Erenth lawyer. (Biog. Univ.)

AUBRY, (Jean-Baptiste, 1736—1802,) a French Benedictine, of the congregation of St. Vannes, at Moyeu-Montier. The suppression of the monastic orders in France reduced him to great distress. He was a pious and an amiable man. He was the author of *L'Ami Philosophique*, 1776, which was much praised by D'Alembert, and of *Questions Philosophiques*, which likewise received his commendations. He published also, *Théorie de l'Ame des Bêtes*, and some metaphysical works. (Biog. Univ. Dict. Hist.)

AUBRY, (Jean François,) a French physician, who died in 1793. He published a work entitled, *Les Oracles de Cos*, 1775, which serves as a good commentary to Hippocrates.

AUBRY DU BOUCHET, was born about 1740, and was one of the deputies to the States General in 1789. He was a commissaire à terrier, and occupied himself principally in matters relating to his employment. He proposed a new geographical division of France, and also a general registry. He died soon after 1790. His brother, Charles Louis, (1746—1817,) was also a commissaire à terrier, and published some tracts relating to that employment. (Biog. Univ. Suppl.)

AUBRY, (Philippe Charles,) was born at Versailles, in 1741. He translated the Sorrows of Werter, from German into French, and also made some other useful translations. He died in 1812. (Biog. Univ. Suppl.)

AUBRY, (François,) was born in 1750, at Paris. He entered the French army in his youth, which, however, at the time of the revolution he quitted, and was elected a member of the National Convention, in 1792. In 1796, he was made a member of the committee of public safety, and took a very active part in political matters. He was one of the anti-directorial party in the five hundred; and on the fall of that party in 1797, he was condemned to transportation. He escaped with Pichegru, and others, from Guiana, and died at Demerara, in 1798. (Biog. Univ. Suppl.)

AUBRY. The name of three German engravers, who were probably members of the same family; and of one French painter.

1. *Abraham*, a native of Oppenheim, who resided chiefly at Strasburg, and flourished about the year 1650. He engraved eleven of the twelve plates of

the Months of the Year, after Sandrart; the other, the Month of May, being executed by F. Brun; but his works are of little merit. He was also a print-seller. (Strutt's Dict. of Eng.)

2. *Peter*, born at the same place, about 1596, was also a printseller at Strasburg. He seems to have engraved, but in a very indifferent style, a prodigious number of plates. M. Heineken gives a list of upwards of two hundred and sixty of his portraits; but most probably he employed many hands to assist him. (Strutt's Dict. of Eng. Heineken, Dict. des Artistes. Bryan's Dict.)

3. *John Philip*, an engraver and print-seller, who resided at Frankfort about the year 1670, and who also engraved a prodigious number of portraits, as well for the booksellers as for his own collections. Like those of the two preceding, they are very inferior in execution. (Strutt. Heineken.)

3. *Etienne*, (Jan. 10, 1745—July 25, 1781,) a painter, born at Versailles. He was the brother of Philippe Charles Aubry, mentioned above. Having copied, in his youth, several portraits at the king's palace, he embraced that style, and perfecting himself in it, he was elected into the Academy of Painting in 1774. Wishing to give a higher proof of his abilities, he painted after the style of Greuze, pathetic and moral scenes, taken from domestic life. The Interrupted Marriage, painted in 1777, did him great credit. Decided to adopt historical painting, he removed to Rome, under the auspices of the Count d'Angiviller. It is believed, he had a disease of the heart, notwithstanding which, he continued greatly to improve, as is seen in a posthumous work of his pencil, the Parting of Coriolanus and his Wife, a picture justly admired at the exhibition of 1781. (Biog. Univ.)

AUBRY, (Mademoiselle,) a dancer at the opera at Paris, remarkable for the beauty of her form, in consequence of which she was chosen to personify the goddess of Reason, in the impious ceremonies which, in 1793, were intended to supplant christian worship in the French dominions. This character, however, was attended with less danger than that of Glory, with which she was usually entrusted at the theatre; for a cord, by which she was suspended in her aerial car, breaking, she was precipitated from a considerable height upon the stage, by which her arm was broken. As the victim of Glory, she obtained a retiring

pension, but it is not known whether she gained anything by playing the part of Reason. (Biog. Nouv. des Contemporains.)

AUBUSSON, (Pierre d'), grand master of the order of St. John of Jerusalem, was born in 1423. He served in his youth in Hungary, then the scene of the ravages of the Turks. On his return to France he attracted the favour of the dauphin, afterwards Louis XI., and was with him in his expedition against the Swiss, and at the siege of Montereau. A state of repose and peace being distasteful to him, he went to Rhodes, and enrolled himself a knight of the order of St. John. He was made a commander of the order, and was afterwards sent to France, to ask for succours against the Turks. He succeeded in obtaining large sums from Charles VII. directly, and by his means from the clergy. In 1476, with the unanimous approbation both of the knights and the people, he was made grand master. In 1780, Mahomet II. appeared before Rhodes with a vast fleet, and great preparations for reducing the island. For two months Aubusson defended it, and during that time never left the ramparts; and, as a reward for his great exertions, he had the satisfaction of seeing the Turks sail away hopeless of success. The death of Mahomet prevented another attack. About 1489, a league was formed by the christian princes, with Charles VIII. at their head, for a crusade against the Turks, but various circumstances prevented it from being carried into execution. The disappointment is supposed to have so affected Aubusson, as to bring on a mortal disease, of which he died in 1503. There is in the collection *De Scriptoribus Germanis*, a short account of the siege of Rhodes in Latin, supposed to have been written by him. (Biog. Univ.)

AUBUSSON, (François d') See FEUILLADE.

AUBUSSON, (Jean d'), a troubadour of the thirteenth century, who has left a poem on the expedition of the emperor Frederic II. against the Lombardic league. (Millot. Biog. Univ.)

AUBUSSON, (Jean d', de la Maison Neuve,) was born about 1530. He wrote, among other small pieces, one called *The Adieu of the Nine Muses*, to the princes and princesses on their departure from the nuptials of Francis and Mary of Scotland; and a *Colloquy of Peace, Justice, Mercy, and Truth*, on the



agreement between the kings of France and Spain. (Biog. Univ.)

**AUCHMUTY**, (Robert,) a lawyer, of a Scottish family. He was educated at Dublin, and studied law in one of the temples. Early in life he went to America, and settled at Boston, where he received the valuable appointment of judge of the Court of Admiralty in 1703, but continued in this post for only a few months. In 1740 he became one of the directors of the Land Bank Bubble, or manufacturing company. Being sent to England as agent for the colony, he suggested the expedition to Cape Breton, in a pamphlet which was entitled, *The Importance of Cape Breton to the British Nation, and a Plan for taking the Place*. On the death of Byfield, he became again judge of the Admiralty Court. He died in April, 1750.

**AUCHMUTY**, (Samuel,) a distinguished British officer, the son of the preceding, was born about the year 1762. In August, 1776, he entered the army as a volunteer in the 45th foot, then in America, under General Sir William Howe. He served throughout the campaigns of 1776, 1777, and 1778, being present at many of the principal engagements. He obtained his lieutenancy, and soon afterwards returned with his regiment to England. He thence went to India, and was (8th November, 1778) promoted to a company in the 75th, and obtained his majority, September 2, 1795. While in India he was chiefly employed in staff duty, acting as adjutant to the 52d; major of brigade; military secretary to Sir Ralph Abercromby; deputy quarter-master-general to the king's troops; and finally adjutant-general. He saw much active service while in the east, being in two campaigns on the Malabar coast and in Mysore, as well as one against the Rohillas. He was present also at the siege of Seringapatam, under Lord Cornwallis. Returning to England in 1797, he soon received the brevet rank of colonel, and was appointed to the lieutenant-colonelcy of the 10th. In 1810 he was ordered to take the command of a corps intended to attack the French ports at Cossier and Snegand. Arriving at Judda, he found General Baird with the Indian army, of which he was forthwith nominated adjutant-general. Leaving Cossier, the troops passing through the desert, entered Upper Egypt, and proceeding down the Nile, reached Alexandria; at the surrender of which place Auchmuty was present. In 1802 he

returned to England, in 1803 was created knight of the bath, and in 1806 went to South America, where he took the command of the troops in the Rio de la Plata, which he found in a situation exceedingly critical. On the 18th of January, 1807, he approached Monte Video, which place he carried by storm on the 3d of February. This success was attended with severe loss on both sides. Auchmuty was present after this at the attack on Buenos Ayres, the result of which operation was the evacuation of the territory of La Plata by the British troops, and the dismissal from the army of lieutenant-general Whitelocke, who commanded in chief. In 1807, Auchmuty returned to England, and was afterwards appointed commander-in-chief of the troops at Madras, in which capacity he assisted at the reduction of Java in 1811. In 1813 he was promoted to the rank of lieutenant-general, and in the same year arrived in Europe. He was then nominated to the command of the forces in Ireland, and died suddenly at Dublin in August, 1822. He was at his death colonel of the 78th regiment, and a knight grand cross of the bath.

**AUCLAND**, (Baron.) See EDEN.

**AUCLERC**, (Gabriel André,) a French advocate, born at Argenton, about the middle of the eighteenth century. He was a violent revolutionist. He was distinguished by his pertinacious attempts to restore paganism, and substitute it for Christianity. He died in 1815, after having, it is said, abjured his errors. (Biog. Univ. Suppl.)

**AUCOUR**. See BARBIER.

**AUDÆUS**, a heresiarch of the fourth century. He was a native of Mesopotamia, and was distinguished for his zeal and austerity. Having rendered himself intolerable by his bitterness of character, the treatment he received in consequence determined him to separate himself from the church. At first he differed from the church in no point of doctrine, but afterwards he and his followers fell into errors. His death has been placed about 372. His sect had ceased to exist before the end of the fifth century. (Biog. Univ.)

**AUDE**, (Joseph,) knight of Malta, born in Provence, 1755, wrote first a vaudeville for the court of Versailles. He was afterwards five years secretary of Caraccili, viceroy of Sicily. In that capacity Audé superintended the correspondence with D'Alembert, Marmonet, Madame Necker, &c. Audé complimented Frederic II. on his decision

concerning the miller in Sansouci, to which the king wrote a reply, which is reprinted in the *Life of Buffon*, into the employ of whom Aude had passed, also in the capacity of secretary. His works and publications are numerous. Amongst the more important are—*La Vie de Buffon*, 1 vol. 1788; *Offrande à la Religion Catholique*, Paris, 1802; *Tribut des Arts à la Ville de Lyon*, 1790; and a number of comedies, *L'Héloïse Anglaise*; *St. Preux et Julie d'Etanges*; *Scènes Héroïques*; *La Naissance du Roi de Rome*, &c.

AUDEBERT, (Germain, 1518—1598,) a French lawyer, who had been in his youth the friend of Beza. He is the author of several poems in Latin, which have been praised by different writers. (Biog. Univ. Suppl.)

AUDEBERT, (Jean Baptiste,) an eminent French naturalist and painter. He was born in 1759, at Rochefort, and went at the age of seventeen to Paris, to study the arts of design and painting, where he soon made himself a proficient in miniature painting. M. Gigat d'Orey, receiver-general of finance, known by his enthusiasm for natural history, and the munificence with which he encouraged it, took young Audebert under his patronage, and employed him in painting the rare objects of his large collection, and subsequently sent him to England and Holland, whence he brought numerous drawings, some of which were used in Olivier's *Histoire des Insectes*. Such occupations aroused a taste in Audebert for the study of natural history, which he henceforth followed with a love nearly enthusiastic. Striking out a path different from that of his predecessors in the same line, he undertook works, which were the first of that stamp in the zoological department of natural history. The first of his own works was the *Histoire Naturelle des Singes, des Makis, et des Galiothèques*, large folio, Paris, 1800. This work shone forth like a new luminary on the horizon of science. The talents of a draftsman, engraver, and naturalist, were united in this magnificent production. He was the first who attempted to print in colours, which he effected most successfully, by having, for each picture, as many plates as there were colours required.\* He succeeded finally in even varying in his impressions the colour of gold, and com-

binning it thus with his other tints, so as to produce tints and shadows of a brilliancy and variety, not dreamt of before. All this he succeeded in realizing in his *Histoire des Colibris, des Oiseaux-Mouches, des Jacamars, et des Promérops*, 1 vol. large folio, Paris, 1802. Audebert, not satisfied with imitating faithfully the colour, surpassed all who had preceded him, by the great spirit which he infused into the figures of his birds, which, under his hand, became, as it were, revived; he neglected not even the smallest detail. The diagnosis and descriptions are also of a masterly kind. Such a work could only be purchased by the few; consequently only 200 copies were printed, in which the names below the figures are in gold; 100 copies in very large 4to; fifteen in very large folio; the whole text being, in these latter, printed in gold. One copy on vellum, with the original drawings, remained in the hands of M. Desray, the editor. Scarcely had he commenced this work, before Audebert began to meditate others; he proposed to complete the history of birds and mammalia, and to follow it with that of man, in the different parts of the globe. He prepared and stuffed animals with much skill, and had formed a fine collection in natural history. Not satisfied with studying nature in its inanimate state, he began to observe animate life, and kept for a long time a set of spiders, on the manners of which he made some interesting remarks. Thus Audebert had made preparations, the execution of which would have required a long enjoyment of life, and vigorous health, when death surprised him in his forty-second year. He was, in his latter days, occupied on a work entitled, *Histoire des Grimpereaux et des Oiseaux de Paradis*, &c., of which the materials were left in such good order, that M. Desray was able to publish it in 1802, under the collective title, *Oiseaux dorés, ou à Reflets métalliques*, 2 vols. in large fol. Mr. Veillot, the friend of the late naturalist, was charged with the completion of the text, (see VAILLOT.) The beautiful work of M. Le Vaillant, *Oiseaux d'Afrique*, owes its popularity, in a great measure, to the exertions of Audebert, he having superintended the impression of the plates up to the thirteenth number. The splendid, and we would say, proud impulse, which Audebert's works gave to zoology, were not lost upon the other branches of natural history; and Ventenan's *Jardin de Malmaison*, Redoute's

\* It appears from a passage in Dodart's *Mémoires pour servir à l'Histoire des Plantes*, published in 1679, that this method was known, or at least (as is the case of many other discoveries) guessed at, previous to Audebert.

Liliacées, and others, were executed in the same artificial and typographical splendour, which is one of the characteristics of the Napoleon epoch in France.

AUDEFOY, (commonly know by the surname of le Bastard, though we are not informed why,) one of the best of the early French writers of songs, flourished apparently at the latter end of the twelfth century, and the beginning of the thirteenth. Several of his songs are dedicated to a seigneur de Nesle, whom M. Paris, who has published some of the songs of this poet in his *Roman-cero Français*, believes to be the same Jean de Nesle, castellan of Bruges, who took the cross in February, 1200.

AUDENAERDE, or OUDENAERDE, (Robert Van, 1663—1743,) a reputable painter, and still more celebrated engraver, was born at Ghent, and was first a scholar of Francis van Mierhop, but afterwards studied under John van Cleef. He was called Van Oudenaerde, from that town being the birth-place of his father. In 1685, he went to Rome, where he became a pupil of Carlo Maratti, under whom he soon proved a respectable painter of history. He amused himself, during his leisure hours, in engraving with the point, and upon some of his plates being shown to his master, he strongly advised Audenaerde to devote himself exclusively to that branch of art. He, however, painted several pictures for the churches of his native city, the best of which is the great altar-piece in the church of the Carthusians, representing St. Peter appearing to a group of monks of that order. In the church of St. James, is a picture of St. Catherine refusing to worship the false gods; and others of his works are in the convents of Ghent. His drawing shows a perfect acquaintance with the human figure, and his colouring is precisely in the style of Maratti. Respecting the origin of his becoming an engraver, Mr. Strutt gives a very different account from the above. He states that Audenaerde had, unknown to his master, etched a plate from a sketch by Maratti, of the Marriage of the Virgin, an impression of which being seen by the painter at a printseller's, he inquired by whom it was done, and finding that it was by his pupil, he indignantly dismissed him from his school, for having copied his works without permission. After a time, Maratti became appeased, and took the offender into favour, and employed him much in en-

graving after his own works. After residing at Rome many years, he returned to his own country, where he died. Mr. Strutt says, that his plates are best where he used the point, as well as the graver, and enumerates the following as his superior works in engraving:—the Birth of the Virgin, a large upright plate, arched at the top, from Annibal Caracci; the Death of the Virgin, large plate, lengthways, from Carlo Maratti; the Martyrdom of St. Blaze, a large upright plate; S. Phillippe Neri, a middling sized upright plate; and Apollo and Daphne, a large print lengthways, in two plates, all from the same master.

AUDIERNE, (Jacques, 1710—1785,) a French geometrician. He taught mathematics at Paris, and published some works on that subject. He had previously sought fame, though without success, by dramatic writing. (Biog. Univ. Suppl.)

AUDIFFREDI, (Jean Baptiste,) a French Dominican, born at Saorgio in Provence, in 1714. He published several astronomical works; and having been librarian of the Casanatte library for several years, he also published several bibliographical works, a subject in which his situation would naturally give him an interest. He died in 1791. (Biog. Univ.)

AUDIFFRET, (Hercule, 1603—1659,) was the uncle and the teacher of Fléchier, and published some devotional works. (Biog. Univ.)

AUDIFFRET, (Jean Baptiste,) a French diplomatist and geographer, lived about the beginning of the eighteenth century. He was the author of *Géographie Ancienne, Moderne, et Historique*, Paris, 1689—a work in much esteem at the time. He died in 1733. (Biog. Univ.)

AUDIFFRET, (Jean François Hugues, comte d'), served with distinction under the prince of Conti in 1746. Another Audiffret, (Polyeucte,) was born about 1750. He became a monk of the order of La Trappe; but he left his monastery at the revolution, and lived for some time among the learned in Italy. He afterwards retired to a convent at Naples, where he died, in 1807.

AUDIFFRET, (François César Joseph Madelon,) of the same family, was born in 1780, and died in 1820. He had an office in the French government, and formed a collection of dramatic pieces, and was concerned in the editing of several periodicals. (Biog. Univ. Suppl.)

AUDIGIER, a member of a good family in Auvergne, in the eighteenth century. He wrote a *History of Auvergne*,

which is still in manuscript in the Royal Library at Paris, which has been used and referred to by different French writers of local history. (Biog. Univ. Suppl.)

AUDIGUIER, (Vital d', 1565—about 1630,) a French nobleman, who served in the wars of the League. Having squandered away his fortune in Paris, he was reduced to maintain himself by his pen. He translated several works from the Spanish into French, and published some poems and other works, which had a reputation that they have long since lost. He was assassinated. (Biog. Univ.)

AUDIN-ROUVIERE, (Joseph Marie,) was born in 1764. He was an eminent physician and gourmand at Paris, and died of the cholera in 1832. He wrote a work entitled, *La Médecine sans le Médecin, ou Manuel de Santé*, a very popular work in Paris at the time, and some other medical treatises. He invented a quack medicine, which he called "Grains de vie," now known by the name of "Grains de santé." This was strongly recommended by him in the work above mentioned. (Biog. Univ. Suppl.)

AUDINOT, (Nicholas Médard,) a French comedian, was born at Nancy, and died in Paris in 1801. In 1764 he appeared at the *Comédie Italienne*, which he quitted in 1767, in disgust at some act of injustice. After managing the theatre at Versailles during the years 1767 and 1768, he returned to Paris, and established at the Market St. Germain, in 1769, an exhibition of puppets, in which each figure represented an actor at the *Comédie Italienne*, and the malice of the public seconding the efforts of the director, he reaped ample revenge. In 1770 he established the *Théâtre de l'Ambigu Comique*, in the Boulevard du Temple, where he played with children instead of puppets; and in 1772, having associated himself with Arnould, he replaced these trifles by actors who played pantomime. At Audinot's theatre melodrame was first represented, then called pantomime dialoguée. At the *Théâtre Italien* he excelled in the characters of mechanics, and made that of the Farrier in a piece of that name. At this theatre he produced, as author, *Le Tonnelier*, and at the *Ambigu Comique*, the pantomime of *Dorothée*. Whilst his theatre was occupied by children, he had this punning inscription written up—*Sicut infantes audi nos*, which people readily translated by the words—*Ce sont les enfans d'Audinot*. (Biog. Nouv. des Contemporains.)

AUDLEY, (Henry,) lord Audley, a

very active and warlike English baron of the 12th century, was descended, according to Dugdale, (Engl. Baron) from a branch of the ancient and noble family of Verdon, whose chief seat was Alton Castle, in Staffordshire (see Archæol. vol. xi. p. 432.) The name Audley was corrupted from Alditheley, the appellation of a manor in Staffordshire, belonging to the family. The friendship of Ranulph, earl of Chester and Lincoln, one of the most eminent men of the day, together with his noble descent and personal merits, enabled lord Audley to perform a conspicuous part in the troubled times in which he lived. When the dissensions between king John and his barons, (which led to consequences so important) first broke out, lord Audley, more loyal than patriotic, adhered to his sovereign with scrupulous fidelity, which was rewarded by the king with the grant of the lordship of Stockton, in Warwickshire. During the first four years of the reign of Henry III., he executed (as deputy to the earl of Chester) the functions of sheriff for the counties of Salop and Stafford—an office in those days of great dignity, trust, and importance. To this office, together with the constableness of the castles of Salop and Bruges, he was himself appointed to act in his own right in the eleventh year of the same king's reign, having had in the preceding year the castles of Caermarthen and Cardigan confided to his charge. He held his shrievalty for five years, and, in the year in which it terminated, obtained the king's special license to build a castle upon his own land, at Radcliffe, in Shropshire. In 1235, an insurrection broke out in Wales, which was instigated by Richard Marescall, earl of Pembroke, who, with many other barons, was offended with the rapacity of Peter de Rupibus, bishop of Winchester, and the rest of the Poitevin ministers. Henry dreading the fidelity of many of his barons, who had not already joined the rebels, came to Worcester, and took hostages of many: lord Audley as a security for his loyalty gave up Ranulph, his son. It seems, however, that shortly after this time he was desired by the king to repair to Shrewsbury, and conduct David, the son of Llewelin, prince of Wales, to meet him; but the death of Ranulph, the earl of Chester, induced the king to desire Audley to stay, and look after the security of Cheshire. (Dugdale. Owen, and Blakeway, Hist. Shrewsb. vol. i. p. 113.) He was ultimately appointed

governor of Shrewsbury in the place of Ranulph. The castles of Chester and Beeston, and, the governorship of Newcastle-under-Line, in Staffordshire, appear also to have been entrusted to him. He is stated to have founded, and amply endowed, the abbey of Hilton, in the county of Salop, in 1223. In 1241, we find the name of Henry de Audley amongst those deputed by the king to demand from David satisfaction for all the grievances that prince was charged with having committed; but as David did not desire to compromise his safety by entering the walls of Shrewsbury, where he was to meet the commissioners, the interview did not take place. Lord Audley died towards the latter end of the reign of Henry III.

AUDLEY, (James,) Lord Audley, of Heleigh, in the county of Stafford, was the son of Nicholas, Lord Audley, and Jane, daughter of William Martyn, and was born about the year 1314. His father having died when he was but three years of age, his castle and lands were, about the year 1324, confided to the care of Ralph de Camoys. (Dugd. Bar.) In the third year of the reign of Edward III. (1329-30,) through the especial favour of the king, the possession of his estates was surrendered to him, although he had not attained the seventeenth year of his age. His guardian, Roger Mortimer, earl of March, having, during his minority, obtained from him a recognizance for a thousand marks, this debt, on the attainder of Mortimer, became due to the king, who, in consideration of lord Audley's services, and of his having supported himself at his own cost during the war in Scotland, released him altogether therefrom. About 1342, he was made governor of Berwick castle, and at the same time was ordered to attend Edward in his French expedition with twenty men at arms, and twenty archers, which were to be under the command of the earls of Arundel and Huntingdon. During the next two years he served the king in France, the latter year being in Gascony, with the earl of Derby, with a similar force. In 1345-6, he was commanded to attend the king with his retinue, to defend the realms against the French, at the king's cost. In 1346, he again followed the king to France, and was sent back from Calais, with directions to raise what forces he could to strengthen the army then besieging that place, and on whom it was supposed the French king was meditating

an attack. (Bernard, *Annales de Calais*, p. 178.) So highly did Edward esteem his services, that in the twenty-seventh year of his reign he gave him, according to Dugdale, (Bar.) a special dispensation for coming to parliament, or performing any service in his wars abroad in person or otherwise. In the famous battle of Poitiers, fought on the 18th of September, 1356, he greatly distinguished himself. Previous to the battle, the Black Prince selected him, with Chandos, as two of the most experienced warriors in the army, to remain by his side, to counsel him in case of need. But Audley said to him, "Sir, I have served always truly my lord your father, and you also, and shall do as long as I live; I say this, because I made ones a vow, that the batayle that other (either) the kynge your father, or any of his children shuld be at, howe that I wolde be one of the first setters on, or else to dye in the payne; therefore I requyre your grace, as in reward for any service that ever I dyde to the kyng your father, or to you, that you woll gyve me lycence to depart fro you, and to sette myselfe, as I may accomplysh my vow." (Froissart, by Lord Berners.) To which the prince agreed, and Audley hastened to the front of the army with four squires, (Ashmole, *Inst. Ord. Gart.*) and distinguished himself by his prowess; wounding the Marechal d'Audcham, and then rushing into the thick of the fight with heedless impetuosity. He was, at length, severely wounded; and at the end of the battle was carried out of the field by his squires. His valour excited the admiration even of his enemies, whose line of battle, according to Walsingham, at one time he succeeded in breaking. (Hollingshed. *Walsingham.*) The prince, after having sent to inquire for the French king, demanded what had become of Audley; and on being told that he was dangerously wounded, expressed the greatest regret, and a wish to see him. When Audley was carried into his presence he addressed him very graciously, saying, "I retain you for my knight, with five hundred marks of yearly revenue." "Sir," replied Audley, "God grant me to deserve the great goodness that ye shew me." Conscious, however, that his brave squire deserved reward as much as himself, he divided the prince's munificent gift amongst them, which when the prince heard, he gave him six hundred marks a year for

himself. (Froissart. Ashmole. James, *Life of the Black Prince*.) In 1359, he again accompanied the king to France, where he assisted at the storming of the castle of Châagny en Dornoy, near Chalons. (Leland. Collect. vol. i: 825. \*Froissart. lib. i. c. 208.) and at that of the castle of "Huchie in Valoyse nere Lessoun." (Leland.) When in the next year peace was effected between France and England, Audley was one of the commissioners, who, on Edward's part, swore to its observance. In the same year he was made constable of Gloucester; and the next year was again employed in military service in France. The prince of Wales, on his expedition to Spain, had him appointed constable of Aquitaine, and after that seneschal of Poitou. After this he was engaged in one or two actions of no very great importance. He died on the 1st of April, 1386, leaving issue. Lord Audley was one of the original knights of the garter.

AUDLEY, or AWLDLEY, (Thomas,) first baron Audley, of Walden, and lord chancellor of England, was born in 1488, at Earl's Colne, in Essex, of a family which was, according to Lloyd, (State Worthies) at one time, noble. At which of the two universities he was educated, we have no account; and we are equally ignorant of the period at which he entered himself of the Inner Temple. Of this society he became Autumn reader in the year 1526, being then in his thirty-ninth year. The subject of his reading is said to have been the Statute of Privileges, which it is stated he expounded with an eloquence that was only equalled by his discretion and learning (Lloyd). He became steward to the celebrated Charles Brandon, duke of Suffolk, which, together with his talents and courtly manners, recommended him to the favour of Henry VIII., who, like all of his family, was peculiarly gifted with the power of discovering merit. In the parliament which assembled on the 3d of November, 1529, he was, at the wish of the king, chosen speaker. This parliament made itself conspicuous by the zeal it displayed against the clergy, and originated several measures hostile to the interests of that very powerful and influential body. This excited, as might be supposed, the ire of the prelates; and Fisher, bishop of Rochester, not the least distinguished of his order, having thought proper, in his place in the House of

Lords, to animadvert severely upon their conduct, the commons, with Audley, at their head, complained in their turn to the king, asserting that he had spoken of them as little less than infidels or heretics (Lord Herbert of Cherbury. *Life of Henry VIII.* pp. 320, 321), and "demanding reparation." There is little doubt. (Burnet. *Hist. Ref.*) that the great majority of this parliament was returned through the influence of the king, and that they were conscious that a complaint against one of the dignified clergy would be not ill received by him, who was then contemplating the spoliation he afterwards effected. The king sent for the bishop, and having heard his explanation of the language he had used, bade him be more temperate in his speech for the future. Sir William Fitzwilliams mediated between the king and the house in this matter, as it was no part of Henry's policy to encourage the commons to interfere in matters of state. This house evinced such extravagant loyalty as to concur in passing a bill, by which all obligations the king had entered into to repay certain sums he had borrowed of his subjects were rendered void; a measure which, we can have no doubt, was zealously promoted by the servile courtier that sat in the chair. Their devotion, however, was not able to prevent Henry from objecting to their conduct, when on receiving a bill from the House of Lords, passed to exempt the clergy from the penalties they had incurred in submitting to Wolsey's legantine power, they attempted to insert a clause to include the laity in the exemption. The king declared that all measures of grace should originate with the crown; and even the entreaties of Audley, and other members who were in his councils, failed to induce him to alter his determination. The bill, of consequence, passed as framed by the lords; and the king having, as he thought, sufficiently vindicated his authority, granted them of his own prerogative the full pardon which they desired, and terminated the session. Henry was so well satisfied with the conduct of Audley, whilst presiding in the House of Commons, that in the year 1531 he made him attorney for the duchy of Lancaster, and a few days afterwards serjeant at law, an office in those days of great importance. The king himself, as a special mark of his approbation, attended at the feast, which, in conformity with usage, he gave on receiving this latter dignity. (Lloyd, *State Worthies*.)

\* Dugdale has sadly mistaken his authorities.

He was shortly afterwards made king's serjeant. (Dugd. Orig. Journ.) In the following session of Parliament, which commenced January 1531-2, the house displayed a spirit somewhat more independent than they had previously evinced, although in no degree more friendly to the clergy. They prepared a lengthy statement of the grievances caused by the ecclesiastics, which, at their instance, Audley presented to the king. It was graciously received, Henry promising to take it into his consideration. A bill which was passed by the House of Lords in this session, for the purpose of protecting the rights of the crown and other persons charged with wardships, on being introduced into the commons was very coldly received, and the members intimated a desire to be discharged from further attendance, which the king would in no wise permit. On the reassembling of the house, after a short recess, the king sent for Audley, and delivered to him his answer to their statement of grievances, which so greatly disappointed the house, that they began to display symptoms of insubordination. One member was bold enough to move, "that the house should intercede with the king to take back his queen again." This alarmed Henry, who, naturally enough, counted on the support of his commons in a matter in which he was opposed chiefly by the clergy, and their head, the pope. He sent in consequence for Audley, (April 13, 1532,) and expressed his surprise that any in the house should meddle in matters which they could not properly determine; but took care to assure them that in seeking a divorce, he was actuated by no motives but those of conscience. During the next month he sent again for Audley, and complained to him of the oath which every dignified clergyman was compelled to take to the pope, on his accession to his dignity. This oath Henry wished to be abolished; and if the plague had not compelled the king to terminate the session abruptly, he would, no doubt, have found the house compliant enough. Two days afterwards, (May 16, 1532,) Sir Thomas More surrendered the seals, which, on the 20th of the month, the king gave to Audley, with the title of lord keeper, and the dignity of knighthood. On the 6th of September following he gave up the great seal, and received a new one in its stead; and on the 6th of January in the next year, received the title of lord chancellor, after the king's return from his

second interview with the French king. (Lord Keeper Audley's Letter to Secretary Cromwell, Cotton MSS. Titus, B. I.) Soon after this, Henry gave him a more substantial proof of regard, by presenting him with the site of the priory of Christ church, near Aldgate, together with the plate and lands belonging to that society, which was dissolved in 1537. (Compare Fuller's Church Hist. Stow and Hall, with Burnet's Hist. Ref. and Biog. Brit. art. "Audley.") This was a fair reward for the aid which Audley had rendered the king in plundering the ecclesiastics. It has been recorded, that he offered the materials of the priory church and steeple to any one who would pull them down; but that no one could be found to commit what was considered so sacrilegious an act, and he was compelled, though greatly to his loss, to have the buildings destroyed at his own cost. He built on the site a house, which, when it was inherited by the duke of Norfolk, received the name of Duke's place, which remains at the present day. (Stow.) It was not long after his accession to the woolsack, that Audley was called upon to preside in a commission to hear Sir Thomas More, his predecessor, defend himself from the charge of misprision of treason, which had been brought against him. In discharging this duty, Audley is said to have conducted himself in the first instance with great courtesy; but when he found the honest old knight was not to be shaken, he, together with the other commissioners, began to threaten him with the king's displeasure, which, however, he proved he was prepared to brave. Upon this they dismissed him, and reported the result of the interview to the king, entreating him to cause More's name to be withdrawn from a bill of attainder then pending in parliament, which included, in addition, bishop Fisher and others. If, they argued, More be included in the bill, he will be heard in defence before the lords, whom he will persuade to reject it altogether. The king, however, would not give way until they had thrown themselves on their knees, and implored him not to subject himself to the disgrace of having such a bill rejected: on this he acceded to their proposal. The act of abjuration and supremacy being passed in 1534, and More having declined to take the oath contained in it, Audley endeavoured again to persuade him to submit himself to the king's pleasure, but without effect; and

shortly afterwards (7th of May, 1535) was called upon to preside at his trial. When the verdict of guilty was pronounced, the chancellor was about to proceed at once to pass sentence, but received a severe rebuke from More, who told him, "That when he was towards the law, the manner was to ask the prisoner before sentence, whether he could give any reason why judgment should not be passed on him." When, however, he had alleged certain reasons in vindication of his conduct, Audley replied, "that seeing all the bishops, universities, and best learned men of this realm, had agreed to this act, it was much marvelled that he alone should so stiffly stick thereat, and so vehemently argue there against it." To which More replied, and took several exceptions to the legality of the indictment. Audley, obviously an unwilling instrument of the king's caprice, asked the chief justice, Sir John Fitzjames, whether the indictment was good; who replied evasively, that if the act of parliament were not unlawful, he could see no objection to the indictment; on which the chancellor passed sentence. When More manfully declared his hostility to the novel doctrine of the king's supremacy, Audley replied, "Would you be accounted more wise, and of more sincere conscience, than all the bishops, learned doctors, and commons of this realm?"

Audley did not limit his compliance with the designs of Henry to the share he took in expediting his divorce. He showed equal disposition to aid him in the increase of his revenues, by the plunder of the religious houses. Through his exertions the act for dissolving such of those establishments as did not possess an income of 200*l.* a year was passed; and he used his best endeavours to induce the abbots of larger foundations to surrender their property. The abbot of Athelney stood out, not being satisfied with the pension Audley promised him; but the abbot of St. Osithes in Essex, with whom he dealt personally, yielded to his persuasion. He was very active in these matters, as may be seen by a letter of his to Cromwell, the vicar-general, preserved amongst the Cotton Manuscripts. (Cleop. E. iv. fol. 193.) Although, according to his own account, he expended above 1000*l.* in supporting several of those he was the instrument of despoiling, he "sustayned damage and infamy" in consequence of his conduct; and it was on this ground

that he solicited Cromwell's influence with the king, for a grant of the possessions of the abbey of Walden, which he declared would restore him "to honeste and commodite." (Cott. MSS. *ut cit.*) He protested also, that his place of chancellor was very chargeable, and prayed that some profitable offices might be given to him in addition. In 1536, he was present at the commitment of Anne Bullen to the Tower, and sat with the archbishop of Canterbury when he passed the sentence of divorce between her and the king. There has been some difference of opinion, whether or no he was present at her trial. His name was certainly in the commission. (Gen. Dict. art. "Anne Boleyn.") But Lloyd (State Worthies,) affirms that he absented himself. The only two authorities in favour of his presence, are Lord Herbert of Cherbury, (Life Hen. VIII. p. 449,) and a manuscript in the Harleian Collection (No. 2194): this last is, however, of no great value. The omission of his name in Burnet, whose account of the trial is remarkably copious, and who enumerates several of the peers (Hist. Ref. vol. i.); in Godwin (Annales sub anno 1536); in Speed (Chron.); and in Strype (Eccl. Mem. vol. i. p. 430), seems certainly to corroborate the statement of Lloyd.

In the same year Audley was named by the Yorkshire rebels, as one of the grievances of the times; and it is a proof of his magnanimity, that, when the rebellion was put down, he refused to sit in judgment upon its leaders, in the capacity of high steward, which office the king was anxious for him to undertake. On his refusal it was given to the marquis of Exeter, upon whom, in 1538, Audley in turn sat in judgment, and with others, condemned to death. In the latter end of that year he was created a peer, by the title of Baron Audley of Walden, in the county of Essex, and was also installed knight of the garter. (Dugd. Baronage.)

We learn from Strype, (Eccl. Mem. vol. i. p. 1559,) that when, in 1540, Henry endeavoured to effect his divorce from Ann of Cleves, under pretence that she had been precontracted to the duke of Lorraine, the deposition of lord Audley, amongst other persons, was taken, in which he swears that the papers produced to prove the retraction of that precontract were insufficient for that purpose. Lord Audley was one of the commissioners before whom the examination of Catharine Howard was



taken, previous to her attainder. In the beginning of April, 1544, he was attacked with his last illness, and surrendered the great seal. He died on the 30th of the same month, and was buried at Walden church. He left one child, a daughter. It should not be forgotten, that he re-founded Magdalen, or Maudlin college, Cambridge, originally called Buckingham college, which, as Parker, in his History of the University remarks, contains his own name, except the first and last letters MaudleyN.

AUDLEY, (Edmund,) an English prelate, and son of James Lord Audley. He took the degree of B.A. at Lincoln college, Oxford, in 1463. He was successively bishop of Rochester, of Hereford, and of Salisbury. He was a benefactor to Lincoln college, and to St. Mary's church, Oxford, having contributed towards erecting the stone pulpit there. He died in 1524. (Biog. Brit. Wood. Godwin.)

AUDLEY. See AWDELEY.

AUDOIN, (variously written Audovinus, Alduin, Audwin, and Autoin, and signifying, "Conqueror of old,") was the first Lombard king of the second dynasty, the first having expired in a direct line in the person of Walther, who died in his boyhood—whilst Ildigisal, the cousin and rightful successor of Walther, fled from the usurper Audoin. The Byzantine emperor Justinian, to secure himself an ally against the Ostrogoths, Gepidæ, Huns, and others who threatened the empire, entered into a league with

Audoin, and gave him the frontier state of Pannonia. In return, Audoin sent his imperial ally an army of five thousand men to help him against the Ostrogoths in Italy, and proclaimed war against the Gepidæ, who had forcibly possessed themselves of Sirmium, in Lower Pannonia. At the moment that the hostile armies of Audoin and Thorisinn, the king of the Gepidæ, came in sight of each other, they were unaccountably seized with a panic, and both fled, leaving only the two royal commanders, with their staffs. Audoin upon this sent a deputation to offer terms of peace to his enemy; the latter confessed to them the singular circumstances of his desertion, and both kings, believing that in this incident they saw an express prohibition from heaven of hostility between two people so nearly connected by national ties, willingly entered into a treaty of peace. But this was too contrary to the wishes of the Byzantine court to remain undisturbed; and, by the emperor's ma-

chinations, war again broke out between the two powers, Audoin being reinforced by a chosen body of troops from the Roman empire, under the conduct of the Frankish prince Amalfried. In the battle which followed, Alboin, the son of Audoin, struck the Gepid prince, the son of Thorisinn, from his horse, and slew him, thereby deciding the victory in favour of the Lombards; but, with the military barbarity of the age, the young hero was disgraced by his father, for having neglected to bring off his fallen adversary's armour, and was forbidden to sit at the royal table until he should procure it. To go boldly to the court of Thorisinn, and to claim these spoils from the relatives of the slain,—men to whom it was almost a point of religion to shed his blood,—was a piece of daring in accordance with the boldness of the Gothic character, in which the contempt of danger, and the horror of shame, were elements equally prominent; but the boldness almost cost the young Alboin his life. A deadly strife began between him and the brother of the slain; but the old king declaring that no good could come of a contest in which the rights of hospitality were abused, delivered him the arms, and permitted him to depart in peace. After this, a second treaty of peace was set on foot, of which the chief article on the side of the Lombards was a requisition that the Gepidæ should deliver up Ildigisal, already mentioned as the lawful heir to the Lombard crown, and who had fled for refuge to the court of Thorisinn; whilst this latter made a similar demand of the person of Ostrigoth, whom he had expelled from the throne of the Gepidæ, and who was in like manner protected by Audoin. The council of the kingdom, on both sides, declared that they would rather perish with their wives and children, than stain themselves with such treachery; but the difficulty was at length got rid of, by each king permitting, or contriving, the escape of his protégé. A little after the conclusion of this treaty Audoin died, at the beginning of the latter half of the sixth century. (Ersch und Grüber.)

AUDOIN DE CHAIGNEBRUN, (Henri,) a famous surgeon of Paris, in the middle of the eighteenth century, who paid particular attention to the epidemic diseases to which animals are subject. He wrote several works on subjects connected with his profession. (Biog. Univ.)

AUDOUIN, (Pierre Jean,) born of poor parents, embraced early the doc-

trines of the French revolution, and published the *Journal Universel*, a paper which he signed Audouin sapeur du bataillon des Carmes, and which conducted much to produce the violence by which that period of French history was disgraced. In acknowledgment of the services rendered to the party of the 10th August, Audouin was named, in 1792, *Député de la Convention Nationale*. Here he became member of a *comité de surveillance*, which the Gironde afterwards denounced as arbitrary and tyrannical. He voted moreover for the death of Louis XVI., and even against either appeal or delay. After the downfall of Robespierre, he became a little more reserved. In the year 4, he became a member of the *Conseil des Cinq-cents*. The fear of royalism and reaction continually haunted the imagination of Audouin. On the 27th Messidor, year 5, he pronounced a speech on the *Liberté des Cultes*. Afterwards he supported the Directory, and having quitted the corps legislative in 1798, he entered the bureau of the minister of police. After the 18th Brumaire, he became co-editor of the *Journal des Hommes Libres*, soon after suppressed. Napoleon, who allied himself with all men for the sake of effecting his purposes, made Audouin commissary of commercial relations at Napoli di Romagna, where he remained a long time. Expelled from France, after the restoration, as one of the regicides, he passed many years of exile, and died recently; one of the last of the revolutionary phalanx of 1793. He used to call the aristocracy of the rich, "la faction millionnaire." (*Le Moniteur. Biog. des Vivans.*)

AUDOUIN, (François Xavier,) commonly called Xavier Audouin, born at Limoges, in 1766, became vicar of the church of St. Maurice, in the same town, in 1791. He early embraced the principles of the revolution, and became in 1792 member of the municipality of Paris. In the same year he was sent to La Vendée, to report on the causes of the insurrection which was about to break out in that province. He married the daughter of Pache, the minister of war, and became the colleague of Bouchette, who succeeded the former. He distinguished himself in the club of the jacobins, by the exaltation of his sentiments, and complained on the 13th of September, 1793, "that after having put terrorism on the orders of the day, agiotage was now to be substituted in its place." In January, 1794, he delivered in the

above club a discourse on the Crimes of the British Government, and invited all publicists to take into consideration that grave subject. After the Prairial, an 3, he was denounced as one of the accomplices of the revolutionary government. He was arraigned on that account, when the changes, which came on after the Vendémiaire, an 4, saved him. The directory ordered him to write the History of the War (of the Revolution). After occupying several official situations in those more quiet times, Bonaparte nominated him *secrétaire général* of the prefecture at Moulins. Xavier Audouin published several works, some of which possess a sterling value. 1. *Du Commerce Maritime, et de son Influence sur la Richesse, et la Force des Etats*. Paris, 1800. 2. *L'Histoire de l'Administration de la Guerre*; 4 vols, 8vo, 1811. 3. *Reflexions sur l'Armement en course, sa Législation, and ses Avantages*. Paris, an 9, 2 vols, 8vo. The latter work insisted on the necessity of bringing the French navy to a higher degree of perfection and extent,—ideas which the present time is only likely to realize. Audouin published also several political pamphlets. (*Publiciste Philanthrope, par Xav. Audouin. Moniteur, &c.*)

AUDOUIN, (Pierre, 1768—July 12, 1822,) a modern French engraver, born at Paris, was a pupil of Beauvarlet, and has gained a very high reputation, both for the style and number of his works, of which there are nearly one hundred, produced in about thirty years. He engraved for the *Galleries du Musée Français*, and the *Musée Royal*, published by Pierre and Henri Laurent, the following plates:—Jupiter and Antiope, after Correggio; the Virgin, called La Belle Jardinière, after Raffaëlle; Il n'est plus temps, after Bouillon; Charity, Melpomene, Erato, and Polyymnia, after Le Sueur; Venus wounded; the Entombment of Christ, after Caravaggio; and some portraits and fancy subjects after Dutch painters, such as Niceris, Netscher, &c. On the return of the Bourbons to France he executed the portraits of the royal family, which are most justly admired. Amongst others, mention may be made of Henry the Fourth, a bust after a design by Bouillon; Louis the Eighteenth, the Duke de Berri, and the Duchess de Berri, also busts. The last work he published was an engraving, the whole length, of Louis the Eighteenth, after the Baron Gros. He was occupied in engraving a plate, after a picture by

M. Kinson, representing the Duchess de Berri showing to Mademoiselle the Portrait of her Father, when he was attacked by illness, of which, a year afterwards, he died. Audouin received a medal at the exhibition of 1819, and was engraver to the king, and a member of the Academy of Arts of Vienna; but he was not a member of the Institute, though his works were frequently spoken of with praise in the reports and official publications of the class of fine arts. (Biog. Univ. Suppl.)

AUDOUL, (Gaspard,) a French lawyer, who lived at the beginning of the eighteenth century. In 1708 he published a work entitled, *Traité de l'Origine de la Régale*. This work was condemned in a brief of Clement XI. in 1710, which, however, was suppressed by the parliament. The author was opposed, in this book, to Baronius and Bellarmine. (Biog. Univ.)

AUDOVERE, the first wife of Chilperic, king of France, who was separated from him by the treachery of the celebrated Fredegonde. She retired to a monastery, in which she was strangled by order of Fredegonde in 580.

AUDRA, (Joseph,) was born at Lyons in 1714. In 1770 he published the first volume of a work, entitled, *Histoire Générale*. This met with Voltaire's high approbation. He said, that some fanatics indeed, who had "ni l'esprit ni mœurs," might be angry with it, but that he had nothing to fear. The archbishop of Brienne, however, condemned the work. This so affected Audra that he was attacked instantly by a fever, which settled in his brain, and carried him off in twenty-four hours. (Biog. Univ.)

AUDRADUS, surnamed MODICUS, chorévêque of Sens, in the ninth century, a man of reputation and learning in his time, but celebrated most for his pretended visions, the object of which seems to have been the suspension of the domestic hostilities which then ravaged France. In 849, Audradus Modicus visited Rome, and presented some of his writings to pope Leo IV. On his return he was deposed, along with the other chorévêques of France, by the council of Paris. His prophecies were committed to writing, in the form in which they are now extant, about the beginning of the year 854. Extracts from them, illustrative of the history of that time, were printed in Duchesne's Collection of French Historians, and will also be found in the collection of Dom Bou-

quet, vii. 289. A Latin poem, by Audradus, entitled, *Fons Vitæ*, was printed by Casimir Oudin, who erroneously attributed it to Hincmar. For a longer account of Audradus, see Hist. Lit. de Fr. v. 131.

AUDRAN. The name of ten French artists, all of the same family, eight of whom were engravers, and two painters, and most of them attained to the highest eminence.

1. *Charles*, or *Karl*, (1594—1674,) was born at Paris, and was the first of the family that became eminent in the art of engraving. He was a son of Louis Audran, an officer belonging to the wolf-hunters, in the reign of Henry IV. of France. In his infancy, he showed a great disposition for the art. He received some instruction in drawing and design, and when young, went to Rome to perfect himself, where he produced some plates that were admired. He adopted that species of engraving which is entirely performed with the graver, and his works bear much resemblance to those of Cornelius Bloemart, though they are more finished. On his return, he settled at Paris, where he died. In the early part of his life he marked his plates with a C, but his brother, or as some say, his cousin-german, Claude, having adopted the same initial, he changed his, and used K, for Karl.

2. *Claude I.* (1592—1677,) mentioned above, and said in the Biog. Univ. to have been born in 1597; he engraved a few plates, but not well, and lived in Paris, whence he removed to Lyons, where he died. He was the father of the three next following of the name.

3. *Germain*, (1631—1710,) the eldest son of Claude I., was born at Lyons, but removed to Paris to study under Karl. On his return, he published several capital prints, and was soon made a member of the Academy at Lyons, and chosen professor. He died there, leaving four sons, Claude, Benoit, Jean, and Louis, all artists. Among his works are ornaments, vases, ceilings, &c.; and a large book of Views in Italy, and a book of six landscapes from Gaspere. He sometimes signed his plates *Ger. Audran*, &c.

4. *Claude II.* (1639—1684,) second son of Claude I., was born at Lyons, and was placed in the school of Perrier, and in 1658 went to Paris. Charles le Brun observing his facility in painting, employed him for the beginnings of his Battles of Alexander. He soon adopted

a style of his own, and became an eminent painter of the French school. In 1675, he was received into the Academy for a picture representing the Institution of the Eucharist, and nominated professor in 1681. His principal works are, the Decollation of St. John Baptist, St. Denis, St. Louis, and the Miracle of the Five Loaves; the Great Staircase of Versailles; the Gallery of the Tuileries, &c. It was he who composed and executed, in conjunction with the regent, the subjects of Daphnis and Chloe, which were engraved by Benoit Audran. He died in Paris. M. Durdent, in the *Biographie Universelle*, states his birth to have been in 1641, but as he was the elder brother of Gerard, who was born in 1640, it must be clearly a mistake.

5. *Gerard*, or *Girard*, (Aug. 2, 1640—1703,) the third son of Claude I., and the most celebrated of his family, and perhaps one of the greatest engravers that ever lived, for spirit, vigour, and decision of execution. He was born at Lyons, whence, after receiving the elements of the arts of engraving and design under the tuition of his father, he went to Paris, and had the benefit of the tuition of his uncle Karl. He afterwards visited Rome, and is said to have studied under Carlo Maratti, where, during a residence of three years, from 1666 to 1668, he executed some plates, which gained him high reputation, particularly a portrait of pope Clement IX. from a picture painted by himself, and a ceiling painted by Pietro di Cortona; besides making numerous copies after Raffaello, Domenichino, and other great masters, both in chalk and in oil. His fame induced the great minister Colbert, who was a liberal encourager of the arts, to invite him to return to Paris, a proposition which he accepted, and on his arrival was appointed engraver to the king, with a considerable pension, and apartments in the Gobelins. Soon after he was appointed by Louis XIV. to engrave for him the set of the Battles of Alexander, which grand work spread throughout Europe the fame both of Le Brun and of Audran. He was elected a counsellor of the Academy in 1681. The works of this great engraver are very numerous, some of them after designs of his own. He died at Paris. M. Ponce, in the *Biographie Universelle*, thus speaks of his style: "In his experienced hands the graver and the point appear to be metamorphosed into the pencil, and

to have acquired both its richness and its softness." The works of Audran contain a judicious mixture of free hatching and dots, placed together apparently without order, but with an inimitable degree of taste. They are familiar to every admirer of the art of engraving."

6. *Claude III.* (1658—1734,) the son of Germain, called Claude the younger, or the nephew; was a painter, and born at Lyons. He painted ornaments, arabesques, and grotesque figures; in which capacity he was appointed designer and painter to the king. He worked much at the Luxembourg, of which he was keeper, and died there. Gillot says, that the celebrated Antoine Watteau was his pupil. His brother Benoit engraved after him a set of six plates, folio, representing the twelve months of the year, in compartments, with grotesque ornaments.

7. *Benoit I.* (Nov. 3, 1661—1721,) an engraver, was the second son of Germain Audran, and was born at Lyons, and studied under his father and his uncle Girard. He was appointed engraver to the king, received a pension, was made a member of the academy, and nominated one of its counsellors. Although he never equalled the admirable style of his uncle, yet his works are bold and clear; his drawing of the figure correct; and his expression admirable, particularly in his heads. His plates are very numerous; a list is given by M. Heineken. He died at Louzouer, near Sens, at an estate which he had purchased with the produce of his talents.

8. *John*, (1667—1756,) an engraver, and third son of Germain, born at Lyons, was also a pupil of Girard Audran. He engraved the Battles of Alexander, small size; the Rape of the Sabines, after Poussin, &c. In 1707, Louis XIV. appointed him his engraver, to which he added a pension, and assigned him apartments at the Gobelins, and the year after he was admitted to the Academy. He died at the Gobelins, in Paris, leaving three sons, one of whom was an engraver. The hand of a great master is visible in his works, and though he did not attain the extraordinary perfection of Girard Audran, his claim to excellence is very considerable.

9. *Louis*, (1670—1712,) the last son of Germain, born at Lyons, whence he removed to Paris, like his brothers, to study in the school of his illustrious uncle. He died suddenly at Paris, before he had produced many plates. His most esteemed works are, the Seven

Acts of Mercy, after Sebastian Bourdon, and Cadavere or the corpse, from R. A. Houasse.

10. *Benoit II.*, called the younger, was the son of John Audran, and flourished about 1735. He was established also at Paris. His works are frequently, from the similarity of name, confounded with those of his uncle, Benoit I.; but they are very inferior to, and easily distinguishable from, the plates of that artist. He executed a Descent from the Cross, after Poussin; and the Ages, and the Elements, from Lancret, engraved conjointly with Desplaces and Nicholas Tardieu; and other plates. (The foregoing articles are compiled from Heineken's *Dict. des Artistes*. Biog. Univ. Strutt's *Dict. of Eng.* and Bryan's *Dict.*)

AUDRAN, (Prosper Gabriel,) was born at Paris, in 1744. He was of the same family as the engravers before-mentioned. He first practised law, but retired from the world to give himself up to religious studies. In 1799 he was appointed professor of Hebrew at Paris, and died there in 1819. He published a Hebrew Grammar, and an Arabic one. (Biog. Univ. Suppl.)

AUDREIN, (Yves Marie,) was elected bishop of Quimper, in 1800, but on his way to his diocese was stopped and assassinated. He had some reputation as a preacher before the revolution, and had been elected a member of the legislative assembly. He published some religious works. (Biog. Univ.)

AUENBRÜGGER, (Leopold,) born at Gratz, in Styria, in 1722; is celebrated for having invented the method of determining the state of the lungs by the sound produced by the chest, when struck by the hand. This invention was neglected for forty years, and was revived by Corvizart. Laennec, improving upon it, invented the stethoscope. He wrote *Inventum novum ex Percussione Thoracis Humani, ut Signo, abstrusos interni Pectoris Morbos detegendi*, Vienna, 1761, and two treatises on Insanity. (Biog. Univ. Suppl.)

AUERBACH, (1482—1542,) the builder of the large inn in Leipzig, named after him, and renowned as one of the curiosities of Germany, immortalized even by the verses of Goethe. His real name was Henry Stromer, but he took, according to the custom of those times, the above name, as being that of his birth place in Bavaria. George the Bearded, duke of Saxony, called him to Leipzig, where he became doctor, pro-

fessor of medicine, and subsequently a senator. When, in 1519, the famous disputation between Eck and Luther took place in Leipzig, Auerbach, with a truly unflinching German openness, supported Luther, and even bestowed hospitality upon him. The great house, and adjacent premises, built by him in 1530, in the Grimma-street, have received their European renown partly from there having been formerly exhibited there the most curious and costly merchandises during the great fair, and partly from the popular tradition, that the famous John Faust rode out in 1525 from one of its cellars, mounted upon a cask. Two oil paintings on wood, and inscribed with the date of 1525, which are yet seen in the hall of these wine cellars, are commemorative of this ancient popular legend. (Stieglitz *Beilagen zur vaterl. Alterthumskunde*. Leipzig, 1826, vol. i.)

AUERSPERG, a family of princes and counts, formerly dependant only upon the German empire. The name was derived from the borough of Auersperg, in Illyria, which has belonged to the family since 1067.

*Auersperg*, (Johann Weichard,) supreme high master of the court of the emperor Ferdinand IV., received, in 1654, the investiture of the principalities of Münstenberg and Frankenstein, in Silesia. He was in great esteem at court, and was ordered to give his opinion about the war between Sweden and Poland in 1657. But he, and prince Wenzel de Lobkowitz, had the same fate, of being afterwards removed from court, without being permitted to ask for any explanation. He died in 1677, at his castle of Seisenberg, in Carinthia. (Europaisches Theater. vol. viii. p. 1077. Ersch und Grüber.)

*Auersperg*, (Transton Charles, prince of,) born in October, 1750. He was sent in 1792 to the courts of Berlin and Dresden, to announce the coronation of Francis II. Made a prisoner in the Low Countries, he was kept as a hostage for those French commissaries whom Dumourier had given up to the Austrians. In 1795, he received, in the name of the emperor, the homage of the provinces of Poland, which came then into the possession of Austria. In 1805, he was named commandant of Vienna, and received definite orders to burn all the bridges over the Danube, if he were obliged to retire. But, whether enticed by the equivocal assertions of Murat; or

(as it is strongly asserted,) bribed by the French; he did not burn the bridge near Vienna, and thus opened the country to the easy invasion of the enemy. The palpable error, or venality, of a man of such elevated rank, filled the hearts of every Austrian patriot with disgust, and is even now remembered in sarcastic puns. After the conclusion of peace, Auersperg was brought before a court martial, cashiered, and committed to prison. Subsequently he was permitted to live at one of his domains, and died at the beginning of this century. (Allg. Zeitung. Biogr. N. des Contemp., where he is mentioned under Aversperg.)

AUFFMANN, (Joseph Anton Xavier,) a very excellent player on the organ, master of music to prince Camillo, born in 1720, died in 1778. He published, in 1754, at Augsburg, the *Triplex Concentus Organicus*, fol. which contains three highly esteemed concerts on the organ.

AUFFRAY, (Jean,) born at Paris, 1733, died 1788, a French writer of no great merit, who wrote a treatise to prove that printing had done more harm than good to literature; and proposed a plan that none should be allowed to write for the press, but those ascertained, by examination, to be fit for it; and that only those works should be allowed to be printed, that were undoubtedly useful, and calculated for the advancement of literature. (Biog. Univ. Suppl.)

AUFIDIUS, (Titus,) a native of Sicily, and a pupil of the famous Asclepiades, (Steph. Byzant. in *Δουβάριον*), who lived a little before the beginning of the Christian era. We are told by Cælius Aurelianus, that he employed friction in peripneumony, (Morb. Acut. lib. ii. cap. 29, p. 144;) and that to cure mania, he had recourse to flagellation and abstinence. The patients were confined with cords, but he thought it prudent to allow them to indulge their sexual desires. (Morb. Chron. lib. i. cap. 5, p. 339.)

AUFFSCHNAITER, (Benedict Anton,) was master of the orchestra at Passau, in the beginning of the last century, and a very esteemed composer of church music; some of whose rare works are to be found in the Munich library. Amongst them are, *Twelve Offertoria*, *Elzevir*, 1719, fol. One of his operas, entitled *Alaude V.*, contains six complete masses, printed Augsburg, 1711, fol.; considered in those times the *ne plus ultra* of German church music.

AUFRETI, (Étienne,) a French

lawyer, was born at Toulouse about the beginning of the sixteenth century. Toulouse was the seat of his labours, and the courts there the subject of his writings. (Biog. Univ. Suppl.)

AUFRESNE, (Jean,) a French actor, who was born at Geneva, in 1729. His father was a watchmaker, of the name of Rival, and Jean was brought up to the same trade. A strong turn for the stage made him give up his watches for it; but to spare the feelings of his family, who were much opposed to his plan, he changed his name of Rival, to that of Aufresne. Not being able to agree with his brother comedians about the proper style of acting, he quitted France, and spent his life at the courts of Frederick II. Catharine II. of Russia, and her successors. He visited Voltaire in 1776, who gave him very high praise; but, perhaps, as has been suggested, he flattered, that he might be flattered. Aufresne died in 1806. (Biog. Univ.)

AUGE, (Daniel d'), in Latin, Augestius, a professor of Greek in the university of Paris, in the sixteenth century. He is supposed to have died about 1595. (Biog. Univ. Suppl.)

AUGEARD, (Matthew,) a French lawyer, who died about 1751. He made a useful compilation, entitled, *Arrêts notables des différents Tribunaux du Royaume*. (Biog. Univ. Suppl.)

AUGEARD, (Jacques Mathieu, 1731—1805,) a French statesman of the last century, who, previous to the revolution, held the offices of *fermier-général* and *secrétaire des commandemens*, to queen Marie Antoinette. An imprudent and unauthorized step which he had taken in the execution of his official duties, led to the belief that the queen exercised an improper influence in some branches of the administration, and was the cause of many of the misfortunes that followed. After the breaking out of the revolution, Augeard endeavoured to expiate his errors by his loyalty. He absented himself from France during the reign of terror, and thus escaped the fate which struck so many others at that dreadful period. He returned to France after the 18th Brumaire. (Biog. Univ. Suppl.)

AUGER, (Edmond,) was born in 1515, near Troyes. His father was a labourer, and Edmond is said to have been, in his youth, a mountebank, and to have conducted a bear about the streets. He begged his way to Rome, and, having arrived there, entered a college of Jesuits in the capacity of a kitchen boy.

His abilities attracted the notice of the fathers, and he was admitted a novice of the college. He was sent to France, on a mission to convert the Huguenots, and had wonderful success in many of the cities of the south. In one place alone, 1500 Huguenots, by his persuasion, were restored to the church. The baron des Adrets, however, displeased with his mission, ordered him to be hanged, and he was barely rescued, with the rope round his neck, by a priest, who hoped to make a convert of him. He obtained the favour of Henry III. who made him, in 1575, his confessor and preacher in ordinary. This rendered him an object of hatred to the league, who, after the death of his patron, forced him to leave Paris. Auger was reduced to the necessity of travelling in disguise from city to city, till at last he died, in 1591, of fatigue and vexation. He left some controversial writings behind him, but they are of a worthless and intemperate character. (Biog. Univ.)

AUGER, (Nicolas,) a French comedian, of considerable reputation, who made his debut at Paris in 1763, retired from the stage in 1782, and died at Paris in 1783. (Biog. Univ.)

AUGER, (Athanase, born at Paris in 1724, died 1792.) He was professor of belles-lettres at Rouen, and appears to have been an amiable man and good scholar. He translated into French, Demosthenes, Æschines, Lysias, and Isocrates, and some parts of other classical authors. He published also an elaborate work on the early Roman history. His translations are considered to be correct, but to be deficient in spirit. (Biog. Univ.)

AUGER, (Louis Simon, 1772—1829,) a celebrated French writer and journalist of the present century. From his twenty-first year till 1812, he was occupied in situations in various government offices, most of which, in that year, he quitted, to devote himself entirely to literary pursuits. He received an appointment in the imperial university, on its establishment; and on the return of the Bourbons, in 1814, he was made royal censor. When the Institute was reconstituted in 1816, Auger was made a member, and not only held several commissions under it, but, on the dismissal of M. Raynouard, he was appointed to occupy his place of perpetual secretary of the Académie Française. The part he had acted in all these positions, and the numerous lucrative appointments which were showered upon him, procured him

many enemies, and he was constantly occupied in literary warfare. He was engaged, more or less, in several newspapers, which, with other of his writings, are enumerated in the article consecrated to him in the *Biographie Universelle*. He was also one of the contributors to that great undertaking; and, as such, was led into a warm controversy with Madame de Genlis, who had quarrelled with the publishers of the *Biographie*. Auger's most important work was a commentary on Molière, which is full of just criticism, curious anecdotes, and valuable illustrations of the times of his author. He also edited many French classic authors. On the 2d of January, 1829, when in the midst of prosperity, without any apparent cause, Auger put an end to his own existence by throwing himself into the Seine. (Biog. Univ. Suppl.)

AUGEREAU, (in Latin *Augerellus*, Antoine,) an early French printer, received into that profession at Paris in 1531. He was one of the first to change the old Gothic type (black-letter) for the Roman characters. Many of the works which issued from his press are enumerated in Panzer.

AUGEREAU, (Pierre François Charles,) duke of Castiglione, was the son of a mason at Paris, and born in 1757. He enlisted in one of the French regiments at an early age, from which he was expelled for misconduct. He afterwards entered another, and ran away with the horses of one of the captains, and sold them in Switzerland. He then entered the service of the king of Naples, where he continued until 1792, when he returned to France, and enlisted in one of the companies that were then raising in all directions. His talents had now full scope for exertion, and he rose step by step, until, in 1794, he obtained the rank of general of division. He served in the Italian campaign, with great distinction, under Bonaparte. He was on the banks of the Mincio in 1796, when Wurmser was advancing towards that river with a powerful army. Bonaparte ordered a retreat; but the firmness and energy of Augereau enabled him to countermand it. He took up the position at Castiglione, and for two days defended it against the reiterated attacks of the Austrian army. His behaviour on that occasion was the reason that Castiglione was chosen afterwards for his title. He had a considerable share in the manœuvres which forced Wurmser to take refuge in Mantua, with the wreck

of his army. He also distinguished himself at the battle of Arcola; the French columns were wavering, when he seized a standard, rushed towards the enemy, was followed by his troops, and a charge was made that had a great share in deciding the fortunes of the day. In this campaign he showed himself a good general of division, but incapable of the functions of a general-in-chief, and was as remarkable for his pillaging and exactions, as for his valour. In 1797 he had the command of the seventeenth division, that of Paris, the most important one of the country, conferred upon him by the directory, and he executed their plans with great courage and readiness. As he, in time, aspired to higher things, they sent him to the command of the army of the Sambre and the Meuse. Here he acted in communication with the democratic party in Paris, and was denounced by Bonaparte to the directory for the intrigues he was carrying on to break the treaty of Campo-Formio. The directory had some difficulty in deciding between the two men, whom they feared alike, but they gave in to Bonaparte, and Augereau was sent to the command of the division of Perpignan. In 1799 he was returned a deputy to the Five Hundred, and was made secretary of the chamber. Here he violently opposed Bonaparte; but after some time his clamours subsided into submission and silence, and soon after came his appointment to the command of the army of Holland. He conducted that campaign, which ended in the battle of Hohenlinden; after which he was superseded in the command by Victor.

In the creation of the marshals of the empire, Augereau was one of the first that was placed on the list, and he accepted at the same time his title of duke of Castiglione. He afterwards had a command in the Austrian campaign, and the year after in the operations in Prussia, and was at the battle of Jena. He was in the Spanish campaign of 1809; and in 1812, when Napoleon was in Russia, he was at the head of the army stationed in Germany. He had the command of a division in the army in the battle of Leipsic; and in all the operations of the retreat of the French army into France he highly distinguished himself. When all was over, he hastened to offer his services to Louis XVIII., and to take the oath to the new government. He was well received by the king, who created him a peer, and gave him a command.

In his way to Paris he had passed through St. Elba, and in the streets of the town met Napoleon, who came up to embrace him. Augereau rejected his advances, and loaded him with reproaches, and contumelious language. In 1815, he was in a military command, when Napoleon landed in France from St. Elba. Augereau declared for the emperor. Napoleon, however, did not give him any employment; nor did Louis XVIII. on his return, at the end of the three months. He then retired to his estates, where he died in 1816. He had gathered together a large fortune, which he left to his wife. It is said that when he wanted to marry, he went to a notary, and gave him instructions to look out for a young lady of "bonne noblesse," poor and prudent. He was an admirable officer, but nothing more. He was gross in his manners, desperately ignorant, destitute of capacious views, and entirely without principle. (Biog. Univ. Suppl.)

AUGIAS, a Greek writer of the middle comedy. The titles of only three of his plays have been preserved, and but a single verse, of which Clemens Alexandrinus says he took the idea from Antimachus, an epic poet of Teos.

AUGIER, (Jean,) sieur des Maisons Neuves, published in 1589, on the occasion of the death of his wife, a collection of pieces written on the subject, under the title of *Torrent de Pleurs funèbres*. (Biog. Univ.)

AUGIER, (Le Baron Jean Baptiste, 1769—1819,) one of Napoleon's officers, who fought with some distinction, and was created a baron in 1804. After the banishment of Napoleon to Elba, he adhered to the Bourbons, and died in 1819. (Biog. Univ. Suppl.)

AUGIER, one of the body physicians of the empress Maria Theresa, and a great patron and amateur of music. He translated Mancini's work on Song into French. (Burney's Travels, vol. ii.)

AUGUIS, (Pierre Jean Baptiste, 1748—1810,) was born in Poitou. He was a member of the Legislative Assembly of the French convention, and of the Five Hundred. After the death of the king he acted a moderate part, and was opposed to the terrorists. He took an active part in the political affairs of France until 1799. (Biog. Univ. Suppl.)

AUGURELLO, an Italian Latin poet, born in 1441, at Rimini. He was professor of belles lettres in the universities of Trevisa and Venice. He published a poem, entitled *Chrysopœia*, or the Art of



Making Gold, which is said to have been aptly rewarded by Leo X. with an empty purse. Notwithstanding the subject of his poem, he is said not to have had any taste or turn for alchemy. He published a volume of poems, under the title of *Carmina*, Venice, 1505. He was also well acquainted with the Greek language and antiquities. He died in 1524. (Biog. Univ. Roscoe, Leo X. Mazzuchelli.)

AUGUST, (Emil Leopold,) duke of Saxe Gotha and Altenburg, and the last of his lineage, was born on the 25th of November, 1772, succeeded his father, Ernst II., the 20th of April, 1804, and died on the 17th of May, 1822, leaving one daughter, who was married to the present duke of Coburg Gotha. He began his studies in 1788, at the Protestant Gymnasium at Geneva, where the fame of J. J. Rousseau, then at its height, might have imbued him with that rather fantastic turn of character which he preserved through life. After his return to Gotha, in 1791, he still attended lectures on philosophy, history, politics, and literature, and applied his leisure hours to painting and music. He was twice married; first, in 1797, to Louise of Mecklenburg, and next, in 1802, to Caroline of Hesse Cassel. Having taken the reins of government, he remained, during eighteen years of a stormy period, faithful to that system of a well-regulated, just, and mild administration, which, since the time of Ernst the Pious, had maintained Saxe Gotha in a high degree of prosperity; and though it could not be said, that August Emil amended its organic laws or constitution, still he contributed powerfully to the advancement of trade, commerce, personal security, and comfort.

The admiration for Napoleon, whom August Emil had all along regarded as a magnificent patron of art and science, soon absorbed him altogether, and as he never neglected to fulfil the obligations imposed by the conqueror with readiness and faithfulness, his land was treated leniently, and, even in times most ominous, not impeded in the march of improvement and welfare. During a period of eight years, the forcible abduction of Becker, by the duke of Eckmühl, was the only untoward accident which took place in Gotha. When Napoleon passed by Gotha, before the battle of Lützen, August Emil conducted Becker's wife to the carriage of the emperor, and obtained his immediate release from Magdeburg, where he had been confined.

During the occupation of Germany by the armies of the monarchs allied against Napoleon, August Emil did not for a moment leave his residence, where many an oppressed family found shelter; and when, subsequently, a famine broke out in most parts of Germany, the duke did not oppose any prohibitive duties to the circulation of corn, and had the satisfaction to see that the prices in his lands were much lower than in those where prohibitive laws had been enforced. Better and quieter times seemed to have arrived, when the duke died, in the prime of age, from the effects of a complaint of the chest. The only reproach which can be made to August Emil the monarch is, that he was too generous, perhaps extravagant, in his private expenses, and devoted to his eccentric fancies what could have been more beneficially employed for the welfare of the country at large.

August Emil was conspicuous as an author, as well in literary as musical composition. His first attempts were portraits of known persons, in which precision and a pleasing diction are conspicuous. A larger work, entitled *Panedone* (All-enjoyment), more fable than romance, was never completed, and has not been printed. His next work was, *Years in Arcadia, or Cyllenion*, a series of Idyls in prose, which was printed. In the year 1806 he began a new work, *Emilian Letters*, which portrayed the subjects of his own fancy, in the shape of princely maidens; it is rich in pictures of a romantic nature, splendid structures, and objects of art, gorgeous gardens, palaces, monasteries, and temples. After spending ten years on this work, he was hindered by death from publishing it. Another printed work ascribed to him is, *Fourteen Letters of a Carthusian Monk*; but it is more probable that it was translated from a French MS., a few pages of the duke's composition added, and merely destined for private circulation amongst friends. About the year 1808 he began also to compose an opera, in which he is said to have exhibited the highest artistic feeling, and the most genuine originality; but this opera was never published. Most of the poems interwoven in the *Cyllenion* are also by him. The prince was of an interesting exterior, affable, spirited, kind, irritable, but his anger was always of short duration. Göthe was a frequent guest in his beautiful and tasty mansion. He was buried by the side of his father, Ernst II., in the shady groves of a little island, situated in

a park which had been laid out by the former. (*Memoria Augusti duc. Sax. princ. Gothanorum. Gothaischer Hofkalender. 60. Jahrgang, &c. &c.*)

**AUGUSTA**, (Cristoforo,) from Casal Maggiore, an artist of the school of Trotti, called Il Malosso, and who flourished about the year 1600. He is described by Lanzi, as being a youth of great promise, and an excellent disciple of the school, who was cut off in the flower of his age. The altar-piece at S. Domenico di Cremona bears his name and the date 1590. (Lanzi, *Stor. Pitt. iv. 125.*)

**AUGUSTENBURG**, (Christian Augustus of Schleswig Holstein Sundenburg, Prince of,) was born in 1768, and was the son of Frederic Christian, duke of Holstein Sundenburg Augustenburg. In 1809, he was nominated viceroy, or governor, of the province of Norway. In this same year, Gustavus Adolphus IV. was dethroned, and the duke of Sudermannia, under the title of Charles XIII., was made king in his stead. That prince, however, being advanced in years, and childless, it was thought desirable that some one should be appointed, at once, to succeed him at his death. The choice fell on Christian Augustus; he accepted the appointment, and changed his name of Christian to that of Charles. He was affectionately received by Charles XIII., and became very popular with the people. He left Stockholm on the 9th of May, 1810, to visit the southern provinces, but in the course of his journey he was seized, after eating part of a cold pie, with a violent illness, which no remedies could remove. On the 28th of May he mounted his horse for a review, but in a short time fell, and soon after expired. His body was opened, and the cause assigned as his death by the surgeons was apoplexy. By the Swedes, who were much attached to him, poison was suspected. A reward was offered by the government to any one that would throw light on the subject, but it still remains in obscurity. Marshal Bernadotte was appointed in his place. (*Biog. Univ. Suppl.*)

**AUGUSTI**, (Frederic Albert, 1696—1782,) a German Jew, born at Francfort-upon-Oder. His original name was Josue ben Abraham Herschel. Having studied at Bresci, in Lithuania, he was on his way to Constantinople, when he was reduced to slavery, but he was redeemed by a Polish merchant; and, after having pursued his studies at Cracow and Prague,

he was converted to Christianity, in 1722, and changed his name at the baptismal font. After his conversion, he again studied at Gotha and at Leipsic, and in 1734 was made pastor of Eschenberg, in the duchy of Gotha, where he died at a very advanced age. He published several very excellent works in defence of Christianity against the Jews, and in explanation of the Jewish customs. His *Life*, in German, was published at Erfurt, 8vo, 1791. (*Biog. Univ.*)

**AUGUSTIN**. The name of two French artists.

1. *Jean Jaques d'*, a modern engraver, born at Paris in 1756, who was a scholar of J. G. Wille. He has engraved several plates, which are deservedly admired, after Albano, Rubens, Poussin, Berghem, Vandermeulen, and other masters. (*Bryan's Dict.*)

2. *Jean Baptiste Jaques*, (15th August, 1759—13th April, 1832,) a painter in miniature and enamel, born at St. Die. He was too poor to be able to study under masters, and therefore devoted his natural abilities to copying nature. In 1781 he removed to Paris, where he executed a vast number of portraits in enamel; one of himself, painted in 1796, is particularly noted, as are those of Napoleon, of Louis Bonaparte, of Denon, and particularly of M. Nadermann, the celebrated harpist; but one of his most excellent works is a portrait of Lord William Bentinck, governor-general of India. Over a scarlet uniform, the artist placed a red ribbon, of the same tint, with extreme delicacy. He painted also Louis the Eighteenth, the Duchess of Angoulême, the Duke of Orleans, the Empress Josephine, and a vast number of other enamels, which are in the cabinets of amateurs, both in Germany and England. Towards the close of his life he was afflicted by severe infirmities, which obliged him to give up this particular art, and practise miniature painting in oil. He died at Paris, of the terrible distemper which afflicted that city in 1832. He was named, in 1819, first painter in miniature to the king; and in the year following, a chevalier of the legion of honour. M. Fabien Pillet, in the *Biographie Universelle*, says that his colouring had a richness and vigour to which Petitot himself never attained; and indeed it seems that he was principally eminent as a colourist, a qualification at that time extremely rare in a practitioner of the art of enamel painting. (*Biog. Univ.*)

**AUGUSTIN**, (Don Antonio,) arch-

bishop of Tarragona, and one of the most celebrated men of his age, was born at Saragossa, in 1516. His father held the situation of chief president of the high court of justice in Arragon. He studied at Alcalá de Henares, and at Salamanca, and went subsequently to Bologna, which was then considered the first university in Europe. At the age of twenty-five he published his first work, *Emendationum et Opinionum Juris Civilis Libri Quatuor*, which excited at once great attention, as Augustin was the first who applied the knowledge of Roman antiquities to the elucidation of the Roman laws. Three years afterwards, pope Paul III. nominated him, at the recommendation of the emperor Charles V., Auditor Rotæ. Julio III. sent him to England, when prince Philip was married to queen Mary. Paul IV. made him a bishop, and sent him on a mission to the emperor Ferdinand. Philip II. of Spain bestowed the bishopric of Lerida upon him; and it was in this quality that he assisted at the council of Trent, where he was held in much consideration, on account of his good qualities and learning. In 1574 he became archbishop of Tarragona, where he died in 1586, at the age of seventy. He was a fertile and successful writer, and some of his works have been even reprinted so late as the middle of the last century. They may be divided into such as relate to literature and antiquities, and those which belong to civil law and ecclesiastical affairs. Amongst the first are, *Fragmenta Veterum Historiarum ab eo et Fulvio Ursino collecta*. Antv. 1595, fol. In *Marium Terrentium Varronem de Ling. Lat. Emendationes et Notæ*. Rom. 1557. *Dialogos de las Medallas, Inscripciones y otras Antiquidades*. Tarragona, 1575; 4to. This work was afterwards translated into Latin, Italian, and other languages. To the second class of his works belong, *De Propriis Nominibus Pandectorum*. Tarragonæ, 1579, fol. *De Legibus et Senatus Consultis*. Romæ, 1583, 4to. Relating to ecclesiastical affairs the most important works are: *Canones Pœnitentiales cum natis*. Tarrag. 1581, 4to. *Notæ in Canones lxxii. ab Adriano Papa promulgatæ*. *Vide Bini Collection des Conciles*, vol. v. pars xvi. Most of his works have been printed in Tarragona, which now scarcely possesses a single printing press. A portrait of his is appended to a new edition of the *Dialogos de las Medallas*. Madrid, 1744, 4to. (Biog. Univ.)

AUGUSTIN, or AGOSTINO DE MUSIS. See MUSIS.

AUGUSTIN, court musician to the emperor Maximilian I., was so much praised for his playing on the lute and the "zinke," that when the above monarch ordered Albert Dürer to make a picture of an allegorical triumphal pageant, he observed, that in the tableau called "Musica Canterey," a chariot should be surrounded by five musicians, "vund Augustin solle vnder den zinken Maister sein." And on the same subject it is further said:

"Der Lautten und Rîbeben ton  
Hab ich gar malsterlich vnd schon  
Auf Anzaig kaiserlicher Macht;  
Zur grosser Freid herfür gebracht,  
Aufs lieblich ist auch zusammen gestimbt  
Wie sich zu Ehren wollgezimbt."

"The tones of lutes and of ribbes,  
I have right masterly and fine,  
As ordered by Imperial might,  
Produced to all men's true delight;  
Most lovely too I here combine  
What truly may be call'd divine."

Augustin flourished about 1512. (Schilling, Univ. Lex. der Tonkunst. Gerber.)

AUGUSTINE, St. (Aurelius Augustinus,) one of the most distinguished ornaments of the primitive church. He was born at Tegasta, in Numidia, on the 13th Nov. A. D. 354. His father, Patricius, was an unconverted pagan, but his mother, Monica, was a pious christian, and desirous of educating their son in the same sentiments. In his celebrated Confessions, which he wrote at a much later period, Augustine dwells at length on the faults of his younger years; his love of play and mischief, his dislike to study, his waywardness and eagerness in the pursuit of pleasure. His father appears to have intended him for a rhetorician, which was then a lucrative profession, and he was first placed in a grammar school, at the neighbouring town of Madaura. Here he read most of the Latin authors, and he gives a curious anecdote of the influence which the ancient poets then exerted over his mind (Confes. i. 13); but he avows that he had the greatest repugnance to the study of the Greek language. In his sixteenth year he was sent to pursue his studies at Carthage. (Conf. ii. 3.) The two following years, led astray by his fellow-students, and by his own passions, he spent in the wildest excesses of youth; but in his nineteenth year he was converted to philosophy, by the reading of a treatise of Cicero, now lost, entitled, *Hortensius*. He became now zealous in his search after intellectual knowledge;

and the philosophy of the pagans not satisfying him, he turned towards Christianity. But his taste for rhetorical sophistry led him to despise the simple language of the gospels, and he was led astray by the specious arguments of the Manichæans, and he even turned to the study of astrology.

Augustine persisted in the doctrines and society of the Manichæans nine years, during which period he professed rhetoric at Carthage, and at Teggasta, and continued to indulge largely in worldly pleasures. (Confes. iv. 2.) His mind was wrapped up in the study of the philosophy of Aristotle; and in his twenty-sixth or twenty-seventh year, he wrote a treatise, in two books, *De Apto et Pulchro*, which he dedicated to Hierius, orator of the city of Rome, (*Romanæ urbis Oratorem*. Confess. iv. 14.) But already in his thirtieth year, his faith in the doctrines of the Manichæans was shaken by the ignorance of the eloquent advocate of that sect, their bishop Faustus; and disgusted with his companions at Carthage, he determined to open a school at Rome. His affectionate mother was opposed to his departure; but he stole away secretly by night, and reached Rome in 383. Having quitted the Manichæan errors which prevailed so extensively in Africa, at Rome he joined himself to the Academic sect of philosophers. But his stay there was short; he was appointed to fill the chair of eloquence at Milan, (*Mediolanum*), and there he listened to the preaching of St. Ambrose, by which he was finally converted to christian piety.

In the seventh, and following books of his *Confessions*, Augustine draws a vivid picture of the doubts and anxieties which distracted his mind at this time. He opened the books of the Platonists, and it was these which, as he informs us, (vii. 9,) first purified his intelligence, and led him on to appreciate the sacred scriptures. In the thirty-third year of his age, he gave up the profession of rhetoric, and retired to Cassiciacum, the country-seat of his friend Verecundus, to prepare himself by pious exercises and contemplations for the ceremony which was to make him a member of the church of Christ. In this retirement Augustine wrote his three books against the Academic philosophers, and his treatises *de Beata Vita*, *De Ordine*, and the *Soliloquies*; all breathing that ardent spirit of piety which characterised the remainder of his life.

After his time of probation was past, he returned to Milan, and was baptized along with his friend Alypius, and his own illegitimate son, Adeodatus, and soon afterwards wrote his treatise on the Immortality of the Soul. About the same time Augustine lost his mother, who had come to settle with him at Milan.

Shortly after his baptism, Augustine went again to Rome, where he remained some time. He was no sooner converted, than he began to write and preach against the doctrines of his old associates, the Manichæans. Before he left Rome, he wrote a book against that sect, and, besides one or two others, he began his treatise on *Free Will*. From Rome he returned to Africa, and there sold his family estates, and distributed his property to the poor; reserving only enough to support himself and a few companions modestly. He now signalized himself again by his writings against the Manichæans; and composed treatises, *De Musica*, *De Magistro*, and *De Vera Religione*. (*Retractat. i. 7—10.*) About the beginning of the year 391, Augustine was ordained to the presbytery at Hippo-Regius, and a new field of action was opened to his zeal. As a priest, his preaching was earnest and successful, and a crowd of disciples followed his steps. While a priest at Hippo, he composed his books *De Utilitate Credendi*; *De Fide et Symbolo*; *De Sermone Domini in Monte*; and many others; with some important treatises against the Manichæans and Donatists. (*Retract. lib. i. c. 14—27.*)

In 395, Augustine was made bishop of Hippo, conjointly with the aged bishop Valerius, whom he had previously assisted in the discharge of his functions. In this station Augustine was remarkable for his unaffected piety, and for his zeal to promote the unity of the church. It was soon after his elevation to the episcopate, that he wrote his *Confessions*, one of the most curious of his writings, which pictures to us his internal feelings, and gives us so much information relating to his early life. (*Retract. ii. 6.*) In the second book of his *Retractions*, he enumerates the various works which he wrote after his elevation to the episcopate; many of which were intended to refute and convert the heretical sects of the time, particularly the Donatists, who were then very powerful in Africa, and with whom the Catholics were in a state of continual hostility.

Whilst Augustine was thus actively employed in Africa, an event occurred, which carried consternation through the Roman world. In 410, Rome was taken and sacked by the Goths under Alaric. The philosophers and pagans began to attack the christian religion, and to point out how, since its establishment, the world had been continually growing worse. Many, even of the christians, were sad and desponding. These circumstances gave rise to the greatest and most learned of all Augustine's works, the treatise *De Civitate Dei*, in which he undertook to defend the workings of God's providence, and to show the hollowness and insufficiency of paganism.

In 411, a conference was held at Carthage, between the Catholics and the Donatists, in which Augustine again distinguished himself by his talents and zeal. Soon after he found a new class of opponents in the Pelagians, who were now rising in the church. In the course of this controversy he published his treatise, *De Predestinatione*. His zeal was particularly conspicuous in the general council against the Pelagians, which was held at Carthage in 418.

Amidst these labours, new troubles were rising from a different quarter. The religious dissensions in Africa had been a powerful assistance to the designs of barbarian enemies. Genseric, the king of the Vandals, in Spain, undertook to support the Donatists in their struggle against the Catholics; in 429 he was admitted into Africa by the treachery of count Boniface, and joining himself with the Moors, ravaged the richest districts of the Roman province. Boniface repented of his treason, to which he had been driven by imaginary injuries; but he was unable to rid his province of the foe whom he had thus introduced, and, after repeated defeats, was at length compelled to shut himself up in the town of Hippo, which was closely besieged by Genseric and his Vandals. Augustine supported the courage of his flock by his exhortations and consolations; but he seems to have been apprehensive of the result, and he offered up fervent prayer, that he might be spared the sight of the destruction of his episcopal city. The request of the bishop was granted, for in the third month of the siege, Aug. 28, 430, he quitted this mortal stage. When, in the following year, the Vandals were in possession of Hippo, they respected his library and his body; the latter was carried to Sardinia by the Catholic bishops,

who were driven out of Africa by the barbarians, and in the eighth century Luitprand, king of Lombardy, is said to have removed it to Pavia, where it was deposited in the church of St. Peter.

Few authors were so generally read, or exercised so wide an influence, during the middle ages, as St. Augustine. His learning was great, his imagination lively, and his style, though somewhat flowery, is not unpleasing. The warmth and sincerity of his piety strikes to every feeling heart, and rendered his works peculiarly grateful to the ages which followed him. In the great doctrinal controversies of a later period, he met with a less favourable treatment. His dogmatical opinions are not strongly expressed. His judgment was not always equal to his genius and his learning; in the multitude of works which he composed, sometimes on subjects which he had not thoroughly investigated, he not unfrequently expressed opinions which he was himself afterwards induced to change. With the candour, and the earnest desire after truth, which distinguished every thing he wrote, he composed at a late period of his life a work, under the title of *Retractiones*, in which he enumerates the various works he had then published, and points out sentiments and expressions in them all, which he considered objectionable. The most interesting of all Augustine's writings is the *Confessions*, in which he gives a singularly interesting picture of his own life, and of the motives and feelings which had actuated him, from his childhood, to his mature age. A large portion of his works consist of treatises directed against the Manichæans, Donatists, and other sects. His work, *De Civitate Dei*, furnishes us with a vast fund of information on ancient history, mythology, antiquities, &c.

The greater and more important part of St. Augustine's works are preserved. The number of editions of separate treatises is very great, and many of them date from the earliest years of the art of printing. The best edition of his collective works, was that of the Benedictines, in 11 vols, folio, published in 1679, and the following years. A re-impression, with some additions, by Le Clerc, appeared at Antwerp, in 1700-3, in 12 vols, folio. The Benedictine edition has been again revised, and reprinted recently in a more convenient form, (Paris, 1836—1838,) in 11 vols, published in twenty-two half volumes.

It would take more space than can here be spared, to enumerate all the works which have treated on the life and writings of St. Augustine. His life was first written, and his works collected, by his disciple, St. Possidius. His life has been written, in more modern times, by Tillemont; Gerardus Moringus published a *Vita Divi Aurelii Augustini*, 8vo, Antwerp, 1533. The article in *Ersch und Grüber* refers also to Jo. Rivii *Vita August. ex Operibus ejus concinnata*, 1646; and to Berti de *Rebus Gestis S. Augustini*, 4to, Ven. 1756.

AUGUSTINE, (St., contracted in old English to *Austin*;) the apostle of the Anglo-Saxons, and the first archbishop of Canterbury. The conversion of the Anglo-Saxons is detailed so fully in all our Histories of England, that it is scarcely necessary in a work like the present, to give more than the dates of the principal events of Augustine's life, for which the principal authority is the *Church History* of Bede. Augustine was a Benedictine monk of the convent of St. Andrew, at Rome, distinguished more by his zeal and perseverance, than by his learning. Pope Gregory I., who before his elevation to the papal dignity had conceived the meritorious project of converting the Anglo-Saxons to Christianity, sent Augustine and his fellow monks to England in 596. After having made a short stay at the court of Brunehild, queen of the Franks, they landed, in 597, in the isle of Thanet, which was assigned to the missionaries by Ethelbert, king of Kent. This king had married a Frankish princess, who was a christian, and who had induced her husband to look upon the strangers with a favourable eye. Ethelbert gave them leave to preach without interruption, and the same year they established themselves at Dover, where they met with some success; but after Ethelbert himself had yielded to his convictions, and consented to be baptized, the Anglo-Saxons hastened in multitudes to embrace the christian religion. Previous to the Christmas of 597, Augustine had baptized more than ten thousand persons. Augustine now went to France, and he was consecrated, at Arles, archbishop of the Anglo-Saxons, and fixed his see at Canterbury. From this period he exercised a greater authority over the infant church; and not content with the conversion of the Anglo-Saxons from paganism, he attempted to bring over the British christians of Wales to catholicism,

The Britons remained firm to their old opinions, and the violent expressions and measures of the archbishop of Canterbury were the beginning of dissensions between the two churches, which had many disastrous results in the course of the seventh century. Augustine died in 604, at Canterbury. The miracles said to have been performed by the saint during his life, and by his relics after his death, fill the legend-books of our forefathers in the superstitious ages of papal supremacy.

AUGUSTINI AB HORTIS, (Christian,) physician of the town of Kaesmark, in the county of Zips, in Hungary, was born in the year 1598; and after studying at the universities of Frankfurt on the Oder, Jena, Leipzig, and Wittenberg, proceeded in 1619 to Basil, where he received in the following year the degree of doctor of medicine. On his return, in 1622, to his native town, he made himself soon so conspicuous, that the emperor Ferdinand II. appointed him his body physician, and "aulæ familiaris." Being subsequently employed to establish a botanical garden in Vienna, (one of the first in Germany,) that monarch presented him, in the year 1631, with a golden chain, and the Hungarian title of nobility, with the surname Ab Hortis. In 1640, Augustini invented the so-called Hungarian or Carpathian balsam, the preparation of which (made from the *Pinus cembra* of the Carpathian mountains) he laid down in a description, which was, in his own manuscript, preserved in the *Pharmacia* of Kaesmark, until it was first published by Mileter, in his inaugural dissertation *De Morbo Csomör*; which was reprinted by Dr. Daniel Fischer, in the Breslau collection of 1718 and 1719; by Breyn, in the *Ephemeridibus Naturæ Curiosorum*, Cent. VIII.; Brückmann, in the *Specimen de Frutice Kassodrewo*, Brunswick, 1727, 4to; and by others. Augustini himself wrote two memoirs, *De Balsamo Hungariae*, and *De Gemmis Hungariae*; but his death, which happened in 1650, hindered their publication. He is buried in the church of Lomnitz, at the foot of those lofty mountains (the Carpathians) which he had so often ascended, and of which he intended to be the first historian (in his *Memoir on Gema*.) His library and manuscripts were dispersed after his death. He was also the first who began to establish a museum of Hungarian natural curiosities, as is mentioned in a letter of the emperor Ferdinand III., to the Transylvanian prince George.

Ráécóczy, which is printed in Stephen Veszpremi succincta Medicorum Hungariæ et Transylvaniæ Biographia. Lips. 1774.

AUGUSTINO, called the Venetian (Veneziano), born at Venice about 1490. He went afterwards to Rome, for the sake of studying under Marco Antonio Raimondi, and made such good progress, that he was considered his best pupil. At the sack of Rome, Augustino, as well as his fellow artist, Marco de Ravenna, was obliged to fly, and went to Florence, where he engraved a Christ after Andrea del Sarto, which, however, did not meet with the approval of that great master. Still Augustino always maintained a certain rank amongst the artists of the age. The engravings of Augustino are rather scarce, and a complete set of his plates difficult to be obtained. The mark which he placed on his engravings is generally an A. and V, either upon a little tablet, or inserted simply on a plate. His principal works are an Iphigenia, after the antique; the Adoration of the Shepherds, after Julio Romano, &c. He returned subsequently to Rome, where he died in 1540. (Biog. Univ.)

AUGUSTINUS VON OLMUTZ, (Olomucensis, Olomucius, Olomuncius, Moravus Olomucensis, de Olomucz,) one of the principal revivers of learning in Moravia. His family name was Käsenbort, or Kaesenbrot, and he was born in Olmütz in Moravia, about A.D.

1470. According to the custom of those times, he finished his studies in Italy, chiefly at Padua, which, for a great many years, was the common centre of higher cultivation in Europe. He obtained there the degree of a doctor of law, and on his return to his native country, was invested with many important offices, ecclesiastical as well as civil. He was successively made a prebendary of the chapters of Olmütz and Brünn; and he held the office of private secretary (supremi secretarii, regii auricularis) to king Vladislaus of Hungary and Bohemia, in which capacity he was engaged in important affairs of state, and was able to be occasionally of great service to his learned friends, such as Bohuslaus ab Hassenstein and others. With many of the scholars of his day he stood on the most amicable relations. The most distinguished of his friends were Conrad Celtis, Johannes Cuspinianus, Joachim Vadianus, and Petreius Aperbach. Amongst his acquaintance,

who were also his countrymen, were Bohuslaus, mentioned above, Stanislaus and Johannes Turzo, the bishops of Olmütz and Breslau, Andreas Stiborius, Johannes Schlehta, and Johannes Sturnus; their names occurring frequently in his dedications of books, poems, and private letters. Augustinus was also the friend of the celebrated reformer, Ulrich von Hutten. When this unfortunate reformer went, for the first time, to Italy, in 1511, he passed through Moravia, where Augustinus exerted himself in his behalf, and assisted him with his purse. Augustinus himself was one of the founders of a literary society, which was the first ever formed in the Austrian dominions (Sodalitas litteraria Danubiana, Septemcastrensis Danubiana), which existed before 1490 in Ofen in Hungary, and afterwards in Vienna. The cabinet of Dresden possesses a golden cup, which was presented by Augustinus to this society. It is adorned with twenty-two en-chased Roman coins, and contains several allegorical figures, besides inscriptions, and the name and arms of the donor. The works of Augustinus are numerous, and rather important for the political and literary history of his times and the countries he lived in. The principal are, Dialogus in Defensionem Poetices ad Johannem Vratisl. Episcop. Venet. 1493. Quatuor Epistolæ contra perfidiam Valdensium, ad Johannem Nigrum, about 1500. Some more papers of Augustinus on this subject were published together at Leipzig, 1512. Catalogus Episcorum Olomucensium ad Stanislaum (Thurzonium) Olomuc. Ecol. Pontificem. Viennæ, 1511. He wrote an heroic poem on the deeds of the king of Hungary, most probably Vladislaus (Conr. Celtis Odoiporic. a Sarmatia per Slesiam, Boemos et Moravos in ejusd. libr. amor ii. 13, cit. Böhm. p. 6.) Other poems of his are mentioned in a letter addressed to him by Bohuslaus ab Hassenstein, (Boh. ab Hassenst. Epist. lib. i. p. 69.) He edited the Tabulæ Cœlestium Motuum of Johannes Blanchini, which he inscribed to Andreas Stiborius. Venet. 1495. A work, De componendis Epistolis, most probably belongs also to his pen. More of his writings may be still brought to light by the exertions of Bohemian or Moravian literati; as it cannot be doubted that Augustinus was one of those men of the middle ages, whose application to, and love for science remained unabated through life. His open and upright character appears from the many testimonials



to that effect, contained in the letters of his friends. He died suddenly on the 11th May, 1513. (J. G. Böhmii de Augustino Olomucensi, et Patera ejus Aurea, &c. Dresd. et Lips. 1758, 8vo. Ignaz Cornova Bohuslaw zu Lobkowitz und Hassenstein, &c. Prag. 1808, 8vo. Ersch und Grüber, Encycl.)

AUGUSTULUS, (Romulus,) the son of the patrician Orestes, and of a daughter of count Romulus, of Petovio, in Noricum. He was remarkable for the beauty of his person; for the accidental circumstance of uniting in his own name the appellations of the founders of the city and of the monarchy of Rome; and for being the last of the emperors of the West. His names were corrupted by the contempt of the Latins, and the satire of the Greeks, the one into the diminutive Augustulus, the other into Momylus. Orestes governed in the person of his son, and upon his death, and after the defeat of his uncle Paul in battle near Ravenna, Augustulus implored the protection of Odoacer, A.D. 476. He was dismissed unharmed, with his family, and an annual allowance of six thousand pieces of gold, to the villa of Lucullus, in Campania. The formalities with which the imperial dignity was abolished, are curious. Augustulus was made to tender his own resignation to the senate, and that assembly, by a solemn act, renounced for ever the separate sovereignty of Italy, and consented that the seat of universal empire should be in Constantinople alone.

AUGUSTUS CÆSAR, (C. Octavius, C. F. C. N.,) son of C. Octavius, prætor in 61, and pro-consul of Macedonia in 60 B.C. (see C. OCTAVIUS) and of Atia, daughter of M. Atius Balbus and Julia, younger sister of Cæsar the dictator. Dio alone, 45, 1, for Zonaras is not an independent authority, 10, 13, gives to the younger Octavius the surname Cæpius, which, if not an error of the transcribers, is most probably a mistake of the historian. In early life he was also called Thurinus, (Sueton. Octavius, 7,) from a victory obtained in the district of Thurii by his father over a remnant of the bands of Spartacus and Catiline. This was afterwards revived as a reproach by M. Antony, and in the libels of the time. His full name, after the adoption by his grand-uncle was confirmed by the senate in B.C. 44, was C. Julius Cæsar Octavianus. The life of Augustus belongs to history rather than to biography; and our limits will permit only a chronological summary of events, with a general outline of his cha-

acter. Velitræ (Velletri), which had been one of the most considerable cities of the Volsci, was the original seat of the Octavian family. Octavianus,\* however, was born at Rome, in a house, "ad capita bubula," upon the Palatine in the tenth region, (see, however, Servius. ad Æn. viii. 361.) It afterwards passed into the hands of one C. Lætorius, and was consecrated as a chapel to the memory of Augustus. Historians have attributed to the nativity of Augustus some of the prodigies which are related of the births of Cyrus and Alexander. He was born shortly before sunrise on the 23d of September, B.C. 63, a year memorable for the consulate of Cicero, and the death of Mithridates. His childhood was spent partly at Rome, partly on the family estates at Velitræ and Aricia (La Riccia); the latter, the birth-place and patrimony of his mother. Cic. Phil. 3, 6. Of his father he remembered but little, since he lost him in his fifth year; and soon after the birth of his son, the elder Octavius departed for Macedonia, where he remained more than two years. The education of Octavianus was entrusted to his mother Atia, whom the author of the dialogue De Causis Corrupt. Eloquent. ranks, with Aurelia, the mother of Julius Cæsar, and with Cornelia of the Gracchi, among the distinguished matrons who contributed to the future greatness of their sons, c. 28; to his grandmother, Julia; and his guardian, C. Toranius, his father's friend and colleague, whom he subsequently gave up to proscription in B.C. 43. (Val. Max. 9, 11, § 5. Appian. 4, 599.) Infirm health was the excuse for a more delicate method of bringing up than was usual at Rome, and perhaps female superintendence imparted to the habits of Octavianus something of effeminacy, although, like his want of personal courage, this has been much overstated. But when Atia married her second husband, L. Marcus Philippus, a less indulgent system was pursued, and the future Cæsar acquired in the field of Mars the hardier accomplishments of the Roman youth. Affection\* or penetration into the genius and character of his grand-nephew had already determined the elder Cæsar to make Octavianus the heir of the Julian house; and, amid the occupations of the Gallic and civil wars, he found time to direct his education. In his twelfth

\* We have anticipated the name, which was not given until 44 B.C., but it avoids the ambiguity of 'Cæsar,' while it distinguishes Augustus from the 'Octavi.'



year, Octavianus pronounced the mortuary oration over his grandmother Julia, (compare Quintil. 12, 6, with Nicolaus Damasc. 3.) On the breaking out of the civil war he was sent to Velitræ, since there was some danger of the Pompeians seizing his person as a hostage. But the haste and alarm of the senate allowed them no time to remember or to act, and within a few weeks, Cæsar entered Rome the master of Italy. On the 18th of October, B.C. 48, Octavianus assumed the manly gown. It was ill-fastened, and felt at his feet, and a courtier predicted from the accident the future humiliation of the senate. (Dio, 45, 2, improbably attributes the words to Octavianus himself.) About this time he was admitted, upon the death of Domitius Ahenobarbus, at Pharsalia, into the college of the Pontifices. Ill-health prevented his accompanying Cæsar, towards the end of 47, on his African campaign; but he followed the triumphal procession in 46. The dramatic part of the exhibitions which, in 54, Cæsar had promised the people in honour of his daughter Julia, and which he now gave them, were superintended by Octavianus. His exertions were beyond his strength, and ill-health again prevented his attending his uncle on his second Spanish campaign. He rejoined the army, however, in the spring of 45, after the battle of Munda. The remarkable ill-fortune of Octavianus at sea, which, in after life, it is said, caused him to remove the statue of Neptune from the Circensian games, began with this voyage. In October he followed in the African triumph; and by the end of the month was on his way to Apollonia, accompanied by his friends Salvidienus and Agrippa (see AGRIPPA), and his instructors, the rhetorician Apollodorus of Pergamum, and Theogenes, a mathematician and engineer. Here, in the midst of the advanced guard of the army destined for the Dacian and Parthian wars, he recommended himself to the soldiers, received the homage of the officers, and acquired the discipline of the camp. A decree of the senate, (Lex Cassia, Tacit. Ann. xi. 23,) about this time, raised Octavianus to the patrician estate. In the sixth month of his residence at Apollonia, arrived the news of Cæsar's death. But the event was alone communicated; and for some time Octavianus remained ignorant of his own adoption, of the contents of his uncle's will, and of the real sentiments of the senate and the people. The troops in Illyricum tendered him their alle-

giance, and were eager to avenge their late commander. But in opposition to the advice of his friends, he set out for Italy with a small retinue and as a private person. He landed at Lupiæ, (Lecce,) where he remained a few days, until the garrison of Brundisium, better acquainted with what had taken place in the capital, received him as the heir of Cæsar. The confirmation of the late dictator's acts, the permission for a public funeral, and the effect of Antony's address, showed the weakness of the senate, and the disorganization of the conspiracy. Thus encouraged, he assumed the names of C. Julius Cæsar Octavianus, at once declaring his purpose to claim his late uncle's inheritance, and a filial right to avenge his death. The veterans settled in the south of Italy, and the clients and freedmen of his adoptive father, came from all quarters to Brundisium; the supplies for the Parthian war were deposited there; and a less sagacious aspirant would have immediately displayed his hopes and his resources. But Octavianus preferred appearing as the heir of the Julian house, to an unconstitutional claim to the dictatorship. He moved slowly with a few attendants towards Rome, receiving every where offers of service from the veterans, the colonies, and great land-holders; and shortly after his arrival at Naples, April 18th, had an interview with Cicero at his Cuman villa. (Cic. ad Attic. xiv. 10, 11, 12, &c.) They were introduced by Hirtius and Pansa, and the experienced statesman was, for a time, completely deceived by the accomplished politician of nineteen. Octavianus again rested at Tarracina, and his entry into Rome was distinguished by the fortunate omen of a rainbow, which subsequent flatterers converted into a prodigy. (Vell. ii. 59. Plin. 11, 28.) He neither followed the injunctions of his mother and Philippus to forego his inheritance, nor the counsel of his friends to appeal at once to the legions, nor realized the fears of Cicero by joining unconditionally with Antony in prosecuting his uncle's assassins. All his measures were at first directed to secure his adoption and succession to the Julian estate. Before the tribunal of Caius Antony, the city prætor, he declared his intention to claim the inheritance, and caused himself, by the tribune Lucius Antony, to be introduced to the people. To the latter, he engaged to discharge the legacies of the dictator, and to exhibit the games vowed after the victory of Pharsalia. Upon the return

of M. Antony from Campania, in the middle of May, he repaired to the gardens of Cneius Pompey, and demanded an interview. It was conducted on both sides with outward decorum. Antony dissembled his indignation at the intrepid demeanour of his youthful rival; and Octavianus assumed a convenient surprise at the rejection of his demands. "It was Antony," the people and the veterans were informed, "who had treated him as a boy, who hindered the payment of the legacies, who neglected to avenge Cæsar." He undertook, nevertheless, to discharge his own obligations to Cæsar's heir. He put up to sale his own patrimony, the estates of his mother and Philippus, and the shares of his kinsmen Pedius and Pinarius in the Julian bequest. The price was distributed to the citizens in their tribes. In honour of the divine parent of the Julian line, Venus Genetrix, he celebrated the games which Cæsar had vowed at Pharsalia; and, in pursuance of a decree of the senate, (see CÆSAR, JULIUS,) he placed in the theatre the gilded chair, and crown of the late dictator. And when, during the festival of Venus, a comet appeared for seven days, he accepted the omen, and in the temple of the goddess raised an iron statue of Julius with a golden star upon its brow. Antony, on the other hand, offered in various ways an active and vexatious opposition. He found new claimants for parts of the Julian estates, hindered the adoption of Octavianus from being confirmed by law, on one occasion forcibly expelled him from the rostra while addressing the people, and prevented his election to the tribunate. Frequently, indeed, by the mediation of their friends, the leaders of the Cæsareans were reconciled; but neither their mutual interests, nor the position of their common enemy, the aristocracy, were at present such as to render their union permanent.

After suspicions, or at least accusations, of having on both sides resorted to assassins, the last reference was to the legions; and while in October Antony hastened to Brundisium, (see MARK ANTONY,) Octavianus organized from the colonial towns in Campania (Casilinum, Calatia, the modern Gallazze, &c.) a force of nearly 3000 veterans. They were engaged by a present donation of 500 denaries a-piece, but neither regularly armed nor divided into companies. With these, after a few days' delay at Capua to bring his levies into some order,

he set forward for Rome. His approach, while his intentions were unknown, occasioned in the city the greatest alarm. But the tribune, Tib. Canutius, the enemy of Antony, met Octavianus on the way, and returned with the assurance that his movements were meant for the protection of the capital. The tribune introduced him to the people; and from the steps of the temple of the Dioscuri, Octavianus, surrounded by veterans with concealed weapons, reminded the assembly of the benefits Cæsar had conferred upon them, and of the ill-requital of Antony, whose measures had compelled him to take up arms for his own security, and the defence of the republic. His speech, however, pleased neither party: the senate saw in it an unalterable purpose to avenge Cæsar's murder; and the veterans complained that that purpose was again deferred, and themselves engaged against their old and popular commander, Mark Antony. Some openly demanded their discharge; some, on pretence of fetching their own arms from their settlements in Campania, requested leave of absence. The prudence of Octavianus, however, in not directly opposing their departure, another donation, and liberal promises for the future, won over the most discontented, and the greater part consented to repair to head-quarters at Arretium (Arezzo), in Etruria. His forces were shortly after increased by the desertion of two of Antony's best legions, the Martial and the IVth. But Octavianus had as yet no public commission (imperia, to levy or command an army. The soldiers offered him the title of pro-prætor, with lictors and fasces. He referred their proposal to the senate. And on the 2d of January, a.c. 43, a decree, strenuously supported by Cicero, in his 5th Philippic, legalized the acts of Octavianus, and invested a leader of mercenaries with an authentic commission from the state. Before he repaired to winter quarters at Forum Cornelium (Imola) Octavianus traversed Umbria, and proceeded on the Flaminian road as far as Spoletum, with the design of avoiding an engagement with the Antonians, until he was supported by the consular armies. He was not directly included in the negotiations that passed between Antony and the senate from January to March, a.c. 43; but they warranted him in reposing confidence in neither party, and in trusting for security to his own strength and discretion alone. On the 15th of April, 43, the three divi-

sions of the senatorian army were in the neighbourhood of Mutina. In the first of the engagements that followed, Octavianus, with a few cohorts, defended Hirtius' camp against Lucius Antony; in the second he distinguished himself both for conduct and courage. The retreat of Antony, the death of both the consuls, and the relief of Mutina, led to a sudden reverse in the position of the contending parties, and sooner, probably, than either had intended, the mask dropped from Octavianus and the senate. After the first battle he shared with Hirtius and Pansa the title of Imperator; but upon the retreat of Antony, Decimus Brutus alone was mentioned in the decree for a public festival and a triumph. The Martian and the Fourth Legions had already, by the rules of military precedence, passed from the *proprætor's* to the consul's command; and the united troops were now transferred to Decimus Brutus, with commission to prosecute, as commander-in-chief, the war with Antony, and to call in the several divisions of Lepidus, Plancus, and Pollio (see *ASINIUS, LEPIDUS, MUNATIUS*.) It will not be necessary to dwell upon the current rumours of the time—a stormy interview between Octavianus and Brutus, the alleged murder of both the consuls, or the death-bed confessions of Pansa to Octavianus of what he already knew, that the senate awaited the first occasion to destroy him. His inactivity, after the relief of Mutina, rendered Antony's escape more easy, and was justified by the avowed or concealed attempts of his enemies at Rome, to effect his ruin. His sharing the consulship with Cicero was never intended seriously. It served, however, the purpose of making his own party distrustful of their most powerful member. The hopes of Octavianus were better founded. The chief magistracy was useful to him, as it would enable him to lay an obligation on the re-united leaders of the Cæsareans, by a repeal of their outlawry, to meet their now formidable force on equal terms, and to proceed on constitutional grounds against the conspirators. A delegation of 400 men repaired from the camp to Rome, to demand in the name of the legions, the consulship for Octavianus. On the rejection of their petition the camp broke up, and eight legions, with the cavalry and light troops, marched upon the city. Octavianus with a select detachment hastened forward: some excursions on the road were, an earnest of the approaching proscription, and in-

creased the alarm and indecision of the senate; the African legions preferred the cause of Cæsar to that of his assassins; and the united armies occupied the Janiculum, the suburbs, and the Ostian road. After fruitless delays, and ineffectual bad faith on the part of the senate, Octavianus and his kinsman Q. Pedius were declared consuls, and probably on the 19th of August, B.C. 43. The confirmation of his adoption into the Julian house; the repeal of the acts against Antony, Lepidus, and Dolabella, and the "*Lex Pedia*," or a commission to inquire into the circumstances of Cæsar's death; were among the immediate measures of the new consulate. Before, however, the proper forms could be gone through, Octavianus was again on the road to Cisalpine Gaul, ostensibly to defend the senate against the advance of Antony and Lepidus, but really as the sequel of secret negotiations, to complete the union of the Cæsareans against the senate and the conspirators. Towards the end of October, the second triumvirate was formed. (See *ANTONY, LEPIDUS*.) Octavianus, whose perception of his own interests was less disturbed by passion than Antony's, less servile to circumstances than that of Lepidus, was more constant than either of his colleagues in carrying out the proscription that followed. Neither reverence nor favour, leisure nor occupation, satiety nor change, made him pause or falter, when once his resolution was taken, until his sum, at least, of victims in the bloody account was cancelled. The first five years of this extraordinary, but not unconstitutional commission, had it been conferred by the state, commenced Nov. 27, B.C. 43, and were to terminate Dec. 31, B.C. 38.

The battle at Philippi did not take place until the end of the autumn, 42. The interval was employed by Cæsar—for his adoptive title may now be given him—in superintending the proscription, in satisfying the immediate demands of the soldiers, and in preparations for recovering his share of the empire—the two African provinces, the islands of the Lower Sea, and especially Sicily, the granary of Rome. Sextus Pompeius was master of that island, and of the sea between Italy, Africa, and Spain. But after some ineffectual attempts to dispossess him, and witnessing off Rhegium the total defeat of his fleet under Salvidienus Rufus, Cæsar crossed over to Dyrrachium to join Antony. In the Philippine war he did not distinguish

himself. His own ill-health, and the superior genius of his colleague, were prejudicial to him in active service. With the successful termination of the war began a series of difficulties and dangers for Cæsar. The expulsion of the land-owners from the most fertile regions of Italy, the unsettled and turbulent spirit of the veterans who had superseded them, the intrigues of Fulvia, the imbecility of Lepidus, and the vanity of Lucius Antony, equally ambitious and incapable, were the occasion, in 41, of the Perusine war, the third within three years in which Cæsar had been engaged. And although in 40, at the beginning of the year, the capture of Perugia relieved him from immediate danger, yet the state of his affairs was both critical and intricate, until by the death of Fulvia a reconciliation with Antony, who had never heartily concurred with the movements of his own party, became practicable. The terms of peace which were agreed to at Brundisium were confirmed by the marriage of Octavia with Antony (see OCTAVIA); and in 39 a truce was concluded, at Misenum, between the triumvirs and Sextus Pompeius, the distress and discontent of Italy compelling the rivals for empire to a brief and hollow coalition. In this year was born Cæsar's only daughter, the notorious and unfortunate Julia. Her mother, Scribonia, was divorced by him shortly after, to make way for his nuptials with the wife of Tiberius Nero, Livia Drusilla. (See LIVIA. TIBERIUS CÆSAR.) The lieutenants of Cæsar were in this year, 39, more fortunate than their principal in the field. Domitius Ahenobarbus repressed an insurrection of the Cerretani, a mixed Iberian race in the valleys of the Pyrenees; and Agrippa, after checking a similar attempt in Aquitaine, crossed the Rhine, the first after the dictator Julius. (See AGRIPPA.) But already, in 38, Cæsar found a fresh pretext for renewing the war with Sextus Pompeius, in the occupation of Sardinia by the latter. Two naval engagements, with doubtful success, were fought, and Cæsar received no support from his colleagues; but Pompeius did not follow up his own successes, and allowed Cæsar, throughout 37, to organize and discipline (see AGRIPPA) a formidable armament. In the winter of 37-6 Cæsar and Antony had another conference at Tarentum, and cooperated in the naval campaign of 36, in which Sextus Pompeius was finally defeated, and, as an immediate consequence, Lepidus deprived of all authority,

except the titular dignity of the high priesthood. (See LEPIDUS.) The honours which were voted to Cæsar after his return from the Sicilian war are related by Appian, *Civ. v.* 130, 131; Dio, *xliv.* 15. He entered his twenty-eighth year in September of this year. He was now at the head of forty-five legions (Appian, *v.* 744), besides light-armed troops, 25,000 cavalry, and 600 ships of war. But immediate danger was less to be apprehended from the jealousy or ambition of Antony than the claims and disaffection of his own veterans. Crowns of merit, gold, and promises, had been liberally distributed among them; but, in the language of Velleius, "they would not solicit, where they might compel." Following the example of the mutinous legions of the late dictator, they demanded their full arrears and their discharge. The sedition, which at one time nearly threatened the life of the triumvir, was appeased, partly by severe, partly by conciliatory measures. The most violent of the mutineers were relegated from Sicily; their leader, the military tribune Ofilius, disappeared. The more moderate were recompensed by a present donation of 500 denaries apiece, with allotments of land in Campania, by colonies at Rhegium and other Italian towns, and with higher promises when the war should be brought to an end. The two provinces of Africa, Carthage, and Numidia, were now annexed to the triumphal jurisdiction of Cæsar. The remainder of the year was employed in the domestic affairs of Italy, and in celebrating the ovation, and the festivals in honour of the peace. The years 35 and 34 were occupied with the Illyrian war. The Salassi, the Taurisci, the Scordisci, and Liburnians, Cæsar deputed to his lieutenants, Messalla, Terentius Varro, &c.; the Japydes, an Ibero-Keltic race, he attacked himself. At the storming of their capital, Metulum (Metling), whose inhabitants embraced the destiny of Numantia, the legions owed their success to the personal valour of their leader. The surrender of Segeste closed the most arduous campaign in which Cæsar had been engaged. The subjugation of the mountain tribes was, however, less important to him than the diversion it afforded to the mutinous spirit of his troops, and the replenishing of the military chest. In his campaign in Dalmatia, in 34, he was again wounded. The events of the Dalmatian war are described by Appian, *Illyrica, c.* 25-27.



Cæsar returned to Rome to hold his second consulship with L. Volcatius Tullus. The year a.c. 33 was chiefly remarkable for the ædileship of Agrippa (Frontin. de Aquæd. c. 9; Dio, xlix. 43; Plin. H. N. xxxvi. 15. See AGRIPPA.) The Dalmatian war served as a pretext for laying down his office on the day he entered upon it (January 1, 33); but Antony had resigned the chief-magistracy on the same day in the previous year; and this seeming moderation enabled them to distribute the consular privileges among their friends, while, by the frequency of substitution, they degraded into a titular distinction the most illustrious dignity of the commonwealth. His lieutenant, Statilius Taurus, had reduced the Dalmatic tribes to extremity, when Cæsar arrived to receive their submission. He exacted seven hundred youths as hostages, the Roman standards which Gabinius had lost in 48, and the arrears of tribute since the last payment to the elder Cæsar. The Illyrian or Dalmatic triumph was deferred to the year 29, when it was combined with the Actian and Alexandrian; but from the spoils of this campaign, Cæsar built and adorned the portico of Octavia, with schools, a curia, and a library attached. The Roman people would naturally contrast the affection of the brother with the neglect of the husband of Octavia; and prefer the liberal taste which decorated the capital of the world, with the heedless profusion which pillaged the eastern provinces to embellish the capital of Egypt. In some measure, to indemnify the state for its losses by Antony's unsuccessful campaigns in the east, the kingdom of the Mauritanian Bocchus, who died in this year, was annexed to the empire. The internal regulations of 33 were directed to heal the wounds of the proscription, and, in conjunction with the ædileship of Agrippa, served to render Cæsar popular with all ranks of citizens. His administration now assumed the appearance of a general amnesty, in which Antony had no part.

In 32, the final struggle between the remaining triumvirs became inevitable, and the year passed over in recriminations, and in preparations for war. The nominal term of the second period of the triumvirate had expired with the preceding year—the spirit of the coalition long before. For an immediate decision, however, Cæsar was unprepared. A scarcity, and the necessity of additional taxes to support the war, with the general

disturbance of the rights and occupation of property, had made Italy disaffected; but the idleness of Antony, who, instead of blockading the seas, retired early into winter-quarters, afforded Cæsar the interval he required. Cæsar entered upon his third consulship with M. Valerius Messalla. In the winter of this year, 31, he made an unsuccessful attempt to surprise the enemy; a storm destroyed many of his vessels, and drove his fleet back into the port of Brundisium. For some of the events that preceded the engagement at Actium, see AGRIPPA and ANTONIUS triumvir. The battle itself must be read in the pages of general history. The chief command was entrusted to M. Agrippa, but Cæsar was not chary of his person in the conflict of the 2d of September. Upon the surrender of Antony's land army, Cæsar travelled slowly through Greece (in Attica he was initiated in the Eleusinian mysteries) and a part of Asia Minor; in his progress, rewarding or punishing the provincials accordingly as they had resisted or served his rival. When it was ascertained that Antony had retired to Alexandria, he entered his winter-quarters at Samos; but fresh mutinies of the veterans recalled him to Italy. His usual ill-fortune at sea attended him on his passage from the Malean promontory to Brundisium; many of his Liburnians sank, and the galley in which he embarked lost its rigging and its rudder. In less than a month the disturbances were appeased, partly by fresh donations, partly by colonial settlements in Italy, or upon the western coasts of the Ionian sea. He returned into Syria by way of Corinth and Rhodes. The fourth consulship of Cæsar was marked by the death of Antony and Cleopatra, the surrender of Alexandria and Egypt, the last remnant of the Macedonian empire, and the removal of all who might dispute with him the sovereignty of the Roman world. To commemorate his victory, he founded Nicopolis on the Ambracian Gulf, and instituted the Actian games. His fifth consulship was signalized by his triple triumph, the Dalmatic, Actian, and Alexandrian, (see Macrobian. Sat. 1, 12,) in the month of August, and by the shutting of the temple of Janus. (See Liv. Hist. 1, 19, and Dionys. Hal. Antiq. i. p. 20—24.) His sixth, by a general census of Roman citizens, in which M. Agrippa was his colleague. In this year the Parthians submitted their differences, probably on the succession, to his arbitration. In his

seventh, on the motion of Murena Plancus, the title of Augustus was conferred; and, according to Ovid, *Fast.* i. vv. 587—616, on the ides of January. In a speech of seeming moderation, he restored to the senate and people such of the provinces as were in a state of tranquillity, while he reserved for himself those that were imperfectly subdued. The bold example of Sylla was suited neither to the character of Cæsar nor of the times; the unconcealed supremacy of Julius had proved fatal. Augustus, by not defining too strictly the authority he exercised, gratified the pride of the army without wounding that of the senate, undermined, while he seemed to restore, the ancient constitution, and left to his successors the invidious task of declaring it obsolete and abolished. The first decennial period of his government began with this year; towards the close of it, he went into Spain, where the Astures and Cantabri, the Asturias and the Basque provinces, were in arms. A fresh revolt of the Salassi seems to have prevented an expedition to the Britannic islands. In 25 these mountain tribes were reduced to obedience, and the temple of Janus shut a second time. In the fourteenth ode of the third book, Horace celebrates the return of Augustus (*Cantaber sera domitus catena*), B.C. 24. In 23, his eleventh consulship, the tribunician power for life was voted to him; in it also his domestic infelicities began, with the early death of Marcellus (*Virg. Æn.* vi. vv. 861—887; *Propert.* iii. 18) in his ædileship. The tribunician office rendered the person of the Cæsar sacred and inviolable. For an account of the gradual accumulation of the ancient magistracies in the person of Augustus, see *Mémoires de l'Acad. des Inscript.* tom. 24, 25, 27. The continuous consulships of Augustus ceased with this year. He did not resume the title until A.C. 5, an interval of seventeen years; and, for the last time, solicited it that he might preside over the investiture with the *toga virilis* (the coming of age) of his grandsons, Caius and Lucius Cæsar, in A.C. 2. An embassy from Parthia (*Dio.* liii. 33), Tiridates on the one part, and the delegates of Phraates on the other, referring to his arbitration their mutual dissensions, gave occasion to demand from the "great king" the restoration of the standards which Crassus and Mark Antony had lost in their disastrous campaign, and of the surviving captives who were Roman citizens. The restitutions

was accomplished in A.C. 10 (*Virg. Æn.* iii. 5; and *Virg.* *Æn.* vi. 603). The year 22 was distinguished by the conspiracy of Murena and Fannius Cæpio. Like that of the younger Lepidus (*Vell.* 2, 88, with 91), in 29 B.C., it was suppressed by the vigilance of the police. The characters of the leaders in the latter conspiracy are given by Velleius, l. c. and *Dio.* liv. 3; see also *Macrob. Sat.* i. 11. A pestilence, a famine, and prodigies marked the year 22, and the people demanded that the senate should name Augustus dictator, since they attributed their calamities to his rejection of the consulship. He declined adding a title, which had become odious, to his already irresponsible powers; but by exercising the perpetual censorship, never afterwards separated from the imperial functions, he acquired the substantial privileges of inspecting the estates of all Roman citizens, and of virtually nominating the senate; the title of censor was not, however, formally enrolled among the offices of Augustus. The affairs of the east, and especially the succession of Armenia, requiring his presence, he passed the two following winters at Samos. During his absence, the consular elections were marked with the corruption and turbulence of the times of the republic, and Augustus is believed to have secretly encouraged the excesses, as the best comment upon the question whether a popular or a despotic government were most desirable for Rome.

The birth of Caius Cæsar, in B.C. 20, made it probable that the irregularly acquired power of the Cæsars would be lineally transmitted; and when, in 17 B.C., Julia presented a second son to Agrippa, both infants were immediately adopted by their grandfather as the heirs of his name and authority. His sojourn at Samos rendered that island the centre of negotiations and embassies from all parts of the eastern empire. The disputed succession, or the limits of kingdoms in alliance with Rome, without, however, being her tributaries or subjects, were defined by Augustus. But the most remarkable visitors were the delegates of some of the Indian states of the Punjab, who were drawn by the reputation of the Roman arms in Armenia and Parthia, to form an alliance with the master of the western world. Among the rare and costly presents they brought with them, were tigers, the first seen by the Romans, and probably, *Dio* adds, by the Greeks also, (*see Dio.* liv. c. 9). Au-

Augustus returned to Rome in October, a.c. 19. The first place in the consulate of this year was reserved for him; and when, on his refusal of it, new disturbances broke out at Rome, he nominated Quintus Lutatius to the office, whom he had formerly proscribed. His well-calculated moderation was acknowledged by offers from the senate of extraordinary honours; but he declined them with the exception of an altar—"Fortunæ Reduci"—and avoided a public reception by entering the city privately the night before. It was proposed to make the day of his return a perpetual festival, Augustalia, in the calendar; and, for the future, to prevent the recurrence of civil disorders at the comitia, he was invested with the consulship for life, and with the censorship for five years; from this time also date the *Leges Augustales*. In the following year, 18, his presidency of the senate and the people, for this was the title he preferred, was renewed for another term of five years. His vast and anomalous powers were, however, rendered less invidious by his readiness in imparting them to M. Agrippa, who received the tribuneship for the same period, and an equal number of fasces and lictors with Augustus himself. The year 17 was illustrious for the celebration of the *Secular Games* (for a description of this centenary festival, see Gibbon, D. and F. vol. i. ch. 7, who refers to the *Carmen Sæculare* of Horace, and to Zosimus, lib. ii. p. 167, &c.), and for the most critical and unpopular measure of reform Augustus had yet attempted. The senate was unmanageable from its numbers; and the obscure origin, the impaired fortunes, or the desperate characters of many of its members, deprived it of that reverence which, as the supreme and surviving estate of the Roman people, it was expedient that it should retain. He wished to restore the ancient assembly of Three Hundred, but the anger and reclamations awakened by the scrutiny did not allow him to reduce the national council below six hundred. Among his legislative reforms of this period, the "*Lex de Maritandis Ordinibus*," referred to by Livy, lib. lxxi. is conspicuous (Dio, liv. 16). The annuity laws, and the selection of the genuine Sibylline books, were also among his enactments; and the establishing a fixed income as the qualification of a senator was, under another form, a revival of the scrutiny. After the adoption of Caius and Lucius Cæsar, a.c. 17, Augustus quitted Rome on pre-

tence, that the state of the Gallic provinces required his presence; in reality, however, the salutary reforms he introduced rendered him unpopular at Rome. The northern frontier of the empire was the scene of successive and sometimes dangerous wars, (see Dio, liv. and Vell. 94, 95,) and Augustus was detained beyond the Alps, until 13 a.c. An inscription, however, (ad calcem Suetonii, Na. iii.) assigns the third closing of the temple of Janus to the preceding year (cf. Dio, liv. 25. *επειδὴ πάντα τα τε ἐν ταῖς Γαλατίας, καὶ τα ἐν ταῖς Γερμανίαις ταῖς τε Ἰβηρίαις—διήκησαντο*). By the death of Lepidus, in 12 b.c., Augustus succeeded to the high priesthood March 6; but the removal of an ancient rival, and the acquisition of another title, were poor compensations for the loss of his constant and zealous adherent, the principal supporter and partner of his fortunes, M. Vipsanius Agrippa (see AGRIPPA). The remaining years of Augustus were clouded by domestic calamities. Octavia, whom he loved with more strength and sincerity of affection than was usual to his cautious and artificial temper, died in a.c. 11, shortly after he had dedicated the Theatre of Marcellus. Drusus, the son of Livia, whose campaigns beyond the Rhine added new lustre to the Roman arms, expired from the effects of an accident, when Augustus was at Ticinus, on his way from Gaul to Rome, (see Val. Max. v. 5, 3;) and Mæcenæ, his able and unambitious minister, died 8 b.c. The death of Agrippa obliged him to adopt into his family, and to share his authority with Tiberius Nero, whose suspicious and gloomy nature filled him with dread and aversion, and whose calamitous and oppressive policy he foresaw. And the irregularities of his daughter, banished in 2 b.c., and of his granddaughter Julia, banished in 8 a.d., revealed to the idle and curious multitude a royal household, less criminal indeed, but not less licentious than that of the Pelopids and Atreids of mythic story. His grandsons, Lucius in 2 b.c., and Caius eighteen months afterwards, by their untimely deaths, and the fatuity of Posthumus Agrippa, whether the effect of disease, of accident, or of crime, opened the family and the empire of the Julian house so guiltily and artfully aggrandized and acquired, to a stranger: and the destruction of Varus and his legions renewed the alarm of the Gallic invasions, and the Cimbric and Helvetic migrations. Between the first of these events and his



decease, Augustus thrice accepted the renewal of the decennial periods of his empire. His political influence was not overshadowed, as Sulla's had been, by a younger and more popular rival; nor, like his uncle, was he surrounded by statesmen or soldiers who awakened his jealousy or commanded his esteem. In one respect he was fortunate, if not happy. Although his health was always infirm, his faculties retained in an advanced age the practical and wakeful energies of youth: nor did his subtil and versatile policy ever relax its steady and tenacious compression of his artfully balanced and centralized empire. Among his last words, if truly reported, he bequeathed to the historian the clue and commentary of his public life. Of his surrounding friends he inquired "Whether he had *played* well his part in the *comedy* of life. If so, then give me your applause." (Sueton. August. 99.) He died at Nola in Campania on the 9th of August, within little more than a month of completing his seventy-sixth year, upon the same bed and in the same chamber where his father Octavius had expired. Forty of his Prætorian guards bore his remains into the market-place of Nola. From Nola to Bovillæ the decursions of the municipal towns and colonies along the Appian road supported the bier; and from Bovillæ to the vestibule of his house on the Palatine, it was carried by members of the equestrian order. The numerous and anxious debates in the senate upon the ceremonies to be used at his funeral, and the appropriate honours to his memory, are recorded by Suetonius, Aug. 100; and by Tacit. Ann. i. cc. 8, 9. The mortuary oration was pronounced by Tiberius before the temple of Julius; and repeated by Drusus Nero before the rostra. The body was borne upon the shoulders of the senators to the plain of Mars, and there burnt; and the most illustrious members of the equestrian order, in trailing tunics, ungirt and unsandalled, collected the ashes, and deposited them in a mausoleum which Augustus had prepared in his sixth consulship, situated between the Flaminian road and the right bank of the Tiber (see Strabo, v. 236); where the urns of Marcellus, Agrippa, Octavia, and Drusus had been successively placed; and where a niche was left for the ashes of Germanicus. (Tacit. Ann. iii. 4.)

AUGUSTUS JAGIELONCZYK, or SIGISMUND AUGUSTUS II. of Poland, was son of Sigismund I. and Bona,

daughter of Galeazzo Sforza, the former of whom he did not at all resemble either in physical strength or mental hardihood, being reared up by the latter in luxuriousness and indulgence, the effects of which were never afterwards eradicated. While only in his tenth year, he was solemnly crowned in the lifetime of his father, and was therefore distinguished by the title of *mlody krol*, the young king; and was afterwards sent to Wilna to take charge of the government of the dukedom of Lithuania, where he endeavoured to introduce the use of the Polish language among the nobility, who had till then spoken a dialect of the Russian. In his twenty-third year he married Elizabeth, daughter of Ferdinand, king of Bohemia; but their marriage was of no long duration, and on her death, he privately married Barbara Radziwillowna, (see BARBARA,) by whose charms he had previously been fascinated. On his father's death he immediately returned to Cracow, where one of his first objects was the public coronation of his new consort, which the queen-mother, Bona, endeavoured to frustrate by inciting a strong party of the nobles to oppose it: but his resolution rendered their plans abortive. Within less than six months after she had been crowned, Barbara died (1551), leaving her husband inconsolable; yet sincere and lasting as was his sorrow, he again married with the view of obtaining a heir to the crown, and chose for his third wife Katherine of Austria, the sister of his first one. This union proved almost ill-assorted; within a short time after the marriage, a separation took place between the royal pair. Katherine was banished by her husband to Wiednia; and when urged to cohabit with her again, in the hope of giving the nation a successor to himself, he replied that he would rather die than be obliged to live with such a woman.

Notwithstanding the grief he continued to cherish for Barbara, he did not renounce all attachments with the sex, but had amours with many mistresses, among others a certain Gizanka, who is said to have encouraged his credulity in astrological predictions during his last illness. By one interpreter of the stars whom he had consulted, he was assured that he would live to see seventy-two years; and that prediction was accomplished in its letter, if not in its meaning, for Augustus died shortly after, in the seventy-second year of the century, the fifty-second of his own life; and with him



expired the last of the male line of Jagellon. The twenty-four years of Sigismond's reign had been a season of prosperity to Poland; for although he himself possessed no very eminent qualities either as a ruler or a warrior, the country, then powerful by its extent of territory, commanded the respect of other states; nor was its internal tranquillity disturbed, except by the heats of religious opinion; which, however, were not attended with the bloodshed they occasioned in other parts of Europe. The nobles were for the most part attached to the principles of the Augsburg Confession, while the Catholics formed another party, and the Socinians a third; yet these differences of creed seem to have soon settled down into toleration; which may in some measure be attributed to the spirit of moderation shown by Sigismond, who on his part was suspected to be inclined to heretical opinions,—a supposition that gained some colour from the circumstance of Luther's dedicating to him his German translation of the Bible.

In the latter half of his reign, some differences arose between Poland and Russia, in consequence of the Livonians putting themselves under the protection of the former power as its subjects. The Russians invaded Lithuania, and the war was carried on for some time with alternate success, and without decisive advantage to either side, till in 1569 the union of Poland and Lithuania was established by the diet. In fact, Poland was now at its zenith with regard both to dominion and prosperity; and it was in this reign that it began to distinguish itself in literature also, and produced many celebrated writers both in the Latin language, and in the native idiom of the country; among which latter may be mentioned Jan Koehanowski, Gornicki, Bielski, Skarga, &c.

AUGUSTUS, (surnamed the Pious, duke of Saxony, 1526—1586.) In 1553, he succeeded his brother Maurice as elector of Saxony, and received the investiture of his dominions from the emperor; this being the last time that the ceremony was performed in Germany. He was succeeded by Christian I. (Biog. Univ.)

AUGUSTUS II. (Frederic,) elector of Saxony, and king of Poland, second son of John George III. elector of Saxony, was born at Dresden, the 12th of May, 1670. In 1695, on the death of his brother, John George IV. he succeeded to the electorate. Soon after his accession, he took a part in the war against

the Turks; but in 1696, he turned his attention to the throne of Poland, then vacant, and for which there were many competitors. It soon appeared that it lay between the prince of Conti, who had all the interest and influence of Louis XIV. with the favour of a majority of the Polish palatins, and himself. On the 25th of June, 1697, the diet was held; and on the 27th of that month, a double election was made. Augustus had marched into Poland with 10,000 Saxons; and this force, and, what was of greater weight, very large sums expended by him, prevailed over the address and intrigues of the French minister. The election of Augustus was confirmed; he was crowned at Cracow, in September, and the prince of Conti returned disappointed into France. He, however, did not long enjoy his crown in peace. By the treaty of Oliva, in 1660, a great part of Livonia had been ceded by Poland to Sweden, and this Augustus, on his election, had promised to recover. He soon proceeded to carry this into execution; and having engaged the czar Peter I. and the king of Denmark to invade it at different points, he himself commenced the siege of Riga. Charles XII., then but young, took on himself the defence of his dominions. He defeated the king of Denmark under the walls of Copenhagen, and forced him to make a peace, and then defeated Peter at Narva. Under these circumstances, Augustus withdrew his forces from Riga. Some time after, the army of Augustus was defeated by Charles XII., and he was anxious to conclude a peace with him; but Charles was determined that no peace should be made as long as he was king of Poland. Augustus thus had no alternative but to fight. The armies met between Cracow and Warsaw in 1702, and a battle ensued, which ended in a complete victory on the part of the king of Sweden. In 1704, the diet of Warsaw, under the influence of Charles, declared Augustus to be no longer king, and proclaimed an interregnum. Charles had some difficulty in finding a new king for them, but at length he pitched upon Stanislaus Leczinski, who was crowned at Warsaw in the same year. Augustus afterwards marched into Poland, and gained possession of his capital; but a defeat which his troops received from the Swedes took from him all he had gained, and made him tremble for his paternal dominions. He was remaining in Poland while Charles overran Saxony, and then felt the neces-

sity of making a peace on any conditions. He sent, accordingly, ambassadors to Charles, with no other instructions, than to obtain one on reasonable and christian terms. Charles granted it on very severe ones, among which was his renunciation of the crown of Poland; and the treaty was signed in 1706. Augustus returned to Dresden; and was soon after astonished by a visit from the formidable Charles himself, who in his march against Russia had come there incognito. He had, however, the generosity not to take advantage of the rashness of the adventurous prince. In 1709, after the defeat of Charles XII. at Pultowa, he was recalled to the throne of Poland, which he had given up with so much regret; and was well received in that country. His first wish was to revenge himself on Sweden. That country, however, made a good resistance, and Augustus and his allies could not agree together, so that no great progress was made; and on the death of Charles in 1718, all parties were glad of a peace. Augustus then turned his thoughts to the governing Poland absolutely, by means of his Saxon troops. A league, however, being formed among the palatins, who showed him the danger and inconvenience of such an attempt, he readily relinquished it. The rest of his life was spent in pleasures, feasts, and magnificent displays, in the midst of which he died in 1733. He had only one legitimate son, Frederic Augustus, who succeeded him, but he had many natural sons. Among the latter was the famous marshal Saxe, whom his mistress, the countess of Königsmarck, bore him. (Biog. Univ. Bayle. Dict. Hist.)

**AUGUSTUS III.** (Frederic,) elector of Saxony, and king of Poland, succeeded his father in 1733, in the electorate of Saxony. After the death of the last king of Poland, Louis XV. wished to place on the throne Stanislaus Leczinski, who had been king on the dethronement of Augustus II. and whose daughter he had married. Augustus III., however, was elected by a party of the Polish nobility, who assembled at the place of election, supported by a Russian army, and the election was confirmed by a diet held at Warsaw, in 1736. The only passion of this king was hunting, and the cares of government were committed by him to his favourite, the count de Brühl. The only system of politics adopted was an entire dependence on Russia.

Augustus, as elector, had joined the queen of Hungary in a league against

the king of Prussia; and they, by the aid of England and Holland, had provided an army of 30,000 men. This force, joined by the Austrian troops, received a total defeat from that king. Frederic soon afterwards entered Dresden, driving Augustus before him, who retired to Poland; but the year following he recovered Saxony on humiliating terms. In 1756 he was drawn into the seven years' war; and again his old enemy, Frederic II. of Prussia, penetrated into Saxony: again Augustus was driven away, and Dresden taken. Saxony for six years remained in the possession of Prussia; but at the peace of 1763, it was restored to him. He then abandoned Poland for ever; delighted to retire to Dresden, and to give himself up to the idleness and inaction that best suited his character. He had not, however, been there long, when he was carried off by the gout in his stomach. He died on the 5th of October, 1763. His son, Frederic Christian Leopold, succeeded him in Saxony, and Stanislaus Poniatowski in Poland. (Biog. Univ.)

**AUGUSTUS**, (William,) second son of Frederic William I. king of Prussia, and brother of Frederic the Great, was born at Berlin in 1722. He was a distinguished general, and acquired great reputation in his brother's service. Frederic gave him the command of the army which had been beaten at Kollin; but angry at the retreat that this prince made at Zittau, he wrote him a very severe letter. This so affected him that he quitted the army in despair, fell sick, and died in 1758. Frederic II. displayed no emotion on the occasion; and their other brother, Henry, never fully forgave him the cruel part he had taken. (Biog. Univ.)

**AUGUSTUS OF UDINA**, an Italian Latin poet of the sixteenth century. He took the name of Grazianus. The only work of his extant is a volume, entitled, *Augusti vatis Odeæ*. Venice, 1529.

**AULA**, (Salvatore, 1718—1784,) an Italian antiquary. He was a member of the Academy of Herculaneum, and produced some memoirs connected with that subject, and published an *Epitome Antiquitatum Romanarum*. He was also professor in the Neapolitan Ecclesiastical School. (Tipaldo, iv. 386.)

**AULAN**, (Denis François Marie de Suarez, marquis d') was born at Avignon, about 1725. He was the nephew and the heir of the celebrated Madame du Defand. He was seized by the populace,

under the suspicion of being religious and loyal, and hanged in 1790. (Suppl. Biog. Univ.)

**AULANIUS**, (Evander,) a sculptor and worker of metals, a native of Athens, who lived in the time of Octavius Cæsar. (Plin. xxxvi. 5, 4.)

**AULBER**, or **ALBER**, (Erasmus,) doctor in theology, and general superintendent at Güstrau, was born at the end of the fifteenth century. He studied under Luther at Wittenberg, and was first pastor at several minor churches. At the beginning of the sixteenth century, he was professor of music at the university of Tübingen. At Reutlingen, where he became subsequently a preacher, he acquired such an ascendancy, that at his instigation, the whole town signed in 1530 the Augsburg Confession; on which account he was called, in those manly and plain-speaking times—"Der grosse Herr Gott von Reutlingen." He died at Güstrau in 1553. Amongst his many works, one of the most curious is the *Buch von der Neiligen himmlischen und holdseligen Musika*. He made also the words to the songs entitled, *Gott hat das Evangelium*; *Nun freut euch Gottes Kinder all*. (Töcher. Gerber.)

**AULBER**, (Johann Christophorus,) a clergyman of Wirtemberg, and lineal descendant of the last named, who wrote a *Record of the Reformation* begun by Martin Luther two hundred years ago. He died in 1743.

**AULISIO**, (Domenico, 1649—1717,) a native of Naples, and an antiquary of much diligence. He was for many years an instructor in the Pizzofalcone institution. After holding different professorships, he ultimately became, in 1695, first professor of civil law. His first work was entitled, *De Gymnasii Constructione*; *de Mausolei Architectura*; *de Harmonia Timæica*; *de Numeris Medicis Dissertatio Pythagorica*, &c. 4to; Naples, 1694. He wrote also commentaries on Civil Law, &c.; and some verses of his are found in the collection of Neapolitan poets, published at Florence, in 1723. (Tipaldo, iii. 382.)

**AULNAYE**, (François Henry Stanislaus de l') born in Madrid in 1739, died in Paris in very reduced circumstances in 1830. His essay, *De la Saltation Théâtrale, ou Recherches sur l'Origine etc. de la Pantomime chez les Anciens*, obtained a prize of the French Academy, in 1789; and is still considered one of the text books on an art which the ancients held in such high estimation. Afterwards

he plunged into the history of religious notions, mysticism and free-masonry, of which latter he became one of the most esteemed authors. His works are numerous; but among them we may mention, *N. A. ou la Conspiration de tous les Siècles*. Upsal, 1791, 8vo; *Pax Vobis, ou l'Anti-Maçon*. Philadelphie, 1791, 8vo; *Thuileur des 33 Degrés de l'Ecosisme du Rit ancien, dit accepté*, Paris, 1813, 8vo. In conjunction with M. Leblond of the Institute, he published a *Histoire générale et particulière des Religions et du Culte de toutes les Nations du Monde*, Paris, 1791, 4to, (translated into German, by J. F. Breyer, Erlang. 1792.) The plates of this work were reprinted in an amplification, which was edited by M. Lenoir, entitled, *La Franche Maçonnerie rendue à sa véritable Origine*, Paris, 1817, 8vo. Aulnaye was also one of the contributors to the *Biographie Universelle*. One of the most remarkable of his articles in that work is that of Gluck. (Dessessart. Ersch. Biog. des Hommes Vivans.)

**AULTANNE**, (Joseph Augustin de Fournier, marquis d', 1759—1828,) a distinguished officer in the French army. In 1790, he was a captain of grenadiers, and continued to serve with great credit under the revolution and the empire. In 1806, he was raised to the rank of general of division, after having fought at Austerlitz and Jena. After the first restoration, he joined the party of the Bourbons, and, remaining faithful to it, was treated with suspicion, and even rigour, during the hundred days. Soon after the second restoration, he retired to his estates, and entered no more into public life. (Suppl. Biog. Univ.)

**AULUS GELLIUS**, (incorrectly Agellius. See Fabric. Bib. Lat. iii. 413. Lion. præf. ad. Gell. cap. i. p. x. ff.) a native of Rome, born about the commencement of Trajan's reign, died during that of Antoninus. His death was certainly after 145, and probably before 164, a.c. He received his education, and passed his youth and early manhood at Rome, where his instructors were, in grammar, which comprehended logic and philology; Sulpitius Apollinaris; in rhetoric and dialectics, Titus Catritius, Antonius Julianus, and others. Cornelius Fronto and the philosopher Favorinus were his intimate associates throughout life. Upon assuming the manly-gown he repaired with many noble Roman youth to Athens, where he pursued diligently his philosophical studies, under the directions of

Calvisius Taurus, and the celebrated Peregrinus Proteus, and acquired the friendship of Herodes Atticus. At a country seat of the latter, probably, he compiled the greater part of his *Noctes Atticæ*. He accompanied Taurus to Delphi, to witness the general assemblage of the Greek states at the Pythian games. Upon his return to Rome he applied to legal studies, and was frequently appointed by the city prætor, to settle causes of equity and arbitration. Aulus Gellius gave to his collection of remarks and annotations the name of *Attic Nights*, since they were chiefly drawn up in the leisure of winter evenings, while he resided near Athens; and the title he considered less affected than those of *Musæ*, *Sylvæ*, *Πενλον*, *Κερας Αμαλθειας*, and others, in his age usually appended to such Collectanea. They are in twenty books, of which the eighth is entirely lost, and the beginning of the sixth is wanting. They arose from the remarks and extracts he made in a wide course of miscellaneous reading both in Greek and Roman literature, put together as he had entered them in his place-book, with little method or selection. They contain many curious anecdotes; but their principal value consists in the numerous fragments they have preserved of ancient works, on law and jurisprudence, of annals, and philosophical writers, and general philology, otherwise irreparably lost. Gellius, however, was a mere book-worm, and sometimes in his observations upon what was passing before him in daily life betrays a credulity and ignorance hardly credible. His admiration for the ancient comic writers of Rome sometimes leads him to employ an obsolete phraseology; but his style, although unworthy of the commendations Augustine (*De Civitate Dei*, ix. c. 4) has given it, is generally smooth and perspicuous. The preface to the *Noctes Atticæ* relates in a lively and interesting manner the occasion and progress of the work; and the twenty books are full of incidental traits of character and manners, illustrative of the society of the age.

AUMALE, (Claude de Lorraine, duke of), son of René II., duke of Lorraine, whom he succeeded in the possessions of Aumale, settled in France, where he obtained letters of naturalization, and had the office of grand huntsman conferred upon him. He commanded the troops of his uncle, the duke of Gueldres, at the battle of Marignan, in 1515; and in 1522, defeated the English before

Hesdin, and the Germans before Neuf-château, in Lorraine. He was also actively employed in putting down the insurrection of the peasants in Misria, Swabia, and Alsace. Francis I., to whom he had rendered considerable services, made the territory of Guise into a duchy in his favour, and appointed him governor of Champagne. In 1542, he made a conquest of the duchy of Luxembourg; and two years after, provided for the safety of Paris, which was then in a state of great alarm. It is from this time that the affection of the Parisians to this house is dated. He died April 12th, 1550. There were many distinguished members of this family and name:

*Claude II. of Lorraine, duke of Aumale*, the third son of the preceding, was born in 1523: he had for his share the territory of Aumale, and the office of grand huntsman, and obtained in 1550 the government of Burgundy. He fought on the royal side at the battles of Dreux, St. Denis, and Moncontour. Conceiving that Coligni had a share in the death of the duke of Guise, his brother, he determined to revenge it on him, and was one of the principal movers in the project of the massacre of St. Bartholomew. He was killed at the siege of Rochelle in 1573.

*Charles of Lorraine, duke of Aumale*, son of the preceding, succeeded him in the duchy of Lorraine, and the office of grand huntsman. He was one of the most ardent defenders of the league. Jealous of the popularity of the duke and cardinal of Guise, he informed the king that they were getting every thing in readiness to seize his person. After the death of the duke and cardinal, d'Aumale and the duke of Mayenne were placed at the head of the league. The defence of Paris was entrusted to him in 1589. On the 21st of September in that year, he and the duke of Mayenne lost the battles of Arques, and afterwards that of Ivry. D'Aumale afterwards defended Paris successfully against Henry IV. After the success of Henry, not choosing to submit himself to his government, he entered the service of Spain, whereupon the parliament ordered him to be executed in effigy. He died at Brussels in 1631.

AUMONT, (Jean d') was born in 1522. He fought on the royal side in the battles of Dreux, St. Denis, and Moncontour. In 1579, Henry III. rewarded his services by making him a knight of different orders, and finally making

him a marshal of France. On the death of Henry III. he was the first to acknowledge Henry IV. as king, and to join his cause. He distinguished himself at the battles of Arques and Ivry. He was afterwards nominated to the government of Champagne; and was killed while besieging Camper in 1595.

*Louis Marie Victor d'Aumont et de Rochebaran, duke of Aumont*, (1632—1701,) a distinguished officer in the army of Louis XIV.

*Jaques, duke of Aumont*, of the same family as the preceding. He had the offer of the command of the national guard in 1789; he hesitated, however, and it was given to the marquis de la Salle, who was soon afterwards replaced by M. de la Fayette. In 1791, he took the oath of fidelity to the constitution. He died in 1799.

*Louis Marie Alexander, duke of Aumont*, was born the 14th August, 1736. He bore the title of the duke of Villequier, until 1799, when, on the death of his elder brother, that of duke of Aumont came to him. He was first gentleman of the chamber to the king, and a staunch loyalist. It was from his apartments that the royal family set out, in their flight to Varennes. The duke afterwards emigrated. He died in 1814. He had two daughters, who were united by a friendship so tender, that they made a vow that they would never separate, and would marry only upon the condition of finding two brothers who had the same views as themselves. This was accomplished in 1806, by their marriage with the MM. de Sainte Aldegonde.

*Louis Marie Celeste, duke of Aumont*, was duke of Piennes, until the death of his uncle, the duke of Villequier in 1799, whose title he took, and kept till the death of his father in 1814. The duke of Piennes, before the revolution, was one of the most remarkable persons in the world of fashion in Paris. He was a staunch loyalist; and, after that period, emigrated, and served with gallantry in different campaigns, until the restoration. He made an adventurous descent from England into Normandy during the hundred days. It would probably have been unsuccessful, as he was exposed to a force superior to his own; but the news of the defeat of Napoleon removed the danger he was in. He died in 1831. (*Biographie Universelle and Supplement.*)

*AUNAIRE*, (Bishop of Auxerre in 581, died in 605. He presided at a

council in 581, in which some canons were made, prohibiting several pagan rites and sports that then prevailed. (*Biog. Univ.*)

*AUNGERVILLE*. See BURY, Richard de.

*AUNILLON*, (Pierre Charles Fabiot, 1684—1760,) canon and grand vicar of Evreux. He pronounced the funeral oration of Louis XIV. in the cathedral of Evreux. He wrote a comedy, entitled, *Les Amants Déguisés*, and at a later period of his life, he published two romances. (*Biog. Univ. Suppl.*)

*AUNOY*, (Marie Catharine Jumelle de Berneville, countess d',) the niece of the celebrated Madame Desloges, died in 1705. She published, *Fairy Tales*, in 4 vols, and *Adventures of Hippolytus*, earl of Douglas, which latter work had some readers many years ago. She also published *Memoirs* relating to the History of Europe, from 1672 to 1679; *Memoirs of the Court of Spain*; and the History of John de Bourbon. (*Biog. Univ.*)

*AURBACH*, (Johannes Von,) a German jurist, who flourished in the latter half of the fifteenth century. Nothing further is known of him than that he was a doctor of canon law, and, it would seem, *vicarius* of Bamberg. Judging by the number of editions which the *Summa*, as it is generally called, passed through, Von Aurbach was very highly esteemed by his contemporaries. His works, so far as we know, are, 1. *Libellus dans Modum legendi Abbreviat*, in utroque Jure, 4to, s. l. et a. 2. *Processus Judiciarius*, Argentin, 1491. 3. *Summa de Septem Sacramentis*, Aug. Vind. 1469, fol. This is the title generally given to this work, but we are inclined to think, that its proper title is, *Directorium Curatorum*, for these reasons: 1. It is so called in an edition to be found in the royal collection at the British Museum, which is apparently the first, and prior to that by Zeiner, above-mentioned, but which seems to have been unknown to the different writers on the early productions of the press. 2. In a MS. in the Imperial Library at Vienna, described by Lambecius, *Comment. ii. p. 630*, there is a treatise, *Magistri Johannis Aurbach Directorium Sacerdotum*, which seems to be the same work. Lastly, the introduction, which is too long to quote, shows that the proposed title is best suited to the whole work; whilst, that of *De septem Sacramentis* is applicable to the second part only. There is also another writer of the

same name, who is sometimes confounded with the preceding. All that is known of him is, that he was a Bavarian by birth, and lived probably in the latter half of the sixteenth century; and that after having travelled through France and Italy, he returned to his native country, and resided at Munich till his death. His writings are, 1. *Poematum*, lib. ii. Patav. 1557, 8vo. 2. *Anacreonticæ Odæ*, Monac. 1570, 8vo. 3. *Singularum Allegationum* Lib. ii. Colon. 1571, 8vo. 4. *Epist. Juridic.* Lib. iv. Colon. 1566, 8vo. In *Frisius* (*Biblioth. Un.*) it is said to be uncertain to which of the two authors this last work is to be ascribed.

AURELIA, the wife of C. Julius Cæsar, who died suddenly at Pisa, in 84 B. C. the year of his prætorship, and mother of the more celebrated C. Julius Cæsar, the dictator. She was probably the daughter of M. Aurelius Cotta and Rutilia, see *Cic. ad Attic.* xii. 20; and M. C. and L. Cotta were her brothers. The nobility of her birth is, however, less deserving of commemoration than her virtues as a wife and mother. The author of the *Dialogue, De Causs. Corrupt.* Eloquent. mentions her with Atia, the mother of Octavianus, and Cornelia of the Gracchi, as having promoted, by their early instructions, the future greatness of their sons. Caius, whose genius was remarkable even in childhood, was the favourite son of Aurelia. She engaged the celebrated Gallic rhetorician, M. Antonius Gnipho, (*Sueton. de ill. Gramm.* 7, and see *Gnipho*), as his tutor, and amid the dangers and excesses of his early political life, she was his confidential friend. Her vigilance, however, was not sufficient to keep within her duty, Pompeia, her son's volatile wife. (See *Clodius*.) Aurelia had the satisfaction of witnessing the first consulship of her son, and to hear of his first brilliant victories in Gaul. But death removed her in 54, shortly before the decease of her granddaughter Julia, the wife of Cneius Pompey, from the proud or melancholy spectacle of his dictatorship.

AURELIANUS, (Lucius Claudius Domitius, 207 to 275, A. D.,) was born at Sirmium, in Pannonia, the modern district Sirmia, in the angle between the rivers Save and Drave, about the year of Rome 960, A. D. 207. The father of Aurelian occupied a small farm on the estate of Aurelius, a rich senator in that district. His mother, according to *Callierates* of Tyre, as cited by *Vopiscus* in *Aurelian.* c. 4, was the priestess of a

chapel dedicated to the sun, in Aurelian's native village. She is said to have been skilled in divination, and frequently in quarrels with her husband, a dull and sordid boor, used to exclaim ironically, "A proper father of an emperor!" This story is indeed accompanied by a series of omens, which were invented, at a later period, to conceal or excuse the humble origin of Aurelian. Throughout his life, however, Aurelian paid particular reverence to the deity of the sun, and besides founding, or enriching other shrines, endowed the temple of Elagabal, at Emesus; restored, at his own cost, the temple of Belus, which had perished in the sack of Palmyra; and erected at Rome a magnificent temple to the same god, where he deposited the spoils of his eastern war. His devotion appears also in his letters, on his medals, and is mentioned in the Cæsars of Julian. (The Palmyrene god was probably Malach-Bel, or Agli-Bel. See *van Capelle. Disput. de Zenchir*, p. 8. ff.) Aurelian, who was equally remarkable for the grace and dignity of his person, and his strength and dexterity in military exercises, enlisted in the troops as a common soldier, rose successively to the rank of a centurion, a tribune, the prefect of a legion, the inspector of the camp, the general, or, in the language of the third century, the duke of a frontier, and at length the Gothic war of Claudius (see *CLAUDIUS II.*) to the important office of general-in-chief of the cavalry. In every station he distinguished himself by his valour, his rigid discipline, his temperate habits, and successful conduct. His active courage procured him the familiar surname of "Sword-in-hand" Aurelianus. His personal prowess is attested in the military chaunt, "Mille, mille, mille, occidit" (see the very learned and instructive note of *Salmasius* on *Vopiscus. Aurelian.* c. 6); and his rigorous discipline is recorded in a despatch preserved by the same biographer. It is addressed to one of his inferior officers, and displays equal care for the morals of the soldiers, and the rights of the provincials. Gaming, drinking, and the arts of divination, are strictly forbidden. The soldiers are enjoined to have their armour constantly bright, their weapons sharp, their horses and accoutrements ready; and what is more important to remark, they are commanded to live in quarters chastely and soberly; neither to damage the crops, nor to steal sheep, a fowl, or even a

bunch of grapes; nor to exact, where they were billeted, salt, oil, or wood. "The public allowance," he writes, "is sufficient for their support; their wealth should be collected from the spoils of the enemy, not from the tears of the provincials." Two instances will illustrate the strictness of Aurelian. 1. A soldier had seduced the wife of his host. The culprit was fastened to the extremities of two trees, drawn forcibly towards each other, and by their sudden separation his limbs were torn asunder. 2. The emperor Valerian, when his son Gallienus was sent to the camp for his military education, refused to entrust him to the care of Aurelian, although his legions were the best disciplined, and himself the first captain of his age. And he signs as his reason, his dread of the severity of Aurelian, who would know difference between the heir of the empire and the son of a centurion, under his command. Valerian, however, was aware that in Aurelian he possessed an heir worthy to be the contemporary of the Corvini and the Scipios. At Rome, he directed the prefect of the city to allow him, and his train, public maintenance; on another occasion, when he conferred on Aurelian the consulate, A.D. 268, the means of celebrating the games of the circus; and at Byzantium, the emperor in a solemn assembly returned him thanks for his services on the Illyrian frontier, bestowed upon him extraordinary privileges, and relieved his honourable poverty by causing Ulpian Crinitus, a wealthy senator of the family of Trajan, whose *vicarius*, or deputy on the southern Danube, Aurelian had been, to adopt him, and bestow upon him the hand of his daughter Ulpia Severina. The wife of Aurelian is not noticed by any historian; but, from the Greek coins struck at Alexandria, she appears to have survived her husband. The ceremony of Aurelian's adoption is described, Vopisc. Aurelian. c. 13, in the words of Acholius, who was one of the chamberlains of Valerian. In the reign of Gallienus, there is no mention of Aurelian; but Claudius entrusted him with the principal command in the Gothic war. What share he had in the death of Aureolus is doubtful. On his death-bed at Sirmium, Claudius recommended to the principal officers of the state and army, Aurelian as his successor. The army of the Danube invested him with the purple; nor did his election meet with any opposition, except a brief and fruitless attempt

on the part of Quintilius, the late emperor's brother, to place himself on the throne. The reign of Aurelian lasted only four years and nine months; for Vopiscus has assigned too long a period; but it was a continued and successful campaign, first against the barbarians who invaded, and then against the usurpers who occupied the western and eastern provinces of the empire. He concluded the Gothic war, which had broken out afresh on the death of Claudius, by a lasting and beneficial treaty. The most remarkable articles of which were, the engagement of the Goths to supply the armies of Rome with a body of 2,000 cavalry; and the cession of the province beyond the Danube to the Goths and Vandals. From this time, 270 A.D., the Roman Dacia was distinguished by the name of Dacia Cis-Danubiana, or Dacia Aureliani. He preferred the solid advantages of such an arrangement, by which the Romans acquired a strong natural barrier, and recruited the exhausted population of Thrace and Illyricum, to the seeming disgrace of contracting the frontiers of an empire they were no longer able to defend. The retreat of the Goths was immediately followed by the Alemannic war. They had penetrated from the Rætian frontier to the banks of the Po. On their return, however, the barbarians were intercepted at the passage of the Danube by Aurelian, defeated, and enclosed between the river, the Roman camp, and a wasted country. The embassy of the Alemanni was dismissed with a stern and contemptuous reply. The only terms allowed them were unconditional submission, or starvation within the lines by which they were surrounded. In the temporary absence of Aurelian in Pannonia, however, the barbarians eluded the vigilance of his lieutenants, broke through the posts in their rear, and returned, by rapid marches, to Italy. They approached Rome as near as Fano, in Umbria, having previously inflicted on Aurelian, near Placentia, so severe a defeat, that, according to Vopiscus, the immediate dissolution of the empire was apprehended. Even Aurelian shared in the universal alarm; and he upbraided the senate for their tardiness in having recourse to the Sibylline books, and offered to supply whatever expense, whatever animals, or captives, those mysterious oracles might prescribe. The ceremonies they directed were indeed of a harmless nature, processions,

lustrations, and sacrifices of fruits and domestic cattle; yet either the Romans or the Alemanni believed them to have a magical influence, and that the victory on the Metaurus (Fano) was won by supernatural aid. A third and last battle near Pavia, delivered Italy from the presence of the Alemanni. The next campaign of Aurelian was against Tetricus, the usurper of Gaul, who, weary of his dangerous position, surrendered himself, and betrayed his army to his more powerful rival. Tetricus was reserved for the triumph of Aurelian, but afterwards allowed to end his days in peace, in his magnificent palace, on the Cœlian hill, having received, besides his original rank and fortune as a senator, the titular dignity of prefect of Lucania.

The war with Zenobia, A.D. 272, (see ZENOBIA,) was more arduous, from the nature of the country, the strength and resources of Palmyra, and the military genius of the queen of the East. In his march through Asia, Aurelian reduced to obedience the province of Bithynia, refrained from the sack of Tyana from reverence for the birth-place of the celebrated Apollonius, or according to another account, in consequence of a warning he received from the shade of the great theosophist, and won Antioch by mildness and timely conciliation. In two engagements, one near Antioch, at a place called Immae, and the second near Emesa, which, however, was of doubtful result, since Aurelian attributed his victory to his peculiar patron the Sun, Zenobia was defeated and driven back to Palmyra. On his march from Emesa (Hems) to the capital of Odenathus, Aurelian was reduced to the greatest difficulties by the Arabs; and it is more than probable, that had the Persians been able to support her, Zenobia would have retained her title and her empire. Palmyra surrendered in A.D. 273, and Zenobia was arrested in her flight to the Euphrates, and according to one account, was reserved for the triumph of Aurelian; to another, she died on her way to Italy. Her capital was at first leniently treated; but having risen upon, and murdered the Roman garrison, the Palmyrenes were given up to the most inhuman severities by the conqueror, who had retraced his march from the Hellespont, upon the news of their revolt. Vopiscus has preserved a letter from Aurelian, in which he acknowledges that the slaughter extended to age and infancy, to unarmed peasants and women. A brief campaign

reduced Egypt to obedience, but it required the presence of Aurelian himself, since that province was the principal granary of Rome. The triumph of Aurelian lasted an entire day, from sunrise to sunset; but the detail of it must be read in Vopiscus, c. 33, or in the more picturesque and animated narrative of Gibbon; D. & F. ch. xi. pp. 44—46. The repose of the conqueror was disturbed by a formidable insurrection, in which seven thousand of his veteran soldiers perished, in Rome itself. The reason assigned is an attempted restoration of the integrity of the coin: the reputed author of the revolt was Felicissinus, a clerk of the mint; but the true origin of the disturbance was, more probably, a conspiracy, which already manifested itself before Aurelian's return from Egypt, of the senate, the equestrian order, and the praetorian guards, against an emperor who always distrusted, and latterly had treated them with rigour. Aurelian used his victory with unrelenting severity. The noblest families mourned the loss of their most distinguished members, or their most valuable estates. One of the emperor's nephews was among the victims; and the slightest whisper of an informer filled the prisons with inmates, or the islands with exiles. The conduct of Aurelian justified the censure of Diocletian, that he was better suited to the command of an army than the government of an empire; and the remark of Vopiscus, that he was rather a necessary than a good emperor. Within a few months after this triumph, Aurelian was on his march to his first offensive war, the war with Persia; for his former campaigns were undertaken for the recovery and restoration of the empire. He was assassinated by the principal officers of his army, whom the emperor's secretary, having reason to dread the anger of his master, and knowing he never threatened in vain, had drawn into a conspiracy, by a forged list of their names marked out for execution. Between Byzantium and Heraclea he fell by the hands of Mucapor, a general whom he had always loved and trusted. The conspirators discovered the fraud, and its contriver was given up to wild beasts. For the style and titles of Aurelian, see Akerman's Roman Coins, vol. ii. p. 90. Antiquaries are not agreed as to the increase made in the circuit of the walls of Rome by Aurelian. Vopiscus estimates the new circumference at fifty miles; but we know (Olympiod. ap. Phot. 197.) that the com-



pass of the walls, by actual measurement, was reckoned, in the time of Honorius, at twenty-one miles. Even this account is supposed to be exaggerated; and if it be true, as Eutropius says, that Aurelian's object was to add to the fortifications of the city, the emperor's work probably coincided nearly with the line of the present walls of Rome. He enclosed the Campus Martius, and gave a greater extent to the walls of Rome, between the *Porta Salara* and the *Porta S. Lorenzo*, and between the *Porta Maggiore* and the church of *St. Croce in Hierusalemme*. He probably took into his line of fortification the *Amphitheatrum Castrense* and *Castrum Prætorium*, and, on the other side of the Tiber, enclosed somewhat more of the *Janiculum*, from the *Porta Portuensis* to the *Porta Septimiana*. Aurelian added considerably to the burdensome poor-law of Rome by his distributions of corn, salted provision, and clothing to the populace. He soon meditated an allowance of wine, but the prudence of one of his prefects checked his profusion, by hinting that the people would next look to have fowls. His favourite residence in Rome was either the *Horti Domitiae*, in the regio *Trans-tiberana*, where he also projected the erection of warm baths, or the *Horti Sallustii* in the sixth region. Aurelian left an only daughter. Aurelianus, who had been pro-consul of Cilicia, and in Diocletian's reign had retired to his estates in Sicily, was the emperor's grandson. Vopiscus has detailed the civil administration of Aurelian, which was searching and severe, but useful to the state. His sumptuary laws offer some curious facts for the statistics of the empire in the third century. See Vopisc. in Aurelian. The materials for the life of Aurelianus are some of his official despatches, preserved by Vopiscus; the lives of Aurelian, Tacitus, Tetricus, and Zenobia, in the *Augustan History*; Zosimus I., Eutropius, Sextus Rufus, and the two Victors, with Dexippus, ap. Excerpt. Legat.

**AURELIANUS**, a monk of Reomé, in the bishopric of Langres, in France, lived about the middle of the ninth century, and exerted himself in the sterile fields of the Semiotic and Canonic doctrines. His penchant for music might have been fostered by his expulsion from the monastery, on account of some juvenile faults. He wrote, *Tonarius regularis, seu de regulis Modulationum, quas Tonos sive Tenores appellant, et de eorum Vocabulis*, — a

work which he dedicated to the abbot Bernhard, a skilful singer, and lover of music. It contains some good notices; and the abbé Gerbert has printed it under the title, *Musica Disciplina*, in his *Collection of Ancient Musical Authors*, vol. i. p. 27, from a MS. of the Laurentine Library in Florence. (Gerber, Lex. d. Tonk. Schilling.)

**AURELIO**, (768—774,) successor of his cousin, Fruela, in the kingdom of the Asturians. Of his reign nothing certain is known; but that he repressed an insurrection of the servile class.

**AURELIO**, (Lodovico,) a native of Pérouse, who lived in the earlier part of the seventeenth century. He entered at an early age into the order of the Jesuits, studied, with great ardour, philosophy, theology, and jurisprudence, and was made librarian of his native town. At his death, at Rome, in 1637, he was a canon of *St. John of Latran*. His works are chiefly historical, of which the principal are—an *Abridgement of Baronius*, and a *History of the Rebellion of the Bohemians against Matthias* and the emperor Ferdinand. He also wrote two tragedies in Latin verse (*Pompey* and *Germanicus*), which he afterwards translated into Italian. (Biog. Univ.)

**AURELIO**, (Aurelio,) a Venetian poet, who lived at the end of the seventeenth and beginning of the eighteenth centuries, and was attached to the court of the duke of Parma. He is principally known by his musical dramas. (Biog. Univ.)

**AURELIO**, (Giovanni Muzio—in Latin, *Johannes Mutius Aurelius*,) a modern Latin poet, born at Mantua, who flourished at the beginning of the sixteenth century, two of whose poems are printed in the *Carmina Illustrium Poetarum Italorum* of Mat. Toscanus. He enjoyed the favour of pope Leo. X. who in 1520 made him governor of a town; but his misgovernment was so vexatious to the inhabitants, that they murdered him. (Biog. Univ.)

**AURELIUS COTTA**, (C.) a person distinguished in Roman history. He was consul with P. Servilius Geminus, A.U.C. 502, during the first Punic war, and took Himera and Messina in Sicily, and was rewarded with the honours of a triumph. At the termination of the war, he was named censor, with M. Fabius Buteo.

**AURELIUS**, (Marcus Antoninus, A.D. 121—180,) Marcus Annii Verus Cati-  
lius Severus, the son of Annii Verus

and Domitia Calvilla, was born at Rome on the 27th of April, 121 A. D. in the house of his paternal grandfather, on the Coelian hill, close to the palace of Lateranus. Annius Verus, his paternal grandfather, who was twice consul, and prefect of the city, was raised to the rank of patrician by Vespasian, in 74 A. D. when that emperor held the office of censor with his son Titus. Genealogists, however, traced the family of M. Aurelius, on the father's side, from Numa, on the mother's, from an ancient king of the Sallentines. But the later Annii, a distinct race from the republican house of that name, were of Spanish origin, and in the fourth generation from Marcus were settled at Succubo, (Plin. N. H. iii. 3.) a municipal town of Boetica (Andalusia). The father of Marcus died in the year of his prætorate. His mother was the grand-daughter of Catilius Severus, (see Plin. Epp. i. 22, not.) twice consul and city prefect, and the daughter of Calvisius Tullus, who also had twice held the chief-magistracy. His aunt, Galeria Faustina, was married to Antoninus Pius: and his only sister, Anna Cornificia, to whom, after his adoption, Marcus resigned his mother's dowry and his patrimonial estate, to Numidius Quadratus, a wealthy and noble senator. The name of M. Aurelius, before his adoption by Pius, was Annius Verus Catilius Severus—the appellation *Verissimus* was probably a playful allusion of Adrian's to his character—and after his accession to the empire, A. D. 161, M. Aurelius Antoninus. For the style, titles, &c. of Marcus, see Akerman's Roman Coins, vol. i. p. 278. From a very early age, Marcus evinced a grave, laborious, and truth-loving disposition. In his twelfth year, he forsook the common pursuits and amusements of childhood, and assumed the habit, and the strict rule of life of a Stoic philosopher. A single garment, and the plainest food sufficed him; nor was it without earnest solicitations from his mother that he consented to exchange for the bare ground a leathern couch. The infirm health of his manhood was in some measure owing to his early and excessive asceticism; but his asceticism enabled him to eradicate or subdue those vices of the mind to which an exalted station is most exposed, pride and impatience, and jealousy of superior worth and wisdom. He was educated in the house of his grandfather, and the ablest professors of the age initiated him in eloquence, philosophy, and the liberal

arts. The first book of his Meditations commemorates his intellectual obligations to all who by their example or their instructions had helped to form and educe in him a manly, temperate, and self-relying character, and the love of justice, intelligence, and virtue. Junius Rusticus, Sextus of Chæroneæ, his adoptive father Antoninus Pius, and, at a later period of life, Apollonius of Chalchis, were his favourite instructors. He gratefully remembered their services, rewarded them according to their several tempers with honours or wealth, filled the walls and niches of his Lararium with pictures or busts of them, and dedicated to them after death anniversary festivals, when their tombs were strewn with flowers, and visited by solemn processions. The remarkable talents and disposition of Marcus attracted the notice of Adrian, an excellent judge of merit, where neither love nor jealousy blinded him. In his sixth year he was admitted into the equestrian order—a not uncommon privilege, but in his case made distinctive by the early age at which it was conferred; in his eighth, he was chosen into the Salian college, where he performed, without assistance, the various offices of the choir, the procession, and inauguration; and in his eighteenth year, was adopted, with Lucius Verus, into the Aurelian house, and the succession of the empire. (See ANTONINUS PIUS.) Marcus expressed sorrow rather than exultation at the prospects which now opened upon him; and reproved the joy of his attendants on his removal from the residence of Annius Verus to the imperial palace, by setting before them the trials and temptations of his new dignity, rather than its splendour and opportunities for self-indulgence and power. In his fifteenth year, when he assumed the manly-gown, Marcus had been betrothed, by the command of Adrian, to the daughter of L. Cæjonius Commodus; but after the accession of Pius, these espousals were broken off, and Faustina, the first cousin of Marcus, whom Adrian had designed for L. Verus, was given to Aurelius. Marcus was repeatedly the colleague of Pius in the titular dignity of the consulate: he received the title of Cæsar; the more substantial privileges of the tribunate, which rendered his person inviolable; and of the “*jus quintæ relationis*,” or the right of introducing in the senate five separate bills, or resolutions, in one day; and he was chosen into the college of the Pontifices, and invested with proconsular

authority without the gates. He observed a prudent distinction between his personal friends and those who were candidates for official employments. The former he enriched from his own purse, but never advanced them to posts of trust and emolument, merely on account of his predilections for them, although his recommendations were always received by Pius. To the latter, for three and twenty years, of active employment in the most important functions of the administration, he paid the cheerful obedience of a son; and to his natural parents he displayed the same respect, and the same deference to their advice and authority, as when he was a member of the Annian family. Nor did his new engagements divert him from his philosophical studies, or the severe simplicity of his private life. After his adoption to the empire he was the scholar of Apollonius in ethics, and of Volusius Mæcianus in jurisprudence. To Cornelius Fronto and Junius Rusticus, his preceptors in Latin eloquence and philosophy, he erected statues, and advanced Julius Proculus to the consulship. To the latter he gave precedence in public over the prætorian prefects; and enabled him, from his private purse, to meet the expenditure of his office. The long intercourse of Pius and his adopted son, was never interrupted or embittered by the jealousy of power. Valerius Omulus, who united the opposite qualities of a courtier and a cynic, asked the elder Antoninus "for what he thought Calvilla, the mother of Marcus, was supplicating the statue of Apollo so earnestly yonder in the *viridarium*." "Probably," he insinuated, "your speedy decease and his succession." But the conduct and disposition of Marcus rendered pointless the malice of the sophist. From the death of Antoninus Pius, A. D. 161 (see ANTONINUS PIUS), the biography of Marcus naturally falls under three heads:—1. The military; 2. The civil affairs of the empire; and 3. The philosophical character and works of the emperor. Immediately on his accession, Marcus confirmed the adoption of Lucius Verus, admitted him as equal colleague in the empire, and bestowed upon him the hand of his daughter Lucilla. The reign of the two Cæsars, and subsequently that of Marcus alone, was marked by an unwonted succession of foreign wars, of epidemic disease, and of natural calamities and convulsion. The birth of Commodus, in the first year of Marcus, was

followed by a serious inundation of the Tiber, by the Parthian war, an irruption of the Catti beyond the left bank of the Rhine, and of the Pictish tribes into the Roman province of Britain. Of the Parthian war little is known; and as Marcus deputed it to his colleague, and Avidius Cassius was the real author of the successes obtained, it will be sufficient to add that it terminated in a triumph, which on the return of L. Verus was solemnized by both emperors. The war on the Danube next required the presence of the emperors: they travelled together to Aquileia, and joined the legions on the other side of the Alps. Marcus, however, was soon left alone in command; since Verus, impatient of the rigour of the climate, the discipline of the camp, and the presence of his colleague, recrossed the mountains, and died on his journey to Rome. A pestilence, which the soldiers of Verus had probably brought with them from the east, thinned the ranks of the legions in Pannonia, Noricum, Dacia, and Mæsia. The campaign, after some partial successes on the side of Rome, was ended by a treaty with the Quadi. But the faith of barbarians yields to the first temptation; and the Quadi aided the Jazyges, a Sarmatian people, and the great confederation of the Marcomanni (Mark-mannen, March-men) in fresh inroads upon the empire from the Black Sea to the Pyrenees. Marcus was obliged to sanction the dangerous precedent of admitting barbarians into the legions, and repeopling with them the desolate provinces on the frontier. Before setting forth for his second campaign, he put up to sale the costly furniture of the imperial palace, all that had been amassed by the prodigality of Domitian and Verus, or during the long and peaceful reign of the elder Antoninus, who had received costly gifts from every part of the world. The auction lasted two months: if it were not indeed rather a politic method of obtaining voluntary loans by the deposit of pledges. For when the treasury was replenished at the close of the war in Africa and on the Danube, the buyers were allowed to return the articles purchased, and to receive back the purchase-money. Nor, it is added, did the emperor take it ill, if any one preferred retaining the pledge itself. This singular transaction led to a novel sumptuary law; for, in order that the purchasers might make use of their bargains, it was necessary to publish a rescript, by which senatorian families were permitted to have liveries.

of white and gold, like those of the imperial household, and to be served at their own tables from gold and silver plate. The second war with the nations on the Danube had much the same event as the former. The Quadi were chastized for their faithlessness; and some tribes, whom Marcus had settled within the Roman lines, but who had subsequently joined the invaders, were extirpated. The revolt of Avidius Cassius, in Syria, obliged Marcus again to trust to the barbarians. Cassius was, however, murdered by his own partizans, as soon as the intelligence of the emperor's death was known to be false; and the insurrection did not even require the presence of Marcus. (See AVIDIUS CASSIUS.) Marcus, some of whose correspondence with Faustina on the occasion is extant, regretted that the violent death of Cassius had deprived him of the pleasure of converting an enemy into a friend. He wrote to the senate, who urged the execution of the partizans of Cassius, in these words:—"I entreat and beseech you to preserve my reign unstained by senatorian blood. None of your order must perish, either by your desire or mine." (See Mai. *Fragm. Vatic. ii. p. 224.*) After the death of Cassius, Marcus proceeded to Syria. On this journey he passed through Judæa to Egypt, and thence through Asia Minor to Athens. He assisted and encouraged in every province, without betraying the irritable vanity of Adrian, the professors of learning, philosophy, and the liberal arts. Public teachers, with fixed salaries, were appointed to the philosophical chairs of Athens; and the religious pride of his Greek subjects was gratified by the initiation of Marcus at Eleusis. He was recalled, however, to the Danube. The Quadi and Marcomanni violated the recent treaty; and leagued themselves with the Hermunduric and the Sarmatic tribes. In 179 A.D. the confederates were defeated, without, however, being subdued. But eight winter campaigns among the woods and morasses of the North-Danubian provinces, were at last fatal to the weakness of his constitution. History has, perhaps, been scarcely just to the military fame of Marcus. Dion is imperfect, Capitolinus vague and obscure, in his accounts of these wars. But to judge from the lasting impression they made on both the Parthians and the Germans, his victories on the Euphrates and the Danube were neither few nor unimportant. During

the Parthian war, A.D. 162, Marcus superintended the civil administration at Rome. In the life-time of Verus, the temperate and active policy of the elder of the imperial colleagues was perpetually crossed by the careless and dissolute conduct of the younger. But Marcus, from his fifteenth year, when he was temporary prefect of the city during the absence of the regular magistrates at the Latin holidays, had served a strict apprenticeship to office. He improved, and extended to the provinces, the civic registration;—prohibited any inquiries to be made into the title of estates after the last proprietor had been dead five years;—added to the number of days on which business might be transacted;—altered the law of guardians, and appointed a prætor, especially for wards—Prætor Tutelaris;—abridged the expenditure of the public games, particularly of the gladiatorial exhibitions; and the donations to favourite fencers and actors;—added to or modified the laws of "dowry," of per centage on "legacies," of "banking," and "public sales;"—and improved the public roads and the streets of Rome. He emulated the policy of Augustus in veiling the imperial power behind the dignity of the senate; in doing honour to that body on all occasions, by frequent attendance at its meetings; by multiplying offices of police and jurisdiction, in which senators might be employed; and in supplying from his private purse the deficient fortunes of individual members. The pestilence which afflicted the empire in his reign, made it necessary to impose severe laws of quarantine and sepulture; and the excesses and superstitious temper of the age, to restrain private expense, and the practice of the arts of astrology and divination. Lastly, he selected with the utmost care the provincial prefects; and introduced some salutary reforms in the general administration of the empire. It has been said in reproach of Marcus, that he was wont to immerse himself in philosophic contemplations, when every thing went wrong around him. But the meagre details we have of his life, show him rather practically active than philosophically absorbed; and the evils of his reign are more justly attributed to the various and unprecedented calamities that visited all parts of the Roman world in the latter half of the second century A.D. Faustina died at a village at the foot of Mount Taurus, A.D. 176. Without giving credence altogether to the rumours which Capitolinus indifferently

adopted, we may believe she was as ill-suited to Marcus as a wife, as Lucius Verus as a colleague. Her letters, and the few facts recorded of her, indicate both energy and intelligence, and her influence over Marcus is unquestioned. In his *Meditations*, I. 17, he thanks the gods, who had bestowed on him a wife so faithful, so gentle, and of such a wonderful simplicity of manners. Perhaps he was partly ignorant of her excesses, partly passive under them, and contented himself with the remark, that "if he put her away, he must restore her portion;" i. e. the empire he inherited from the elder Antoninus. Before he departed on his second campaign against the Marcomanni, Marcus read lectures of philosophy to the Roman people during three days: he had already done the same in the cities of Greece and Asia. Since the audience were certain to applaud, there was perhaps more ostentation in this display, than was quite consistent with the modesty of a sage, or the dignity of an emperor. His philosophical commentaries, *Τὸν εἰς ἑαυτὸν*—addressed to himself, are meditations or soliloquies, written for his own use. They were composed in the tumult of a camp, and amid the distractions of business. They do not contain a regular system of philosophy; nor are they merely detached moral aphorisms and reflections. They are rather the resonance of his feelings, the journal of his studies, and the rule of life which, under the guidance of later

• Stoicism, Marcus conceived most likely to establish in his mind the habit of virtuous fortitude. Their proper title, their authenticity, their style and contents, and their general relation to the principles of Stoicism, are fully treated in Nicholas Baehre's *Scriptio Philologica de M. Aurelio Antonino*, and in L. Ripault's *Marc Aurèle, ou Histoire Philosophique de l'Empereur Marc-Antoine*, in which an attempt is made to illustrate the *Meditations* by the light of the public and domestic history of their author. (Paris, 4 vols, 8vo, 1820.) The *Epistles* of Marcus Antoninus and *Froto*, discovered by Mai, and, more recently, edited by Niebuhr, confirm the former impressions of the moral and intellectual character of Antoninus, such as history represents it. The observation of Eutropius is correct, that it is easier to admire than to commend him. Plato's idea of a philosophic monarch seemed realized: and the panegyric of Aurelius Victor is hardly excessive; that "what was scarcely cre-

dited of Romulus, was believed by all of Marcus, that he was received into heaven when his appointed work on earth was accomplished." On his way to Italy, from his third expedition against the Germans, A. D. 180, Marcus was seized at Vienna with a mortal disease. He expired with the same equanimity and constancy that he had preserved through his life. In ecclesiastical history, the reign of Marcus is noted as a season of persecution to the Christians. Not that the philosophic emperor, like Decius or Diocletian, issued against the new communities furious and sanguinary edicts, but he enforced the existing laws, and subscribed to the sentences of his provincial prefects, whom their own zeal, or the reclamations of the multitude, incited against the Christians. Under such circumstances took place the remarkable martyrdom of Polycarp. Earnest, sincere, and self-denying, and deeply impressed with reverence for the names of Zeno and Epictetus, of Plato and Speusippus, and for the truths they announced, Marcus could not regard with complacency doctrines which reached him by report only, and which he was accustomed to associate with the creed and practice of the most obscure and obstinate portion of the Roman world. The motives of his hostility to Christianity were equally distinct from those which actuated Nero or Diocletian. He punished offenders against the public peace as his prefects represented them, whose doctrines, if not timely restrained, would subvert the domestic life and the public security of the empire. The *Apologies* of Justin and Athenagoras, the fragments of Melito in Eusebius, H. E. iv. c. 26, and the *Epistle* of the Lyonnese Churches to the Brethren in Asia, with the *Acts of the Martyrs*, in Ruinart's *Acta Martyrum sincera et selecta*, p. 325, contain the principal circumstances of the *Antonine* persecution.

AURELIUS VICTOR, (Sextus,) lived from about the latter years of Constantine I., to about the middle of the reign of Theodosius I. The time of his birth and his death are, however, uncertain. He was of humble origin; but that his native country was Africa, is rather a lax conjecture of Vossius, (*De Hist. Lat.* c. viii. p. 195,) founded upon the mention of a "Victor Afer," in the preface to the *Origo Gentis Romanæ*. The principal notes of time in the works of Victor are, *De Cæsariibus*, xv., where he speaks of the destruction of Nicomedia by an earthquake, in the consulship of Neratius Cerealis, 368 A. D., the twenty-first year

of the reign of Constantine. In 28 De Cæsar, under the 1100th year, v. c., he mentions the omission of the secular games, which the emperor Philip, the Arabian, had celebrated with such magnificence in the year 1000, as an instance of the increasing disregard for Rome, after the seat of the government was transferred to the Bosphorus. (See the references in the viijth chapter of the Decline and Fall, p. 326, and Gibbon's eloquent description); also, compare ch. xii. p. 99, for the games of Carinus. Aurelius speaks of Constantine as his contemporary, in ch. 40, De Cæsar. In 360 (I.) Aurelius was appointed prefect of the Second Pannonia, by Constantius, then at Sirmium, and was honoured by him with a statue of brass (see Ammianus, xxi. c. 18); and seventeen years afterward, Theodosius made him prefect of Rome, (377 A.D.) The Fasti Consulares make mention of — Victor as the colleague of Valentinian, in the consulship, 370 A.D.; but there is no other reason for identifying him with Aurelius. Victor was probably a pagan, (see De Cæsar, xiv. Adrian.) The works of Aurelius Victor are the following: 1. De Viris Illustribus Urbis Romæ. Borthesi and Niebuhr believe that this work was compiled from the inscriptions at the base of the statues in the forum of Augustus. And if their conjecture be correct, it may be supposed to contain the prevailing opinions which the Romans, in the Augustan age, entertained of their earlier and republican history. This treatise is a series of short biographies of illustrious Romans, from the kingly age to that of the Dictator Cæsar. It contains also the lives of some distinguished opponents of Rome, e. g. Pyrrhus, Antiochus, Hannibal, Hasdrubal, Viriathus, and others. It is attributed in the manuscripts, and by the editors of Aurelius, sometimes to Cornelius Nepos, sometimes to Suetonius, and sometimes to the younger Pliny. It is, perhaps, an abstract from the longer work, Libri Virorum Illustrium of Cornelius Nepos. The style, however, of the compendium of Aurelius shows it to belong to a declining age. 2. De Cæsaribus, a continuation of the De Viris Illustribus, from the close of Livy's historical books, to the tenth consulate of Constantius, i. e. A.D. 312. The style of this compendium is somewhat more compressed; the authorities are better, and the characters generally drawn with more energy. 3. De Vita et Moribus Im-

peratorum Romanorum, excerpta. Libris Sexti Aurelii Victoris, from the accession of Augustus to the death of Theodosius the Great. Its compiler is denominated Victor Junior, or Victorinus, and was contemporary with Orosius. It is not entirely an abridgement, but contains some insertions and some alterations. 4. Origo Gentis Romanæ. According to its title, an epitome of Roman history, from the mythical period of Janus and Saturn, to the tenth consulship, digested from the earliest annals and historians. Orellius and Niebuhr consider it as a forgery of the fifteenth century, and probably the work of Pomponius Lætus. In any case, the compiler of the Origo cannot be placed earlier than the fifth, or the beginning of the sixth century, A.D. It is chiefly made up of antiquarian passages from the Æneid; and if it were the work of an ancient grammarian, was probably intended as an introduction to the compendia of the genuine Victor. The Aurelius Victor noticed by Capitolinus in his life of Macrinus, 4, is a different person.

AURELIUS, (Cornelius,) a friend of the celebrated Erasmus, and a monk in the Augustine convent of Stein, near Schoonhoven, was author of a great many productions, both in verse and prose. Among the latter is his work, De Situ et Laudibus Bataviæ, said to have been occasioned by a dispute between him and Neomagus, or Geldenhauer, whether Gelderland or Holland was the country of the ancient Batavi. He ranked so high as a poet among his contemporaries, that the emperor Maximilian sent him a laurel crown. An edition of his Latin poems was printed at Paris, 1497; and his discourse on the Saviour's Passion was printed first at Antwerp in 1562; and several times afterwards. According to Allard, he was the instructor of Erasmus; but this is somewhat doubtful. For a time he corresponded with the latter; but their epistolary intercourse appears to have suddenly dropped altogether, probably on account of the great freedom with which Erasmus animadverted on the religious orders. (Van Kampen.)

AURENHAMMER, (Joseph,) one of the most celebrated pupils of Mozart, in Vienna. After having distinguished herself as a concert player on the piano, she was employed in passing through the press most of Mozart's Sonatas and Ariettes. She published subsequently many works of her own, (in all 63,) which, as well as her play, especially the

tempore phantasias, were distinguished by much delicate feeling and a vivid imagination. She held also an appointment at the Imperial opera. Many of her works passed through several editions; as the VI. *Variar. per il Clav.* upon the air, *Nel cuor piu non mi sento*; X. *Variat. comp. et dedié à Mad. de Braun*, &c. This was her last work. She died a few years ago.

**AUREOLUS**, (Marous Atilius,) of an obscure family in Dacia; and originally a shepherd. He was one of the officers whose personal merit recommended them to the emperor Valentin, by whom they were promoted to the most important commands in the empire. Aureolus was governor of Illyria under Gallienus. Until the vices and effeminacy of that emperor had lost all restraint, Aureolus served him faithfully and effectively against Ingenuus, in A.D. 261; in the revolt of the Macriani, in 262; and against Posthumus, in 267. Aureolus was proclaimed emperor in the same year, by the legions he commanded on the Upper Danube. He then passed the Alps, and occupied Milan. But his approach aroused Gallienus from his pleasures; and Pons Aureoli, now Pontiruolo, on the Adda, preserves the memory of the defeat of the rebel, and of the victory of Gallienus. Aureolus was besieged in Milan, and reduced to extremity. He found means, by scattering libels in the camp of the besiegers, to excite a conspiracy among the principal officers of Gallienus; and that emperor was slain in a nocturnal tumult by his own staff, headed by his chamberlain and prætorian-prefect. The accession of Claudius was, however, fatal to Aureolus. The siege was pressed with increased vigour; his attempts at negotiation were rejected; and Aureolus was obliged to yield the city and himself to the discretion of the conqueror. Claudius was at first inclined to leniency; but the army demanded his execution. There are, however, some slight differences in the historians of Aureolus. He is classed by the Augustan historian, Trebellius Pollio, among the "thirty tyrants;" but apparently, like many of the military emperors of that age, was a man of considerable merit and abilities.

**AURIA**, (Joseph,) a Bavarian mathematician of the sixteenth century. He translated into Latin the well-known treatise of Hero Alexandrinus, *Spiritalium Liber*, the original manuscript of which is in the library of Trinity college, Cambridge, (MS. Gale, O. 4, 9.) He also

edited the treatise of Autolycus, *On the Sphere*, and that of Theodosius, *De Habitacionibus*; both of which were published at Rome in the year 1587.

**AURIA**, (Vincent,) a poet and historian, was born at Palermo, in 1625. He was chancellor of the kingdom of Sicily, and died in 1710. He was the author of a great many works, many of which relate to the history and antiquities of Sicily. Most of them are enumerated in the *Biographie Universelle*, Suppl.

**AURIFABER**, (Johann,) a divine of the German reformed church; in its commencement, was born, as far as can be discovered, in the countship of Mannsfeld, about the year 1519, though both place and date are uncertain. His family name was Goldschmid, which he translated into Latin, according to the custom then prevailing among men of learning. In 1537 he entered the university of Wittenberg, under the auspices of Count Albert of Mannsfeld, where he attended the lectures of Luther, Melancthon, Jonas Bugenhagen, and other distinguished reformers; was recalled in 1540, to take the place of tutor to the young count; and after four years' discharge of this office, was appointed, by his patron's influence, an army chaplain. In the following year he returned to Wittenberg, where he attached himself to Luther; accompanied him on his last journey to Eisleben, in 1546; and was with him at his death there. He shared the imprisonment of the elector John Frederic for half a year; was appointed court chaplain at Weimar in 1551; and there assisted in preparing the edition of Luther's works printing at Jena. He also subscribed the petition of the Lutheran theologians for a free synod, which was afterwards printed. He was dismissed from his pastoral office at Weimar, for what reason is not known, in 1562; and employed his leisure in editing those writings of Luther which had been omitted in the editions of Wittenberg and Jena. During this labour he was allowed a free maintenance by the counts of Mannsfeld, till, in 1566, he received a call as pastor to the church at Erfurt. Here, however, he was involved in long disputes with his clerical brethren, four of whom went so far as to read from their pulpits—borrowing the language of our Saviour to St. Peter—a declaration that they regarded their adversary as a "heathen man and a publican." This was followed by the deposition of all four by the municipal council, and Aurifaber enjoyed a freedom



from further persecution till his death, shortly after, in 1575. Besides the part which he took in the edition of Luther's works at Jena, he edited the two volumes of letters; the first in 1556, the second in 1565; the Tomi Islebienses in 1564 and 1565; and the Table-Talk, first printed in 1569.

AURIFABER, (Johannes,) was born at Breslau in 1517, studied at Wittenberg, and was appointed, in 1550, at Melancthon's recommendation, professor of theology, and pastor of the church of St. Nicholas at Rostock. He was chiefly instrumental in settling the religious differences in Lubeck, and thereby gained the goodwill of the inhabitants of that city, as well as of the duke John Albert of Mecklenberg, by whose father-in-law, the margrave Albert of Brandenburg, he was sent, in company with some of the Wirtemberg divines, to allay the theological dissensions in Prussia. There he for some time held the bishopric of Pomerania; but his efforts to promote religious unity were unavailing, and brought the suspicion of heterodoxy on himself. He was afterwards church and school inspector at Breslau, and died there in 1588.

AURIFABER, (Andreas,) the elder brother of the last-mentioned, was born at Breslau in 1512; studied at Wittenberg; and after holding the office of rector in the schools of Dantzic and Elbirgen, travelled, in 1544, into Italy, at the cost of the margrave Albert of Brandenburg, to follow there the profession of medicine. In 1546 he was chosen court physician to the margrave, and held the professorships of medicine and natural philosophy in the academy of Königsberg. His relationship to Osiander, (whose daughter he married,) involved him in the disputes consequent upon that divine's doctrine of justification; and he was sent to several of the German courts, to collect the judgments of the divines there upon the subject. He died in 1559, on the day before that fixed for his embassy to the court of Poland. He wrote *Historia Succini*, which was incorporated by Scholtzius with the fourth book of the *Consilia et Epistolæ Cratonis*; and edited *Phæmo de Cura Canum*. (Ersch und Grüber. Jöcher.)

AURIFERI, (Bernardino,) an eminent botanist, was born in Sicily in 1739. He took the habit of the order of the friar minors in 1766, but devoted his life to botany. He died at Palermo, in 1796. (Biog. Univ. Suppl.)

AURIGNY, (Gilles d'), a French poet and lawyer of the sixteenth century. He was born at Beauvais, and died in 1553. He published the first edition of the well-known *Songe du Vergier*, Paris, 1516, 4to; and was himself the author of various books which belong to the popular literature of that period, and which are now chiefly known as rarities in bibliography. (Biog. Univ.)

AURIOL, (Blaise d'), a French writer of the beginning of the sixteenth century, the author of two or three small books, which are sought chiefly as rarities. He was born at Castelnaudary, and was canon of the church of that town. He was afterwards professor of canon law at Toulouse, but resigned his chair in 1539, and died shortly after. Bodinus has perpetuated an anecdote of d'Auriol, which merits to be preserved. Certain astrologers had predicted a general deluge to happen in 1524, and his credulity in astrology was so great, that he built himself an ark, to be prepared for the impending danger. (Biog. Univ.)

AURISPA, (Giovanni, 1369—1459,) one of the most distinguished men who contributed to the revival of the study of Grecian literature in Italy. In 1418 he went to Constantinople, for the purpose of learning Greek and collecting manuscripts. He staid there for several years, and on his return brought with him 238 manuscripts of the chief Greek classical authors, besides a great many of the Scriptures. He was for some time secretary to pope Eugenius IV., and to his successor, Nicholas V. He translated the *Commentary of Hierocles on the Golden Verses of Pythagoras*, and his translation went through many editions. He was the author of several other translations from Greek into Latin. (Biog. Univ.)

AURIVILLIUS, the name of various Swedish scholars.

*Eric Aurivillius*, a Swedish juriconsult, born at Knutby, in 1643, and educated at the university of Upsal, which he entered in 1656, where he enjoyed the instructions of his brother, Petrus Aurivillius, and where, in 1684, he was elected to the professorship extraordinary of Roman law, a post which he held till his death in 1702. He wrote *De Jactu et Naufragio*; *De Actionibus Bonæ Fidei et Stricti Juris*; *Specimen Commentationis cui Titulum Legum Provincialium de Successione ab Intestato*; *Specimen Conciliationis Legum quarundam Eværoφάρον Juris Patrii*; *Epigrammata Græca*;



nd Oratio Funebris in Obitum illustrissimi Dom. Simonis Gründel.

*Petrus Aurivillius*, brother of the last mentioned, was professor of logic and metaphysics, subsequently of the Greek language, and finally of theology, at Upsal. He wrote *Elementa Logicæ Peripateticæ*; *Elementa Metaphysicæ*; *ἱστορίαι* *Doctrinæ Papistæ de Merito Operum ejusque Speciebus*, *Congruo et Condigno*; *Disputatio Græca, περὶ τῆς ἀπορίας*, with other disputations; and *Oratio Græca Carmine Heroico, super Obitum duorum illustrissimorum Regni Sueciæ Cancellarii de la Gardie Filiorum*.

*Christophorus Aurivillius*, adjunct of the theological faculty at Upsal, during the latter half of the seventeenth century. He wrote chiefly papers of ephemeral interest.

*Claus Christophori Aurivillius*, of Upland, adjunct of the faculty of philosophy, and vice-pastor at the university of Upsal, and pastor of several parishes in Sweden. His works consist of philosophical disputations and theses.

**AUROGALLUS**, (Matthæus,) a native of Bohemia in the sixteenth century. He assisted Luther in the translation of the Bible, and wrote a Hebrew and Chaldean grammar. He died in 1543, at Wittenberg. (Biog. Univ.)

**AUROUX**, (Nicholas,) an engraver, a native of Lyons, but who worked at Turin. M. Heineken mentions by him four portraits, and a folio print of the Virgin Mary holding the infant Saviour, with St. John kissing his foot, inscribed, *Sancta Maria Mater, &c.*, published at Lyons by Robert Pigout. The frontispiece to the second volume of Daniel Sennertus, dated 1650, is also by him. (Strutt's Dict. Heineken, Dict. des Artistes.)

**AUROUX DES POMMIERS**, (Mathieu,) a theologian at the commencement of the eighteenth century. He wrote *Coutumes générales et locales du Pays et Duché de Bourbonnais, avec des Commentaires*, 1732. This was reprinted, with improvements, in 1780. (Biog. Univ. Suppl.)

**AURUNG-ZEB**, (Ornament of the Throne,) the name by which one of the most celebrated emperors of India is generally known, though on attaining supreme power, he assumed the lofty title of *Alem-Gheer*, or *Conqueror of the World*. He was the fourth and youngest son of *Khurrem-Shah*, or *Shahjehan*, the fifth sovereign of the dynasty of *Timur*; and was born in 1614. In common with

his brothers, he held the vice-royalty of various provinces under his father, and acquired considerable military experience, early in life, in the wars which *Shahjehan* waged against the independent kingdoms of the Dekkan. He differed, however, widely from his father and brothers—who, like most of the princes of their family since *Akbar*, were avowed *Sooffees*, or free-thinkers—in the rigid observance which he imposed on himself of all the tenets and duties of the Moslem faith, in which he aspired to the reputation of a fakir, or saint; and though he has been almost universally reproached by historians, for assuming the garb of sanctity as a cloak to conceal and further his ambitious designs, the zeal with which he continued throughout his reign to promote, even beyond the bounds prescribed by policy, the interests of Islam, proves that his bigotry may at least be allowed the merit of sincerity. When the illness and reported death of *Shahjehan* prematurely kindled the flames of civil war among his sons, *Aurang-zeb*, then at the head of a powerful army in the Dekkan, at first disclaimed all intention of becoming personally a competitor for the throne; declaring himself in favour of his brother, *Moorad*, viceroy of *Guzerat*, a prince of a frank and martial character, in conjunction with whom he defeated *Dara*, the eldest son and destined successor of *Shahjehan*, entered *Agra*, and deposed his father, who remained in confinement within the palace during the remaining eight years of his life, tended with affectionate care by his daughter, *Jehan-Ara*, one of the few amiable characters whom the house of *Timur* has produced. *Aurang-zeb*'s next care was to rid himself of *Moorad*, which he effected by treacherously seizing his person at a banquet; after which he openly proclaimed himself emperor (A.D. 1658, A.H. 1069), and marching against his brother *Shoojah*, viceroy of *Bengal*, whose power yet remained unbroken, overthrew him in a great battle; while *Dara*, after being again routed near *Ajmeer*, was betrayed into the hands of the victor, and put to death by his orders; and the native historians relate, that *Aurang-zeb* satisfied himself that the head presented to him was truly that of his ill-fated brother, by cleansing it with his own hands from the blood which disfigured the features. A second defeat sustained by *Shoojah*, (whose party had been reinforced by the desertion of *Aurang-zeb*'s own son, *Mohammed*,) drove

that prince into Arracan, where he perished, leaving Aurung-zeb without a competitor.

The power thus obtained by bloodshed and guilt, was, however, swayed with a degree of moderation, ability, and good fortune, which has rendered this reign the most brilliant era of the domination of the race of Timur in India, and thrown into the shade the preceding glories of Akbar and Shahjehan. The splendour of the imperial court, as described by Bernier and other travellers, equalled all that the imagination can picture of oriental magnificence; but amid all this pomp, Aurung-zeb preserved in his own person the ascetic simplicity which had marked his early career—daily administering justice in person to his subjects, and fulfilling with scrupulous exactitude the precepts of the Koran. His religious intolerance, however, caused numerous revolts among the Hindoos, whose faith had been tolerated and protected by former emperors. An insurrection, in 1665, of the Yogis, or Hindoo fanatics, headed by a female saint, was suppressed with some difficulty by the emperor in person. But a more serious misfortune was the rise of the Mahratta power, under Seeva-Jee, who, issuing every year from his mountain territory, ravaged the plains of Hindostan, and though sometimes worsted, never conquered, continued till his death, in 1680, to defy the efforts of both Aurung-zeb and the kings of the Dekkan to crush him. Opposition, however, only inflamed the bigotry of the emperor, who continued to wage an unceasing warfare against the symbols and ceremonies of Hindooism. The idol-temples were everywhere thrown down, and the shrines defaced; and on the death, in 1681, of the great Rajpoot chief, Jesswant Singh, an attempt was even made forcibly to impose Mohammedanism on that martial and haughty race; a rash experiment, which produced long and bloody, but indecisive wars. It was not till 1686 that these religious dissensions, and the continual revolts of the Patans and Rohillas in the northern provinces, left Aurung-zeb at leisure to attempt the completion of the scheme which had been commenced by his father, of reducing the Moslem kingdoms of the Dekkan, and uniting all India under one common sway. The kingdom of Bejapore, or Visiapour, was overrun in a single campaign; its capital taken; and its sovereign, Sekunder, the last of a long line of once powerful princes, distinguished by

the title of Adil Shah, fell into the power of the victor, and ended his days in captivity—a fate which was soon shared by the king of Golconda, whose metropolis, after a siege of eight months, fell by treachery. A dispute with the English, about the same period, terminated in their expulsion from their factories, both at Bombay and in Bengal; and it was not till after humble submission, that they were allowed, in 1689, to resume their trade on the former footing. A war with the Seiks, who, after having subsisted as peaceful sectaries in the provinces at the foot of the Himalaya for a century and a half, had been converted by the persecution of Aurung-zeb into fierce and armed fanatics, was suppressed for a time by the capture and death of their leader and patriarch, Gooroo Govind; and the Mahratta power received a severe blow in 1690, by the death of Samba-Jee, the son and successor of Seeva-Jee, who was surprised in a hunting excursion, and put to death in the emperor's presence. But the depression of neither of these sects was permanent; and even before the death of Aurung-zeb, they had again resumed the offensive. The subjugation of the Carnatic (1692—1700) completed the measure of the Mogul conquests, and made the rule of the descendants of Timur paramount throughout the whole of India, including Cabul and Assam—an empire exceeded in extent by few, and in population and wealth probably by none of those which the world had hitherto seen ruled by a single monarch. The annual revenue has been estimated at thirty-three millions sterling. But this vast power, containing in its incongruous component parts the seeds of division and decay, could only be sustained by the hand which had reared it; and the way to its downfall was prepared by the violent measures which were still more rigorously enforced against Hindooism, and which not only kept the Seiks and Rajpoots in constant revolts, but strengthened, by the accession of numerous malcontents, the predatory armies of the Mahrattas. Though no diminution of prosperity clouded the last years of Aurung-zeb, they were embittered by his anticipation of the storms which threatened at no distant period to shake the Mogul dominion, as well as of the domestic warfare, for which he foresaw that his death would be the signal, among his numerous sons. This latter evil he endeavoured to obviate by the partition of his dominions—leaving Hin-

dostan and the empire to his eldest surviving son ; and assigning Bejapore and the Dekkan as appanages to the two younger. But these precautions proved afterwards unavailing. (See AZIM and BAHADUR SHAH.) Amid all these doubts and forebodings, Aurung-zeb at length expired in his camp, on his march from the Dekkan to Delhi, Feb. 13, 1707, A.H. 1118, in the ninety-fourth year of his age, and the thirty-ninth of his reign.

The character of this extraordinary prince is portrayed in his life and actions. When no considerations of ambition intervened, his government was mild and clement almost to a fault; his beneficence was almost boundless ; his justice unimpeached ; and none of the acts of cruelty or wanton tyranny, which stain the annals of most former sovereigns of India, are laid by historians to the charge of Aurung-zeb. But the insatiable ambition, which led him to mount the throne through the blood of his brothers and the deposition of his father, predominated through his whole life ; and every feeling of justice, honour, or mercy, was postponed to its gratification. Yet the crimes which marked his early career appear to have been to him a constant subject of deep remorse ; and in his impolitic persecution of the Brahminical religion, he was not improbably influenced by the desire to expiate, by blind zeal for his own faith, the offences of which he had been guilty against its moral precepts. He was succeeded, after a short contest, by his eldest son, Shah-Alin, who assumed the title of Bahadur Shah. (See that name.)

AURUSS, or ORUSS-KHAN, (Lord of Russia,) fifth in descent from Toushi, son of Jenghiz-Khan, the founder of the empire of Kipchak, was placed on the throne as tenth khan, A.D. 1361, A.H. 762, on the presumed failure of the direct line, by the death of Berdi-Beg ; but his claim was contested by Tocatnish, (mis-spelt Toctamish by Gibbon,) a prince descended from their common ancestor in a different line. This competitor, being defeated, fled into Mawarannahar, to the court of Tamerlane, who furnished him with a force to assert his claims. But his efforts were still unsuccessful ; and Auruss, after vainly attempting by negotiation to detach Tamerlane from the interests of his rival, marched against him with all his forces. A bloody but indecisive campaign ensued ; but before the renewal of the war the next year, Auruss died, A.D. 1376, A.H. 778, nearly at the same time with his eldest son, Tokta-Kaya. An-

other son, Timur-melik-aglen, mounted the throne, from which he was speedily driven by Tocatnish and Tamerlane. Two other sons of Auruss appear as reigning for brief periods in the revolutions which subsequently distracted the empire of Kipchak. (Arabshiah, Sherif-ed-deen. De Guignes. Gibbon, ch. 65.)

AUSIUS, (Henricus,) was born in 1603, at As in Smaland, where his father, Magnus Henrici, was pastor. He studied at Stockholm and Upsal, at which latter university he was chosen professor of the Greek language in 1640, and professor of law in 1646. He died in 1659, leaving behind him the reputation of having been one of the most zealous and successful promoters of the study of the Greek language in Sweden. As proofs of his own proficiency in this language, he left behind him several occasional Greek poems, and five disputations in the same language. He also wrote several Latin disputations on legal and moral subjects.

AUSONIUS, (Decimus Magnus, 309—392-3 A.D.) a native of Bordeaux (Burdigala.) His father, Julius Ausonius, was probably court physician to the emperor Valentinian I. His mother was *Æmilia Æonia*, daughter of *Cæcilius Argiculus Arborius*, whose estates in Burgundy were confiscated during the usurpation of Tetricus, and who subsequently established himself in the city of *Acqs* on the *Adour*—*civitatem Tarbellorum Aquas*. The poet Ausonius, and his sister *Dryadia*, were the survivors of four children. His early education was entrusted to his maternal grandmother, *Æmilia Corinthia Maura*, and his aunts, *Hilaria* and *Julia Cataphronia*. We are more than usually, and perhaps more than necessarily, acquainted with the poet's family and domestic circumstances, from his having recorded them in his *Parentalia*, a poem which perhaps resembled the verses in more remote times engraved below the images in the atria of a Roman household, and in which he celebrates the virtues and the lives of his immediate progenitors, and of his nearest relatives ; and in his *Epicedion ad Patrem Julium Ausonium*. His uncle, *Æmilius Magnus Arborius*, professor of rhetoric at Toulouse, took particular care of the poet's education. The youthful talents of Ausonius were of high promise, and more attention was paid to their cultivation from his maternal grandfather, who was an adept in astrology, having cast the scheme of his grandson's nativity ; he had con-

cealed it, indeed, but it was ultimately discovered by his mother. The astrologer was so firmly persuaded of the accuracy of his researches, that they are said to have consoled him for his many misfortunes, and for the loss of his only son at the age of thirty. At the age of thirty Ausonius was appointed lecturer on grammar, which, in those times, comprised the arts of composition and criticism also; and, subsequently, on rhetoric at Bordeaux. But the station of his father at the court of Valentinian opened better prospects to him, and he was appointed, about A.D. 366, to the office of preceptor to the emperor's sons Gratian and Valentinian. He was *quæstor*, whether of the treasury, the exchequer, or the privy-purse, is not stated; and, five months after the death of Valentinian, advanced to the prefecture of the prætorium of Italy, A.D. 376. His son Hesperius was his colleague; Antonius was made prefect of the prætorium in Gaul about the same time; and in 377, Ausonius executed the office in Italy, and Antonius in Gaul. In 378 Antonius acted in Italy, Ausonius and his son in Gaul, and they did not resign until 380. Ausonius was consul in 379. J. J. Scaliger, in his account of the poet, has confounded him with an Auxonius; but Bayle (*Dict. Hist. et Crit. art. "Ausonius"*) is incorrect in saying that he never held office in the province of Africa. (See the 36th verse of the poem addressed to Siagrius, "*Præfectus Gallis, et Libyæ et Æthiæ.*" Ausonius died between 392—394. Corsini (*De Burdigal. Ausonii Consulat. Pis. 1764*) has assumed, on insufficient grounds, that Ausonius was invested with the consulate, first at Bordeaux in 366 A.D., and afterwards at Rome, 379. (See Ausonii, *Mosell. v. 451.*) The Paganism, or Christianity, of Ausonius has been a fertile subject of literary controversy. The arguments are fairly stated in Bayle, Ausonius, note *d*, and in Malkin's *Classical Disquisitions and Curiosities*, 8vo, 1825, pp. 308—311, who determines in favour of his Christianity. His faith, however, sometimes slumbers, as in i. 39—42 of his *Commemoratio Professorum*; his orthodoxy is occasionally suspicious; and in his *Epistolæ ad Paulinum* he appears to dislike monachism. The elder Scaliger thought nothing but the fire was capable of purging some of his epigrams; and Rittershusius acknowledges he was a Christian, but denounces him as a monster. But the situation of Ausonius at court is the most admissible excuse for his most

serious offence—the *Cento Nuptialis*; and the emperor Valentinian, who ordered him to compose it, is described by Ammianus, lib. xxx. c. 10, as a person, in his general habits, of strictness and gravity, of modesty and chastity. In epigram ix. Ausonius excuses the license of his muse on the same grounds as Catullus, xvi. Ovid, and Martial before him. It would be impossible, within our limits, to give any but the most general account of the poetry of Ausonius. Its chief value consists in its minute and lively representation of contemporary manners; it is also curious in certain passages, particularly in the poem entitled *Mosella*, as indicating a transition from strictly classical and ethnic to Gothic and Christian forms of sentiment and imagery. His poems were probably composed, in great measure, late in life, after he had retired from the court of Theodosius to his estates in the neighbourhood of Bordeaux. All imaginable tricks, and devices in metre, are to be found in the works of Ausonius, e.g. his *Technopægnion*. The most instructive of his verses are, the *Parentalia*, the *Epicedion*, *EpheMERIS*, the *Journal of a Day*, and the *Commemoratio Professorum*; the most poetical, his *Idyllia*. His epigrams are principally free, or close translations from the Greek Anthology. Some of his epistolary poems are hybrid, i.e. alternately Greek and Latin verses, and sometimes, even hemistichs—e.g.

"Dum res et ætas et Sororum,  
 Νῆματα πορφύρεα πλεονταί."

Ausonius composed, in verse, *Fasti* from the Foundation of Rome to his own Consulship; and, in prose, *Chronica Cornelii Nepotis*, and *Apologi Æsopi*, all of which are lost. His prose style, like that of Boethius, is more vitiated than his poetic diction. His *Gratiarum Actio ad Gratianum Augustum*, upon his nomination to the consulship, is a servile and insipid piece of adulation, which has survived more worthy productions.

For further accounts of the life and writings of Ausonius, see *Mém. de l'Académie des Inscriptions*, tom. xv. pp. 125—128. Heyne, *Opuscul. Acad.* vol. vi. p. 33. Funck. de *Vegeta Lat. Ling. senect. c. iii.* § 30, H.; and, Jos. Scaliger, *Ausonian. Lectt. ii. cap. 33.*

AUSONIUS, (St.) the first bishop of Angoulême, and the instrument of converting the inhabitants of that diocese to Christianity. In this duty, however, he was killed either by the people

emselves, or a barbarous tribe that had made an attack upon them. The French church commemorated the martyrdom of Ausonius on the 11th of June. (Biog. Univ.)

AUSPICUS, (St.) bishop of Toul, about the middle of the fifth century. He was recommended by Sidonius Apollinaris to Count Arbogastes, to teach him the best way of performing the duties of his office. His epistle in verse on this subject is preserved. He died about 488. (Biog. Univ. Suppl.)

AUSSERRE, or AUXERRE, (Pierre d') was born at Lyons about 1530, and was an advocate there. During the time of the massacre of St. Bartholomew, the governor of Lyons put the protestants in prison to save them from the violence of the mob. At this time Ausserre arrived from Paris, and gave orders that all should be executed immediately. The mob were forthwith set loose to murder and pillage at pleasure. This is the account of the president de Thou. The day that this took place was Sunday. This horrible butchery is called in history, "Les Vêpres Lyonnaises," or the Lyonesse Vespers. His conduct was highly approved at court; he was loaded with favours, and selected to perform important offices. He died in 1595. (Biog. Univ. Suppl.)

AUSTEN, (Ralph,) a writer on the Art of Gardening, in the seventeenth century, was the author of a Treatise of Fruit Trees, showing the manner of grafting, planting, pruning, and ordering of them, &c., 4to, 1657, dedicated to Samuel Hartlib, Esq. It was much commended by the Hon. Robert Boyle, and has been several times reprinted, sometimes with the addition of a Spiritualization of the Art of Gardening. There is also, by him, a Dialogue, or Familiar Discourse and Conference between the Husbandman and Fruit Trees in his Nurseries, Orchards, and Gardens, 8vo, 1676, in which year he died, having been a practical gardener for fifty years, great part of which was spent at Oxford.

In the History of English Gardening, 8vo, 1829, p. 93, there is mention of a Francis Austen, author of a treatise in the same art, entitled Observations on Sir Francis Bacon's Natural History, so far as it concerns Fruit Trees, 4to, 1631.

AUSTEN, (Jane,) one of the best of the English novelists, was born on the 16th of December, 1795, at Steventon in Hampshire, of which place her father

was rector for upwards of forty years. At her father's death, she was residing with him at Bath; and, after that event, she removed with her mother and sister to Southampton. In 1809 they settled at Chawton in the same county, and it is from this place that Miss Austen sent her novels into the world. At the commencement of 1816 Miss Austen fell into a decline, of which she died on the 18th of July, 1817, and was buried in the cathedral of Winchester. All the details of the life of Miss Austen are contained in a short memoir prefixed to her last novel, which did not appear until after her death. She is represented to have possessed considerable personal attractions, and also a temper and disposition almost perfectly sweet and amiable. She wrote neither for fame nor profit, but from taste and inclination, and was with difficulty prevailed upon to publish her first novel. She had much distrust of their merit, and could scarcely believe what she called her great good fortune, when her novel of Sense and Sensibility produced the sum of 150*l*. Miss Austen's novels have risen in reputation almost every year since their publication. There is a good critique on them in the 24th volume of the Quarterly Review, which is published by mistake in the prose works of Sir Walter Scott, for he was not the author of it. Sir Walter Scott, however, had a high opinion of Miss Austen's novels, and as what he says of them is short, it may be here inserted. In one part of his diary he says—"The women do this better; Ferriar and Austen have given portraits of real society, far superior to any thing vain man has produced of the like nature." In another—"I read again, and for the third time, Miss Austen's very finely written novel of Pride and Prejudice. That young lady had a talent for describing the involvements, feelings, and characters of ordinary life, which is to me the most wonderful I ever met with. The big bow-wow I can do myself like any one going; but the exquisite touch, which renders commonplace things and characters interesting from the truth of the description and the sentiment, is denied to me. What a pity so gifted a creature died so early!" Miss Austen's novels are, Sense and Sensibility, Northanger Abbey, Pride and Prejudice, Mansfield Park, Emma, and Persuasion. (Quarterly Review, vol. xxiv. Lockhart's Life of Scott.)

AUSTIN, (John,) a distinguished writer, of the time of the commonwealth,

born at Walpole in Norfolk, and died at London, in 1669. In 1652 he published, under the name of William Berkley, a work against religious persecution, entitled, *the Christian Moderator*. He was also the author of *Reflexions on the Oaths of Supremacy and Allegiance*, 1661; an *Answer to Tillotson's Rule of Faith*; and several other books.

AUSTIN, (Samuel,) the elder, a divine and sacred poet of the seventeenth century, was the son of Thomas Austin, of Lostwithiel in Cornwall, in which town he was born. He entered Exeter college, Oxford, at the age of seventeen, in 1623; took the degree of M.A., and settled as a clergyman on a benefice in his own county. While a young man, residing at Exeter college, he had contracted an acquaintance with Drayton and Browne, two eminent poets of the time; and while there, he published a poem of no small merit, which he entitled, *Austin's Urania, or the Heavenly Muse*, in a poem, full of most feeling meditations, for the comfort of all souls at all times, 8vo, 1629. The first portion is dedicated to Dr. Prideaux, the rector of Exeter college, and the second to Mr. John Roberts, son to Lord Roberts, baron of Truro. There is a poem addressed to his three poetical friends, Drayton, Browne, and Pollexfen, exhorting them to turn their thoughts to sacred subjects, as most proper for the Muse, from which the following lines are extracted as a specimen of this almost forgotten poet—

"And thou, dear Drayton, let thy aged muse  
Turn now divine; let her forget the use  
Of thy erst-pleasing tunes of love (which were  
But fruits of witty youth): let her forbear  
These toys, I say, and let her now break forth,  
Thy latest gasp, in heavenly sighs, more worth  
Than is a world of all the rest; for this  
Will usher thee to heaven's eternal bliss.

AUSTIN, (Samuel,) the younger, a writer of verse, said, by Wood, to be the son of the Samuel Austin (of whom in the preceding article,) vol. i. col. 472; but this fact is not stated in the article concerning this person himself, in vol. ii. col. 282, where it is only said that he was a Cornishman born, and entered a commoner of Wadham college, at the age of sixteen, in 1652. Like his father, he was a writer of verse, but without his father's taste and power; and, valuing himself too highly on his poetical talent, he became exposed to the ridicule of his contemporary poets, some of whom having collected sundry pieces of his writing, printed them under the titles of, *Naps upon Parnassus*; and *A Sleepy Muse nipt*

and pinched, though not awakened, &c. 8vo, 1658; to which were prefixed various mock-commendatory verses. In 1661 he published a Panegyric on King Charles the Second, intending to publish more verse, which intention seems not to have been executed. Wood says he died about 1665, when he was about thirty years of age.

AUSTIN, (William,) of Lincoln's Inn, Esq., a gentleman remarkable for the devotional turn of his mind, of which we have proof in a volume printed by his widow, entitled, *Devotionis Augustinianæ Flamma, or Devout, Godly, and learned Meditations*. This was published in 1635, and in 1637 appeared another treatise of his, entitled *Hæc Homo, or the Excellency of Woman*. He is probably the William Austin whose name appears in the title-page, as the translator of Cicero's treatise on *Old Age*, published in 1648. He was a friend of James Howell, to whom he communicated a poem which he had written on the Passion of Christ, and other poems, which Howell strongly urged him to publish in a letter written in 1628. He died on the 16th of January, 1633, and was buried in St. Mary Overie's church, Southwark.

AUSTIN, (William,) of Gray's Inn, probably the son of the person just named, was the author of two poems; namely, *Atlas under Olympus*, 8vo, 1664; and *Anatomy of the Pestilence*, 1666.

AUSTIN, (William,) an English engraver, born in London about 1740. He was instructed in the art by George Bickham, and has engraved some plates of landscapes after Vanderneer, Ruysdael, and Zuccarelli. His principal work is a set of ten plates of Views of Ancient Rome, and the Ruins of Palmyra. Not succeeding as an engraver, he became a drawing-master and printseller. (Bryan's Dict. Heineken, Dict. des Artistes.)

AUSTIN, (Benjamin,) a violent American political writer, whose works are scarcely known by name in this country. He was born about the year 1750, and during the administration of John Adams, distinguished himself by the zeal with which he supported the extreme radical, or democratic, side. Uncompromising, and ever ready to assail a political opponent, he was, as might fairly be expected, himself traduced and calumniated. His son, Charles, endeavouring to chastise a person, for having abused his father, was shot by him in the streets of Boston. The murderer was tried and acquitted. Ben-

jamin Austin died on the 4th of May, 1820, leaving a brother, Jonathan Loring, who was successively secretary and treasurer of Massachusetts, and who died in 1826. The political writings of the subject of this memoir, were published in a newspaper, under the signature of Old South, and republished in an octavo volume, under the title of Constitutional Republicanism, 1803.

AUSTIN, (Moses,) an enterprising American, who was born at Durham, Connecticut, and after residing at Philadelphia and Richmond, obtained from the Spanish government in 1798 a grant of land at Mine au Breton, where he commenced the business of mining on a very large scale. He became, however, embarrassed in his speculations, and sold his estate; and purchased in lieu of it, a large tract of land in Mexico, near the mouth of Colorado; but in 1821, ere he had finally completed his arrangements for removal, he died.

AUSTIN, (Samuel,) an American divine, was born in 1760, and graduated at Yale college in 1783. He was ordained as the successor of Allyn Mather, at Fairhaven, Connecticut, on the 9th Nov. 1786, but was dismissed on the 19th January, 1790. He was for many years afterwards pastor of a church in Worcester, Massachusetts. He filled, for a few years, the chair of president of the university of Vermont, and died at Glastonbury, Connecticut, on the 4th December, 1830. He is stated to have been of an exceedingly religious character. He published some tracts on Baptism, and some sermons.

AUSTOR, the name of two troubadours of the thirteenth century.

1. *Austor d'Orlac*, of whose history nothing is known, wrote a bitter satire against the pope and the clergy, on the occasion of the death of St. Louis, and the calamities of the Christians in Palestine, printed in part by Raynouard. (Hist. Lit. de Fr. xix. 605. Raynouard, v. 55.)

2. *Austor Segret*, a contemporary with the preceding, who also wrote a sirvente on the death of St. Louis, and on the state in which Europe was left by that event. (Hist. Lit. *ib.* 606.)

AUSTREGILDE, was an attendant on Marcatruide, the wife of Gontran, king of Burgundy. From this humble condition, she was taken by the king to be his wife; he having for this purpose divorced her mistress. Soon after she was placed on the throne, she so excited

the wrath of her husband against the two brothers of the late queen, that he poignarded them with his own hand. She died soon after, but with her last breath she prevailed upon her husband to promise to immolate her two physicians on her tomb, for not curing her; a promise that he faithfully performed. (Biog. Univ.)

AUSTREMOINE, (St.,) in Latin, Stremonius, or Strymonius, one of the seven missionaries, who about the third century preached Christianity among the Gauls. He founded a cathedral at Auvergne, the name which the principal city of the province of Auvergne then bore. He is commemorated on the 1st November. (Biog. Univ.)

AUTELLI, (Jacobo,) Mosaic painter to the grand duke of Tuscany, lived in the year 1619. He, with numerous assistants, executed an exquisite octagonal table, in the ducal gallery at Florence; the round central piece of which was designed by Poccetti, and the ornamental border by Ligozzi. It was finished in 1649, and occupied sixteen years in completion. (Lanzi, Stor. Pitt. i. 225.)

AUTELZ, (Guillaume des,) was born in 1529, and died in 1580. He wrote a great deal of Latin and French poetry, which, however, is of little value, except to the bibliographer; and he took part in a controversy about French orthography. In his poetry he was an imitator of Ronsard. (Biog. Univ.)

AUTHARICH, king of the Lombards, the son and successor of Clephis, who became odious by his tyranny, and was slain by one of his pages. After his death, thirty of the principal nobles seized upon the kingdom, which they governed jointly for ten years; but finding that it was becoming rapidly a prey to internal disorders, and was likely to be invaded by the Greek emperor, they unanimously agreed on the election of Autharich to the throne. His first cares were to restore order in his own dominions, and to reduce Droctulf, a Lombard general, who had seized on the district of Brescello, in the name of the Byzantine emperor. After expelling him from his conquest, he made a truce of three years with him, and took advantage of the interval of quiet, to remedy the disorders and improve the institutions of his own kingdom; an undertaking which was interrupted by two invasions of the Franks; the first, however, was averted by a pacification, and the second by a dissension between the Franks and Alle-

manni. On a third invasion, Autharich routed the Frankish army, and pursuing his success, marched through Southern Italy, stormed Beneventum, and advanced as far as Rhegium, where he rode through the sea, to a tower surrounded by water, and striking it with his lance, cried, "Thus far rules the Lombard." In this expedition, (in 589,) he founded the dukedom of Beneventum, and left the brave Zotto in the government of it, who afterwards subdued the whole of Southern Italy, as far as Naples. On his return, he sent to Garibald, prince of Bavaria, to ask his daughter in marriage, and receiving a favourable answer to his suit, accompanied his second embassy in person, *incognito*. The Franks invaded the territories of Garibald to hinder or disturb this union, when the bride hastened to Italy to complete her marriage. The Franks made a fourth invasion of Italy, but were repelled rather by sickness and famine, than by the swords of their adversaries, and consented to terms of peace, which Autharich did not live to see finally settled, dying in 590. (Ersch und Grüber.)

AUTHENRIETH, (J. H. F. von,) chancellor of the university of Tübingen, and one of the most distinguished philosophical physicians and naturalists of the present century, born in 1772; he developed at an early age extraordinary talents, which were assisted by a lively imagination, and an extremely faithful memory. After the completion of his studies, he made a journey to the United States, when, seized by the yellow fever, alone, and without any attendance, he saved his life by a bold venesection performed upon himself. After his return, he became, in 1797, professor of medicine at Tübingen, and was finally elevated to the highest dignities of the university, in the late organization of which he took a prominent part. His principal work is his *Manual of the Empiric Physiology of Man*, Tübingen, 1801, 1802, 3 vols, 8vo. With Reil he edited the *Archiv für Physiologie*, and with Bohnenberger the *Tübinger Blätter für Naturwissenschaft und Arznei Kunde*. A list of his works is given in Christ. Gottlieb Kayser *Bücher Lexicon*, which however is not complete. Authenrieth was also a strong advocate of and believer in animal magnetism. He died at Tübingen in 1836.

AUTHVILLE DES AMOURETTES, (Charles Louis d'), a tactician, was born at Paris in 1716. He wrote some treatises

on military tactics. (Biog. Univ. Suppl.)

AUTICHAMP, (the Marquis Jean Thérèse Louis de Beaumont d'), was born in 1738, at Angers. He entered the army at an early age, and became aide-camp of his relative, the Marshal de Broglie. He served with distinction in the French wars before the revolution. He was with the troops that were at Paris in 1789, and had a warm contention with Besenval, as to the course to be then adopted by the military. He soon afterwards emigrated, and was denounced as an aristocrat and contra-revolutionist. He had a share in many of the subsequent attempts made upon France. In 1797 he entered the Russian service. He returned to France in 1815, and was nominated, by Louis XVIII., governor of the Louvre, and in the three days of July, 1830, he undertook the defence of it with great gallantry. He died in 1831, at the age of ninety-two. (Biog. Univ. Suppl.)

AUTOBULUS, a painter, of uncertain date and country, the pupil of Olympias, a lady who exercised the art of painting. (Plin. 35, 11, s. 40.)

AUTOCRATES, of ATHENS, according to Suidas, was a writer of tragedy and comedy; but though he says there were many of the former, yet of the latter he quotes only the title of a single play. Fabricius distinguishes him from the historian of Achæa, quoted by Athenæus.

AUTOLYCUS, a philosopher and astronomer, who flourished about 340 years before the Christian era. He was the preceptor of Arcesilas. He wrote several treatises on astronomy, but the only ones now extant are two, one on the Sphere and the other on the Stars. He is principally known by the former of these, which has passed through several editions, both in Greek and Latin. From this work Proclus, in his treatise on the same subject, has borrowed largely without acknowledgment.

AUTOMEDON, an epigrammatist, twelve of whose pieces are found in the Greek Anthology. Brunck conceives that he lived and wrote in Italy about the commencement of the second century.

AUTOMNE, (Bernard, 1587—1666,) an eminent advocate in the parliament of Bordeaux, the author of several works on subjects connected with jurisprudence. He published an edition of Juvenal and Persius, with a copious commentary, before he had completed his twentieth year. (Biog. Univ.)



**AUTREAU**, (Jacques d') a painter and poet, was born at Paris, in the Hospital of Incurables, in which city he died in 1745. He followed the art of painting from necessity, but poetry was his favourite pursuit. At the age of sixty he turned his attention to the drama. The Italian theatre has preserved his *Port à l'Anglois*, in prose; and *Démocrite prétendu fou*, in three acts, and in verse. The theatres of France have represented *Clorinda*, a tragedy in five acts; the Chevalier Bayard, in five acts; and *Magie de l'Amour*, a pastoral, in one act, in verse. He gave, at the Opera, *Platée*, ou *la Naissance de la Comédie*, the music by the celebrated Rameau. *Le Port à l'Anglois* is the first piece in which the Italian players spoke French. The plots of his plays are too simple, the catastrophe is immediately discovered, and all surprise is therefore lost. Still his dialogue is natural, his style easy, and some of his scenes evince high comic excellence. His works were collected in 1749, in 4 vols, 12mo, with a preface by Pesselier. As a painter, he was most known by a picture of Diogenes with a lantern seeking an honest man, whom he discovers in the Cardinal de Fleury.

**AUTREY**, (Henri Jean Baptiste Fabry de Moncault, comte d') was born in 1723. He entered the army, in which he attained some reputation, but he devoted his leisure to study. He wrote, anonymously, some works in defence of the Catholic religion, against the attacks of the philosophers of the eighteenth century. He died in 1777. (Biog. Univ.)

**AUTROCHE**, (Claude de Loynes d') was born at Orleans in 1744, and died in 1823. After travelling through Italy, and paying a visit to Voltaire, he fixed himself on his estates near Orleans, and employed himself in translating Horace, Virgil, Milton, and Tasso, in such a manner as to afford abundant amusement to the wits of Paris. He proposed a new edition of Virgil, which should be such a one as Virgil would have finally sent into the world, if he had had time; and undertook to remove the defects, and add the beauties that the great Roman would have supplied (*sans doute*) if he had lived. (Biog. Univ. Suppl.)

**AUTUN**, or **AUTHON**, (Jéhan d') a French Augustine monk, born at Saintonge in 1466. Louis XII. appointed him his historiographer, and made him always travel in his company, in his journeys and campaigns, and gave orders to his ministers and

generals to conceal nothing from him worthy of being narrated. On the death of Louis he retired to one of the abbeys that the king had given him, where he ended his days. He is the author of *Les Annales du Roi Louis XII.*, depuis 1499 jusqu'au 1508, which remained in manuscript until 1615, when Godefroy published the annals of the first four years. Garnier, in his History of France, says that Autun was a cold writer, who luxuriated in petty details, but was incapable of explaining the causes of great events, &c. Notwithstanding this criticism, Autun has been much praised. He had great advantages, for he was an eye witness, and had faithful narratives of what he had not seen from the best authorities. He has the character of being clear in his style, and correct in his facts. He wrote other pieces, some of which are poetical. (Biog. Univ.)

**AUVER**, (Christopher,) an Italian arithmetician of the sixteenth century, who was patronized and encouraged by Peter Danes, a celebrated French prelate. He was the author of a treatise on arithmetical progression, the original manuscript of which is preserved in the Bodleian Library at Oxford. He also translated from the German, at the command of Danes, the Arithmetic of Christopher Rodolph, published in 1522, which remains in manuscript in the Royal Library at Paris. (MS. Latin, 7365,) under the title of *Arithmetica Christophori Rodolphi ab Jamer, à Germanicâ linguâ in Latinam à Christophoro Auvero, Petri Danesii mandato, Romæ anno Christi 1540 conversa.* (See Chasles, *Aperçu*, p. 540.)

**AUVERGNE**, (Pierre d') a troubadour of the thirteenth century, who was born at Clermont, and probably from thence took the name of his native province. There are extant twenty-four pieces of his, which turn upon politics, devotion, and gallantry. (Biog. Univ.)

**AUVERGNE**, (Antoine d') a French musician, who was born in 1713 at Clermont, and died at Lyons in 1797. He was for some time director of the opera at Paris. In 1753 he composed the music of the first comic opera that was exhibited in France, the title of which was *Les Troqueurs*. His principal compositions are *Enée et Lavinie*, *Les Amours de Tempe*, and *Les Fêtes d'Euterpe*. He also composed some pieces for the Concert Spirituel, of which he was the conductor. (Biog. Univ. Dict. Hist.)

**AUVERGNE**, (Theophile Malo Corret de la Tour d') a man of a thorough

antique stamp, whom, however, our age had to call *original*. He was descended from an illegitimate branch of the family of the duke of Bouillon, and was born in Carhaix in 1743. Having entered the military service in 1767, he became a captain in 1779, and served in the American war as a volunteer. He declined the offer of the command of the corps in which he served. Having adopted enthusiastically the ideas of liberty which characterised the first years of the French revolution, Auvergne, although fifty years of age, commanded, in 1793, a corps of 8000 men in Spain; but when offered the rank of a general, he again refused it. He introduced more generally among the infantry the use of the bayonet, which hitherto was considered but of secondary importance. He distinguished himself especially at the battle of the Bidassoa. After the battle of Basle, he embarked in Bretagne, and was made a prisoner by an English corsair, on which occasion he pushed the national *cocarde* down the length of his sword, and defended it in that manner. He remained one year on the Pontons, and after having returned to France, resumed his military career as soon as the peace was at an end. He went to the army in Switzerland, and replaced a simple conscript, the son of a friend. In 1800 Bonaparte offered him a higher grade, but he refused. It was on that occasion that he received the distinguished appellation of *premier grenadier de la république Française*, and had a sword of honour given to him. At the battle of Neubourg, 27th June, 1800, he marched in the first rank, with his sword in the air, when an Austrian soldier pierced him to the heart with a lance. His funeral was celebrated with every military honour, and a cenotaph erected on the spot where he fell. His place remained open in the rolls of his regiment, and whenever the "appel" was made, at the mention of his name the answer given was, "Mort au champ d'honneur." During his residence at Paris he composed a *Glossaire de Quarante-cinq Langues*, *Dictionnaire Français-Celtique*, and *Traité des Origines Gauloises*. The latter only has been printed, and is a respectable work, though abounding in bold hypotheses. He supported his self-imposed poverty with dignity, and his habits were most simple, yet generous. (Biog. des Contemp. Moniteur.)

AUVIGNY, (Jean du Castre d'), was born in Hainault in 1712, and was killed at the battle of Dettingen in 1743. Though but young when he died, he had

published several works, historical and biographical, and had written a romance, entitled *Les Mémoires de Madame de Barnevelt*. He was seized with the desire of writing his own adventures; but at the same time not having achieved any sufficiently great and numerous for that purpose, he joined the army to seek them, where he met with his fate. (Biog. Univ.)

AUVRAY, (Jean,) a French poet, was born in Normandy about 1590, and died in 1633. His books are remarkable chiefly for their rarity. (Biog. Univ.)

AUVRAY, (Louis Marie,) was born in Paris in 1762, and died in 1833. He published, in 1802, a *Statistique du Département de la Sarthe*. (Biog. Univ. Suppl.)

AUVRAY, a French engraver, who flourished in the year 1760. He learned the art at Paris, and resided at Basle, and produced some portraits of the French comedians. (Heineken, Dict. des Artistes.)

AUXILIUS, a monk of the beginning of the tenth century, supposed to be a native of France, who visited Rome, and was there ordained by Pope Formosus, in defence of whom and his ordinances Auxilius wrote two tracts still extant, and of which a further account will be found in the Hist. Lit. de Fr. vi. 122.

AUXIRON, (Jean Baptiste d', about 1680—1760.) He was bred a physician, but neglected his profession for mathematics, and published *Démonstration d'un Secret utile à la Marine*, and *Nouvelle Manière de diriger la Bombe*. His brother Claude published a treatise on the education of a prince. (Biog. Univ.)

AUXIRON, (Claude François Joseph d',) son of the preceding, was born at Besançon in 1728, and died in 1778. He published a treatise on the method of supplying Paris with wholesome water, and another on the principles of government. (Biog. Univ.)

AUXIRON, (Jean Baptiste d',) born at Besançon in 1736, was professor of law in the university of that city, and died there in 1800. He published some works relating to the antiquities and the present state of Besançon. (Biog. Univ.)

AUZANET, (Barthélemy,) was born about the beginning of the seventeenth century. He was one of the most celebrated advocates of the Parliament of Paris. In his works, which were published in one volume in 1708, the most remarkable tracts are his *Notes sur la Coutume de Paris*, and his *Observations sur l'Etude de la Jurisprudence*. (Biog. Univ.)

**AUZOLÉS**, (Jaques d', Sieur de la Peyre,) was born in Auvergne in 1571. He was a whimsical man, if not more than whimsical, as may be judged by his works, among which was a book entitled *Melchizedec*, in which he asserted that that priest was still living. He published also a *Genealogy of Job*. He proposed that the year should consist of 364 days, in order that it might begin with a Sunday and end with a Saturday; and when it was hinted to him that by this arrangement the order of the seasons would be displaced, so that the summer time would fall in January, he flew into a great rage. He died in 1642.

**AUZOUT**, or **AZOUT**, (Adrian,) a French mathematician of the seventeenth century, and, according to Saverien, a native of Rouen, but neither the place nor the time of his birth is mentioned by any other author, save Biot, in the *Biog. Univ.*, and those who have taken their information from that source. He was one of the original members of the Academy of Sciences, which was founded in the year 1666. He is celebrated as having been concerned with M. Picard in the important discovery of the method of applying the telescope to the mural quadrant, an adaptation which has proved so highly valuable to the astronomer. This, however, rests on the authority of Lahire, quoted by Montucla, and apparently is not anywhere admitted by Picard himself in his printed works. (See, on this subject, Montucla, ii. 569; *Mém. Acad.* 1719; Monnier, *Hist. Céleste*, p. 2.) The English claim this invention for Gascoigne, but there is not anything in that writer's printed papers that would warrant this, and his MSS. have unfortunately disappeared. Auzout is also a candidate with Gascoigne for the invention of the micrometer, and has the prior claim in respect of publication, but certainly not in point of the time at which the invention was made; for the documentary evidence brought forward by Towneley on this subject, before the Royal Society, and which was published in the *Transactions* of that body, is quite decisive of the question. Huygens, also, is stated by some to be its inventor, but the instrument on which his claim is grounded is of a different and inferior nature to that of Auzout. Gascoigne's account of the micrometer was drawn up in a letter to Mr. Oughtred, as early as the commencement of the year 1641; it consisted of two pieces of brass, ground to a very fine edge, and their edges were

made to approach to, or recede from, each other, by an ingenious mechanical contrivance; the micrometer of Huygens was a fixed instrument, with an *invariable* scale. Auzout published an *Ephemeris* of the Comet of 1665-6; also a Letter on the Observations of Campani in 1665; some Remarks on a Machine invented by Dr. Robert Hooke; a Treatise on the Micrometer, 4to, 1667; an Account of some very interesting Experiments on the Light and Heat of the Different Planets, published in the *Mém. Acad.* vol. vi.; and a Letter to Oldenburgh, published, in 1667, at Paris. The date of his death has been variously stated, at the years 1691 and 1693, but the former is doubtless the correct one, having been adopted, in the *Eloge* of the Academy. Some original letters of Auzout, almost entirely on scientific subjects, are preserved in the archives of the Royal Society, and a few others among Smith's manuscripts at Oxford; a manuscript of his, on optics, was sold at the auction of the library of M. de S. L. at Paris, in 1827.

**AVAK**, an Armenian prince, who in 1238 commanded a Georgian army sent by queen Rouzoutan against the Tartars. He obtained a treaty, by which he was left master of Armenia, on condition of paying a tribute, and sending auxiliaries; and he obtained the same terms for Georgia. He died in 1249. (*Biog. Univ.*)

**AVALOS**, (de Avalos; Latin, *Davalus*), a celebrated Spanish family, many of whose members have acted a distinguished part in the history of their native country, and of Italy.

*Lopez de Avalos*, in the beginning of the fourteenth century, fought under Ferdinand IV. and Alfonso XI. of Castile, against the Moors in Southern Spain; shared in the conquest of Gibraltar, and the defeat of the combined armies of the kingdoms of Morocco and Granada; and was afterwards chief commander of the fortress of Ubeda.

*Rodrigo Lopez de Avalos*, the great great grandson of the preceding, towards the close of the fourteenth century, was esteemed the most accomplished cavalier of Spain. Enrique III. gave him, in recompense of his brilliant military deserts, the posts of constable of Castile and governor of Murcia; but these honours, with the rich possessions which he also received from his sovereign, were lost during the rebellions of the Spanish nobles against the feeble monarchs, Juan II. and Enrique IV. He died in 1427.

*Inigo de Avalos*, the youngest and most celebrated son of the foregoing, was a steady adherent to the fortunes of Alfonso.V. of Arragon; aided him in his contests for the kingdom of Naples against the house of Anjou; and being taken prisoner with him at the unsuccessful sea-fight of Gaeta, spent some time at the court of Philip of Milan. Indeed this prince conceived so great an esteem for him, that he would not suffer him to leave him. After the death of Philip, he returned to his master, Alfonso, at Naples; and here, by his marriage with Antonia di Aquino, sister and heiress of the marquis of Pescara, he laid the foundation of the brilliant fortunes of his family in Italy. In his old age, he accompanied Ferdinand, the son of Alfonso, against the Turks, on the expedition in which they were repelled from Otranto; and closed his long and varied life three years after, in 1484.

*Alfonso*, his eldest son, followed Ferdinand with the same fidelity that his father had exhibited towards the father of that prince; defended the breach in the fortifications of Naples against the fleet of Charles of France; and was on the point of setting fire with his own hand to the French fleet, when he was stabbed by a Moorish slave (1495).

*Fernando*, or *Ferrando d'Avalos*, marquis of Pescara, the most celebrated individual of this family, was the son of Alfonso, just mentioned. His love for martial exercises, and his proficiency in them was such, that Ferdinand the Catholic, whose attention was first attracted to him by his skill in dancing, prophesied that he would one day be a great commander. This speech incited the young hero to a redoubled diligence in all studies connected with the science and practice of war; and in his twentieth year, in 1510, he had an opportunity of devoting himself to the profession of his choice, on the occasion of the war declared against France, by the pope, and the combined powers of Spain, England, Venice, and Switzerland; when he was appointed general of the light cavalry. He embroidered on his banner the words, "Con questo o sopra questo," *With this, or on it*—the speech of the Spartan mother to her son, when giving him his shield for the battle; and he proved his right to use this heroic device, by his conduct at the battle of Ravenna, where he defended himself against a circle of French knights, and was taken for dead from under his horse, which had been

killed upon him. He was taken prisoner to Milan; and here he soothed the hours of captivity by the composition of the *Dialogo d'Amore*, addressed to his wife, the beautiful and accomplished Vittoria Colonna. By the good offices of a relative on the French side, he was released during the course of the following year, on payment of a ransom to the men at arms, by whom he had been taken prisoner; his relative alleging that he was a young and beardless soldier, and one who had suffered so severe a chastisement of fortune, that he would not lightly take up arms again. The supposition proved false, however; for shortly after his release, he was at the head of the Spanish troops in Italy, with whom he besieged and took Genoa; and then turning eastwards, joined the allied army, which was laying waste the Adriatic coast, in the sight of Venice, to draw out the Venetian commander, Alviano, into the open plain. They were so far successful, that he left the fortress of Padua, and took possession of the banks of the Brenta and Bachiglione, which form two sides of a triangle, having its angle at Padua; a manœuvre which brought the allied army into danger of being starved into a surrender. The marquis of Pescara, however, occupied with his cavalry a neglected spot of the river, and thus broke the force of the current for the infantry, who waded over below. Meantime Alviano had beset the road to Vicenza, through which the allies must pass in their way to Verona. The army, under favour of night, passed the troops of Alviano, and when he pursued them, the marquis led the Spanish and German foot so rapidly against the infantry of the Venetian general, that these were thrown into confusion among the cavalry, and both were driven back, with frightful slaughter, within the walls of Padua. Shortly after, he drove Alviano from the town of Cittadella, whence he had made incursions into the imperial territories; and by this feat, in which his personal courage was as distinguished as his generalship, he opened the way for the rest of the allied army into the Venetian dominions. In 1515 Francis I. had taken Genoa and Milan, and threatened the rest of Italy; and Pescara commanded the infantry in the combined army of the pope and the emperor Charles V. It was chiefly by his rapid and masterly movements, that Lautrec, the French general, was driven back upon Milan; and in a battle near the citadel of Bicoca, he dis-

persed the Swiss vanguard by the artifice (introduced by himself) of making each rank kneel after firing, that the one behind might fire over their heads. The cavalry were obliged to follow the infantry, to protect them in the pursuit; and these advantages were followed up so closely, that the French were driven from all their Italian conquests. At the reduction of Genoa, their last possession, Pescara set fire with his own hand to the gate allotted to him, amidst a rain of bullets; and only saved the city from utter destruction by the infuriated soldiery, by venturing his own life to oppose their ravages. Some discontent at the preference shown by the emperor to Colonna, to whom he gave the command of the whole army, withdrew him for a time from public life; but at the earnest entreaty of Charles, he again took the command of the army, in conjunction with the viceroy Launoy; repulsed Bonnivet in a series of battles; drove his army over the Sepia, and took prisoner the chevalier Bayard. By the advice of the rebel Bourbon, the emperor was persuaded to make an invasion of France; the counsels of Pescara, who sought to dissuade him from this step, were unheeded; but he at length succeeded in persuading his fellow-commanders to relinquish the siege of Marseilles, and to hasten back to the defence of Italy, which Francis had already invaded by the passage of Mount Cenis. Pavia was defended by the allies, and besieged by Francis. On the night of the 24th of February, 1525, Pescara attacked a position of Francis, and in the combat which ensued, he came to the help of Launoy and Bourbon, with his light cavalry, having 800 musketeers *en croupe*, and poured so murderous a fire on the iron mass of Francis's troops, that they were routed, and he himself taken prisoner. Discontented at the preference shown by the emperor to the Netherlanders, over the Spaniards and Italians, it was hoped by the latter that he would join them in their conspiracy against him, and the crown of Naples was offered him, as a bribe for this betrayal of his duty. But he steadfastly refused this, discovered the conspiracy to Charles, and assisted him with his advice and personal efforts in quelling it. This was the last act of a life full of extraordinary incidents, and which he closed at the early age of thirty-five, (1525.) He left his title and possessions to his cousin—

*Alfonso Avalos Marchese del Vasto* (or

*Guasto*), who had been his faithful companion throughout the course of his military career, and led the footlancers against the Swiss at the battle of Bicoca; broke into Genoa at his cousin's side; and clove the skull of a gigantic Swiss, who threatened his life, when the army of Bonnivet was driven across the Sepia. He covered the retreat of the army from Marseilles; distinguished himself at the battle of Pavia; and after the death of the marquis of Pescara, helped to disarm the Italian conspirators. He shared in the expedition to Tunis, in 1535; intercepted the messengers of Francis to the Turkish sultan; and drove the besieging army of Francis, and the Turks, from Nizza, in 1543. He died in 1546; and his death is said to have been caused by chagrin for the loss of the battle of Cerisoles, in Piedmont, two years before. (Ersch und Grüber. Paulo Giorio.)

AVANCINUS, (Nicolas,) a Jesuit, originally from the Tyrol, professor of philosophy at Gratz, and afterwards of theology at Vienna, in the seventeenth century. He is the author of a great many works on divinity and poetry. (Biog. Univ.)

AVANIZI, (Pietro Antonio,) a painter of the school of Parma, who flourished at Piacenza, and was a pupil of Franceschini, at Bologna. He is said to have been deficient in imagination, which led him generally to copy from designs by his master. He died in 1733. (Lanzi, Stor. Pitt. iv. 94.)

AVANZI, (Giovanni Maria,) an Italian lawyer, was born in 1549. He practised his profession at Rovigo, and died at Padua in 1622. He is the author of a poem, entitled *Il Satiro favola Pastorale*, Venice, 1587; and some other pieces. (Biog. Univ.)

AVANZI. The name of several Italian painters.

1. *Jacopo*, a Bolognese who flourished in 1370, was the disciple of Franco de Bologna, and is considered one of the most distinguished painters of that early period. He produced many of the histories at the church of Mezzaratta, most of them in conjunction with Simone, and a few alone. One of the latter is the Miracle of the Probation, at the bottom of which he wrote—*Jacobus pinxit*. Lanzi gives the following further account of him:—"He appears to have employed himself with most success in the chapel of S. Jacopo al Santo, at Padua, where, in some very spirited figures representing some feat of arms, he may be said to

have conformed his style pretty nearly to the Giottesque, and even, in some measure, to have surpassed Giotto, who was not skilful in heroic subjects. His master-piece seems to have been the Triumph painted in a saloon at Verona, a work commended by Mantegna himself as an excellent production. He subscribed his name sometimes *Jacobus Pauli*; which has led me to doubt whether he was not illy from Venice, and the same artist who, together with Paolo his father, and his brother Giovanni, painted the ancient altar-piece of San Marco at that place." (Lanzi, Stor. Pitt. v. 14, 15.)

2 and 3. *Jacopo* appears to have been the father of two painters; one, who on an altar-piece at S. Michele in Bosco signs himself *Petrus Jacobi*, and is mentioned by Malvasia as *Orazio di Jacopo*; and one who has left at Venice a painting of S. Cristoforo, in the school of the merchants at S. Maria dell' Orto, to which he adds his name, but no date. (Id. 15.)

4. *Giuseppe*, (1645—1718,) a native of Ferrara, and a painter of that school, is well known by his very numerous works, for the most part confused, and many of them said to be painted at a sitting. He is described as being more like an artisan than an artist. But his picture of the Beheading of St. John, at the Certosa, is very like the style of Guercino; and some others, on canvass and copper, are more carefully finished. Several of these are landscapes, and some of them compositions of fruit and of flowers. In the church of Madonna della Pietà are four pictures by him, of subjects from the life of S. Gaetano; and in the church of S. Domenico, is the Marriage of St. Catherine, which is considered as his best work. (Bryan's Dict. Lanzi, Stor. Pitt. v. 223, 229.)

AVANZINI, (Giuseppe, 1753—1827,) professor of mathematics at Padua, and author of several treatises on hydrostatics and hydraulics. He was a native of Gaino, in the territory of Brescia, and having distinguished himself at the school of Brescia, he entered into the ecclesiastical condition, and became a friend of count Carlo Bettoni, then a great patron of scientific studies. He published, in Bettoni, a treatise, *Sul Governo de' Fiumi*; some observations on the irrigation of the country, by means of the *Lago di Garda*; and also added something to his *Uomo Volante per Aria, per Aqua, e per Terra*. On the death of Bettoni, in 1786, his employments were suspended, and he subsequently became professor of

mathematics at Padua; and, after being deprived of his office during the troubles in Italy, in 1801, he was restored in 1806 to the university. His chief attention was turned to hydraulic questions, especially the resistance of fluids, on the subject of which he was engaged in a sharp controversy with Brunacci. He maintains, on these subjects, some peculiar views. His publications are enumerated in Tiplado, iv. 27—31.

AVANZINO, (Giuseppe Maria,) a professor of medicine at Florence, in the eighteenth century. (Biog. Univ.)

AVARAY, (Claude Theophile de Besiade, Marquis d',) was born in 1655. He entered the French army in 1672, and fought under the great Condé, and, afterwards, in the war of the succession. In 1706 he served under the duke of Berwick in Spain, and, in 1707, highly distinguished himself at the battle of Almanza. The duke of Berwick made no mention of his services, which, though it disappointed him, did not make him the less zealous. He served afterwards under Villars, in 1710, 1711, and 1712. St. Simon, in his *Mémoires*, does justice to his military and diplomatic talents. He died in 1745, at the age of ninety. (Biog. Univ. Suppl.)

AVARAY, (Claude Antoine de Besiade, Duke d',) grandson of the preceding, was born in 1740. He also followed the profession of arms, and was wounded at the battle of Minden. He was nominated a deputy, by the noblesse of Orleans, to the states-general in 1789, being preferred, by them to the duke of Orleans, who was also a candidate. He warmly opposed the progress of the revolution, and when the declaration of the rights of man was produced, he proposed that there should be also a declaration of the duties of man. He was prevented, by a severe malady, from emigrating in 1791, and escaped death, almost by miracle, during the reign of terror. On the return of Louis XVIII., in 1815, he was called to the peerage, and in 1817 was created a duke. He died in 1829. (Biog. Univ. Suppl.)

AVARAY, (Antoine Louis François de Besiade, Count, and afterwards Duke d',) the son of the preceding, was born in 1759. He entered the army at an early age, and was at the siege of Gibraltar in 1782. On the breaking out of the revolution he attached himself particularly to Monsieur, afterwards Louis XVIII. Monsieur, knowing of the plan formed by Louis XVI. to retire to the north, and collect around him his true sup-

porters, determined to join him. He was then at Luxemburg, closely watched, but by means almost entirely of the judicious measures and precautions of Avaray, he was enabled to escape from that town on the 21st of June, 1691. Avaray was from this time a close attendant on, and a most trustworthy and trusted servant and friend of this prince. In 1699, on the marriage of the duke of Angoulême with the daughter of Louis XVI., the title of duke was conferred upon him by Louis XVIII. The marks of kindness bestowed by the king on him, however, awakened jealousies from which Avaray suffered considerably. Avaray followed the king in all his wanderings until 1801, when his health compelled him to spend the winter of that year, and of 1802, in the warmer climate of Italy. When Louis XVIII. retired to England, Avaray joined him, but in 1810 he was again obliged to have recourse to another climate, and set out for Madeira, where he died in 1811. Louis XVIII. himself composed the epitaph of his faithful servant. (Biog. Univ. Suppl.)

AVAS, (Moses Judah,) an Egyptian rabbi of the seventeenth century, who had considerable reputation in his day, as a jurist and as a poet. His poems, however, and his treatises on the Talmud, (mentioned by Conforti,) and a volume of Legal Consultations, (seen by Wolf, and wrongly attributed to another writer,) do not appear to have been published. He died at Rashid (i.e. Rosetta). (De Rossi. Delitzsch, Geschichte der Jüdischen Poesie, p. 57.)

AVAUX. See MESME.

AVAUX, (Claude de Mesme, comte d'), was sent, in 1627, as French ambassador to Venice, and his negotiations there so pleased Pope Urban VIII. that he desired he might be sent in that character to Rome. Louis XIII., however, sent him soon after to Denmark, and subsequently to Poland and Sweden, and he had the honour of concluding the famous truce of twenty-six years between those two last-named countries. On his return to France, in 1643, he was sent to the Hague, and to Munster, in the character of plenipotentiary, to arrange a general peace. In this office he met with much trouble and interference from his colleague, Servien, and from Mazarin, whose creature Servien was. The duke of Longueville was sent as first plenipotentiary to prevent disagreement, and Avaux continued in his duties, when he was suddenly recalled, just before the con-

clusion of the famous treaty of Munster, to which he had contributed so much. On his return to France, he was banished to his estates by Mazarin, but the troubles of Paris rendering the services of his brother, the president Mesme, necessary, he was recalled, and from this time consulted in all difficult matters of state. He died in 1650. He is considered to have been one of the most able negotiators that France has produced. He wrote,—*Exemplum Litterarum ad serenissimum Danicæ Regem Scriptarum*, 1642; *Lettres de d'Avaux et de Servien*, 1650; *Mémoires touchant les Négociations du Traité de Paix fait à Munster en 1648—1674*. (Biog. Univ.)

AVAUX, (Jean Antoine,) grand-nephew of the preceding, was sent as plenipotentiary, by the French king, to the congress of Nimeguen, in 1672, where he brought the negotiations to a favourable conclusion. He went afterwards as ambassador to Holland in 1684, to James II. when in Ireland, and to Sweden in 1693, where he had a share in the preliminaries that led to the peace of Ryswick. He was also sent ambassador to the states-general in 1702. He died at Paris in 1709. The duke of St. Simon has spoken highly of him in his Memoirs. There were printed at the Hague in 1710, in 3 vols, *Les Lettres et Négociations d'Estrades, de Colbert, de Croissy, et de d'Avaux, which related to the conferences of 1676 and 1677*. D'Avaux wrote—1. *Mémoire présenté aux Etats-Généraux le 5 Novembre, 1681*; and, 2. *Négociations du Comte d'Avaux en Holland, published by Mallet in 1752*. (Biog. Univ.)

AVAUX, (M. d'), distinguished as a concert player, composer, and musical author. His work, *Lettre sur un Instrument ou Pendule nouveau, qui a pour but de déterminer avec la plus grande exactitude les différents degrés de vitesse ou lenteur de temps dans une Pièce de Musique*, printed in Paris, (see Journ. Encyclop. Juin 1784,) is not wanting in original thoughts. His musical compositions (in all twenty,) comprise the Opérettes Cecilia, Theodore, &c., and many concertos, quatuors, &c. (Univ. Lex. der Tonk.)

AVED, (Jacques André Joseph, Jan. 12, 1702—March 4, 1766,) an eminent painter, born at Douay, was the son of a physician, but left an orphan in his infancy. One of his uncles, who was a captain in the Dutch guards, took him to Amsterdam, intending him for a military



life; but the works of Bernard Picart, an able designer and engraver, excited his admiration, and determined him to follow the fine arts. He travelled through the Low Countries to perfect himself by the study of the works of the great masters, and went to Paris in 1721, and became a pupil of the painter Lebel, at the same time that Carle Vanloo, Boucher, Dumain le Romain, were his scholars. Admitted to the academy in 1729, he became a member in 1734, and in a short time gained high reputation as a portrait painter. His works have been extravagantly praised; but they show a neat and agreeable touch, and harmonious colouring. A portrait of Mehemet Effendi, ambassador from the Porte, which was shown to Louis the Fifteenth, procured him the advantage of painting that monarch himself; as well as many persons about the court. He died of apoplexy. Many of his portraits are engraved, and there is a large folio plate called *Temple de la Paix*, engraved by G. Le Brun, with the motto *Paci perpetua*, after a picture by him. (Biog. Univ. Heinecken, Dict. des Artistes.)

AVEELE, or AVELEN, (John vander,) a Dutch engraver, who resided at Leyden, and flourished about the year 1696. He was chiefly employed by the booksellers, and among other plates engraved the frontispiece for the nineteenth volume of the work entitled *Thesaurus Antiq. Rom.* published in 1698, by Peter vander Aa. Several of the plates for Lillii Giraldi Opera, Lugd. Bat. 1696, folio, are by him; also the cabinet of the Fine Arts, copied from that which was engraved and published at Paris by Perault. Mr. Strutt gives two artists of this name, but they are evidently one. (Heinecken, Dict. des Artistes.)

AVEEN, (Adrian,) a Dutch engraver, born at Amsterdam, who flourished about the year 1700. He engraved many views of country houses of the gentry in Holland, executed in a neat, but formal style. (Bryan's Dict.)

AVEIRO, (the duke of, died 1759,) one of the alleged conspirators in the mysterious affair which led to his death, and that of the conde de Atougia, and others, in the reign of José, king of Portugal. (See JOSÉ.) He was burnt alive, and his ashes thrown into the sea; some were strangled before they were burnt.

AVELAR, a Portuguese painter, who became so rich by the practice of his profession, that his name was made pro-

verbial. No further information appears concerning him.

AVELINE. The name of five French engravers.

1. *Joseph*, (1638—1690,) an artist, whose works are but little known.

2. *Anthony*, (1662—1712,) who was also a designer, was born in Paris. He engraved a number of plates of landscapes, and views of the palaces and houses in France, and other parts of Europe, executed in a neat and agreeable style. His works, if marked, are thus: *Aveline in. et fec.* (Heinecken, Dict. des Artistes.)

3. *Peter*, (1711—1762,) son of the preceding, was also a designer. He was instructed in the art of engraving in the school of the Poillys, and his style partakes much of that of Jean Baptist Poilly. His drawing is stiff and formal, and his selection of subjects bad; but his engravings, though not highly finished, are many of them very clear. He executed some after his own designs, but by far the greater number after other artists. Mr. Heinecken gives a long list of his works. He is stated in the *Biographie Universelle* to have been born in 1710, and to have died in 1760; but Heinecken states those events as above. Peter Aveline was a member of the Academy of Painting in Paris. (Biog. Univ. Heinecken, Dict. des Artistes.)

4. *J. Francis Anthony*, the son, according to Mr. Heinecken, but Mr. Bryan says, the cousin, and scholar of Peter, was born in Paris in 1718, so that the former must be clearly wrong. After practising some years in France, he removed to England, and according to Bassan, died in indigence in London. Amongst his plates are portraits of some of the early kings of France; the Four Seasons, after Peter Aveline; the Flemish Musician after Teniers, marked *A. Aveline, sculp.*; a set of six large Chinese figures and subjects after J. Pillemont, London, published 1759, marked *F. A. Aveline, sc.* (Heinecken, Dict. des Artistes. Bryan's Dict.)

5. *John*, brother of the last, was born at Paris, and worked for the booksellers. Amongst his works is a view of the Chateau of Chenonceau, after a picture painted by M. Dupin de Francilieu. This chateau was built for Catherine de Medicis, by the most able architects of Italy. (Heinecken, Dict. des Artistes.)

AVELLENADA, (Alfonso Fernando d') deserves notice for the egregious vanity which made him continue the



great work of Cervantes. *La Segunda Parte del ingenioso Hidalgo Don Quixote de la Mancha*, appeared at Tarragona in 1614, during the lifetime of Cervantes, who did not spare Avellanada.

Spain boasts of some other personages of this name.

1. *Diego* (died 1598,) a Jesuit of Grenada, who wrote on Confession.

2. Another of this name, a resident of Toledo, wrote a history of his family in 1613.

3. A third, a lawyer of Guadalajara, wrote on the laws affecting agriculture, Madrid, 1606.

AVELLINO, the name of two painters.

1. *Giulio*, (about 1645—1700,) a Sicilian, born at Messina, and thence called Il Messinese, is said to have been the pupil of *Salvator Rosa*, and painted landscape in his grand style, though somewhat softened in effect, and ornamented with views of ruins and architecture, and with figures introduced, designed with spirit and boldly touched. He was one of those who revived the art of landscape painting in Ferrara, where he settled, which had been nearly disused since the time of Dossi. There is scarcely a collection in Ferrara or Romagna, which does not possess specimens of his works. (Lanzi, *Stor. Pitt.* v. 229.)

2. *Onofrio*, (1674—1741,) a Neapolitan, according to *Domenici*, who was brought up in the school of *Francesco Solimene*. He afterwards resided many years in Rome, executing commissions for private persons, and painting in the churches. The vault of *S. Francesco di Paola*, is considered his best performance; and in the church of *S. Maria de Montesanto*, is an altar-piece by him, representing a subject taken from the Life of *S. Alberto*. (Lanzi, *Stor. Pitt.* ii. 302. *Bryan's Dict.*)

AVELLINO, (*Francesco*), an Italian physician of considerable reputation, who flourished about 1630. He was the author of two tracts. (*Biog. Univ.*)

AVELLONI, (*Francesco*), born in Italy in 1756. He performed, first, at some of the theatres of his native country as a strolling player. Subsequently he betook himself to dramatic compositions, some of which partake of a rather sombre character, and exhibit the desire of the author to imitate *Dante*, or *Shakespeare*, as in his *Julio Willenvel*, or the *Assassin*. He also divided the subject of *Henry IV.* into three parts, and some

of the pictures are said to be faithful. He wrote also comedies, as the *Magic Lantern*, &c. He lived latterly in rather indigent circumstances in Venice, and died some years ago.

AVEN. See D'AVEN.

AVENARIUS, a family whose members were conspicuous for their exertions in church music.

*Avenarius, Philippe A.*, born at Lichtenstein about 1553, died as chief pastor in Zeitz. He had exercised previously the occupation of an organist, and published in 1572, *Cantiones sacræ 5 vocum*. Nurembergæ, 4to. They were very much esteemed. (*Draud. Bibl. Cl.* p. 1616.)

*Avenarius, Mathæus A.*, son of the preceding, born in Eisenach, 1623, died 1692, pastor in Schmalkalden, was possessed of extensive musical knowledge, and published a work under the title, *Musica*.

*Avenarius, Johann*, son of *Mathæus*, born in 1670, died in 1736, being then chief pastor and inspector of the Gymnasium at Gera. He wrote several theological, but more musical works. In his *Sendschreiben an M. Gottf. Ludovici von den Hymno-poetis Hennebergensibus*, 1704, 4to, he explained the hitherto unknown origin of many ancient German church songs. In 1718, he published *Erbauliche Lieder-Predigten über 4 evangelische Stens und Trost Liedes*. On this subject he published a still larger work in Gera, from 1729 to 1731, in 4to. All the above works (in fact, all ancient works on music) are rare. (*Gerber. Univers. Lexic. der Tonkunst.*)

● AVENELLES, (*Aubin d'*) was born about 1480. He wrote some verses printed at the end of an old translation into French of *Ovid's Art of Love*. They are entitled, *Le Chef d'Amour, et les Sept Arts Libéraux*. (*Biog. Univ.*)

AVENELLES, (*Pierre des*), an advocate of the parliament of Paris, 1560. Having become acquainted with the objects of those engaged in the conspiracy of Amboise, he caused the cardinal of Lorraine to be informed of them, by which means they were easily defeated. He published an abridgement of *Plutarch's Lives*. (*Biog. Univ. Suppl.*)

AVENTINUS (*Johann*), the author of the *Annales Boiorum*, was born at Abensberg, in Upper Bavaria, and took his Latin appellation from the name of his birth place; his family name being *Turmayer*. At the university of Ingolstadt, which he entered in 1495, he devoted himself chiefly to the study of

classical literature, which he pursued at Paris and Vienna. He afterwards visited the university of Cracow, where he received instruction in mathematics, and taught Greek. In 1509 he returned to Ingolstadt, where his merits as a classical teacher were so conspicuous, that he was chosen as tutor to the princes Ludwig and Ernst, the younger brothers of Wilhelm, duke of Bavaria. The latter of these he accompanied on a journey into Italy, where he became acquainted with many of the great men then flourishing in that country. In 1517 he relinquished this post, to devote himself wholly to the composition of the history of his own country. This, under the title of *Annales Boiorum*, was finished in 1522; a work which, according to the judgment of Leibnitz, entitled him to the appellation of Father of the Bavarian history. The last ten years of his life were spent in preparing a German translation of this work, with additions and annotations. His latter years were embittered by religious persecution; and it is said, that his domestic peace was disturbed by his wife, whom he married in his fifty-third year. He died in 1534. The *Annales Boiorum* were first published at Ingolstadt, in 1554, by Hieronymus Ziegler, who expunged all those passages which were likely to give offence to the Romish clergy; afterwards at Basle, in 1580, 1616; at Frankfort in 1627; and at Leipsic in 1710. The German translation was published first at Frankfort by Simon Schard, and afterwards more fully at Basle in 1580 and 1622. Besides this grand work, Aven-tinus was the author of several other works, historical, grammatical, &c. (Ersch und Grüber.)

AVENZOAR, the name commonly given to two Arabian physicians, father and son, who flourished in Spain during the eleventh and twelfth centuries. Great confusion exists in most modern books with respect both to their chronology and their names, which is occasioned by there having been no less than five physicians bearing the name of **IBN ZOHİR**, **ابن زهر**, or **ابن زهر**, all belonging in a direct

line to the same family. The life of each is given by Ibn Abi Osaibia **عین الانبا فی طبغات الاطبا**, *Oioûn al-Ambâ fi Tabacât al-Atebbâ* "Fontes Relationum de Classibus Medicorum," cap. 13, § 59—63; but as the third and

fourth in the series are the most eminent, only those two will be noticed here.

The father, who is the better known of the two, is named very differently even in books of authority.\* He is commonly called **ابو مروان ابن زهر**

ABOU MERWAN IBN ZOHİR; but in Nicoll and Pusey's Catalogue (p. 589) his numerous appellations are thus given—ABU MERVAN ABDALMELİK BEN ABULALA ZOHİR BEN ABU MERVAN ABDALMELİK BEN (ALFAKIH) MOHAMMED BEN MERVAN BEN ZOHİR **الابلی** ALISHBİLİ. He was

born, as one of his names (*Al-Ishbili*) implies, at Seville, in Andalusia; the date of his birth is very uncertain; but it is probable that he was born either A. H. 472 (A. D. 1079-80,) or A. H. 465 (A. D. 1073.) It appears from his own work, that his grandfather was a physician (lib. i. tract. 2, cap. 2, p. 17, P), and also his father (lib. ii. tract. 6, cap. 1, p. 31, E); that he was a Jew (lib. ii. tract. 6, cap. 1, p. 31, F), or at any rate *not* a Mohammedan (lib. i. tract. 2, cap. 2, p. 18, A); and that he began to practise as a physician early in life, *juvenis*, (lib. i. tract. 4, cap. i. p. 5, A.†) He was the tutor of the famous Averroës (Leo Afric.), who, in his work called **کلیة**, *Kollyat*, "Systema Universalis," (corrupted into the Latin word *Colliget*.) always mentions him with great respect, and calls him the greatest physician after Galen, and his work a treasure of science, (Coll., lib. v. cap. 31, p. 83, C; lib. vii. c. 39, p. 107,

\* As few Arabic names have been more disguised and corrupted, it may be useful to mention that he is sometimes called, *Aben-Zohar*, *Avenzohar*, *Aven-Zohar*, *Abumeron Avenzoar*, *Abumaruan Aven-zohar*, *Abimeron Abynzohar*, *Abhymeron Abinzohar*, *Abynmeron Abyphohar*, *Abimeron Abynzohar*, *Abimeron Avenzoar*, *Abumeron Avenzoar*, *Abhomeron Abynzohar*, *Abumeron Abzuozar*, &c. In D'Herbelot's Bibl. Orient. he is to be found under *Zohr*; in the Index to Casiri's Bibl. Arabico-Hisp. Escur., under *Abdalmalek ben Zahr*; in Wolf's Bibl. Hebr., under *Aben Zohar*; in De Rosset's Dic. Stor. degli Aut. Arabi, under *Zohar*; and in the Index to Nicoll and Pusey's Catal. Codd. MSS. Orient. Bibl. Bodl., under *Abdalmelik ben Zohir*.

One great cause of the corruption of this name, and others similarly compounded (as *Avempase*, *Averroës*, *Avicenna*, &c.), is the word **ابن**, *Idn*, which the Spaniards, from the great similarity in their language between the sound of *d* and *e*, pronounced *Aem*, and which other European nations, getting their information about the Arabians chiefly from the Spaniards, have, till of late years, uniformly followed.

† Averroës says (Coll. lib. iv. cap. 40, p. 73, O.) that he did not commence practice till he was forty years old, which seems inconsistent with his calling himself *juvenis*.

Mr. ed. Ven. 1549.) He lived as physician at the court of the Almoravide sovereigns of Morocco and Cordova; and after the extinction of their dynasty, A.H. 542, (A.D. 1147), at that of Abdal-mumen their successor. (Nicoll and Pusey,  *loco cit.*) He seems to have been a person of great piety and excellence of character. He himself mentions his praying to God to direct and prosper his exertions (lib. i. tract. 13, cap. 6, p. 20, I); and Leo Africanus (De Med. et Philos. Arab. cap. 16) says, that he never would take any money except from the rich, and that he gave away large sums to his enemies, saying, that "those who hated him should do so from their own envy, and not from any fault of his." According to the same authority, he died at the age of ninety-two, A.H. 564 (A.D. 1168-9);\* but according to Ibn Alabari (ap. Casiri, tom. ii. p. 132), A.H. 557, (A.D. 1161-2), at Seville.

His principal work is entitled, *التيسير في*

*المداواة والتدبير Al-Teisir f' l-Moda-wâti wa' l-Tadbîr*, "Facilitatio Medicamentorum et Regiminis;" and is highly praised by Dr. Freind, in his History of Physic, who is more full in his account of Avenzoar than of any of the other Arabians, and thinks he comes more justly under the character of an original writer. His work, which consists of three books, is entirely of a practical nature, and is chiefly the result of his own experience; the following are a few of its most curious and interesting contents. He says, a physician ought to be able to practise in all the branches of the profession, to prepare his own medicines, and to perform all sorts of surgical operations, but not to do so unless forced by necessity, (lib. ii. tract. 6, cap. 1, p. 31, E, F.) He, however, excepts lithotomy, which he considered to be forbidden by his religion, "quod honesto viro non liceat nec conveniat secundum legem videre pudenda." (This seems to show that there were in his time surgeons, who confined themselves to this particular operation, as indeed would appear to have been the case, when what is commonly called the

Hippocratic Oath was drawn up, in which we find this passage, *οὐ τεμεῶν δε οὐδε μὲν λιθιῶντας, ἐκχωρήσω δὲ ἐργατήσιν ἀνδράσι πρῆξιός τηρῶ*, "I will not cut any one for the stone, but will give up this operation to hired workmen.") He makes distinct mention of *hydrops pericardii*, (lib. i. tract. 12, cap. 4, p. 19, E,) a disease which Galen (De Locis Affect. lib. v. cap. 2) had detected in the body of a monkey, from which he was led to believe that it occurred also in the human subject. He describes certain tumours within the pericardium, resembling pellicles, (ibid. cap. 5,) and likewise abscesses of the same, (ibid. cap. 7.) He relates an experiment which he had performed on a goat, to prove the safety of *bronchotomy*, and speaks favourably of the operation in cases of *cynanche*, though, he says, he should not like to be the first person to perform it, (lib. i. tract. 10, cap. 14, p. 15, O.)\* For *dysphagia*, arising from paralysis of the *œsophagus*, or any such cause, he proposes the following remedies:—1. The introducing liquid food into the stomach by a tube made of tin or silver, (compare Aretæus, De Cur. Morb. Acut. lib. i. cap. 4, p. 215, ed. Kühn, who makes a similar proposal, though the instrument may not have been exactly the same); 2. The placing the patient in a bath of milk, (which, by the way, is a proof that the ancients believed in absorption by the cuticle, see Simeon Sethus, De Aliment. Facult. in *Asparagus*, p. 9, ed. Lutet. Par. 8vo, 1658:); 3. The injection of nutritious fluids, by which, he says, some support will be conveyed to the body, (lib. i. tract. 10, cap. 18, p. 16, F, G.) He mentions an operation very like *lithotrixy* (lib. ii. tract. 4, cap. 1, p. 29, F), but does not describe it so fully and exactly as Celsus (De Med. lib. vii. cap. 26, § 3.) In some instances his practice appears to have been bolder than that of most of the other authorities; thus, though Galen had for-

\* Averroës (unless there is some mistake in our copies of his work) says he attained the age of a hundred and thirty-five, (Coll. lib. iv. cap. 40, p. 73, O); but as this would make the year of his birth either A.H. 422 (A.D. 1031), or A.H. 429 (A.D. 1037-8), it does not seem to agree with his calling himself "a young man" *juvénis*, when he was sent for to Cordova to attend All Ben Yussuf (lib. i. tract. 4, cap. 1, p. 3, A), who reigned from A.H. 500 (A.D. 1006-7) to A.H. 539 (A.D. 1144).

\* As it is said in the Biog. Univ., and repeated in Ersch and Gruber's Allgemeine Encyclopädie, that Avenzoar was the first person who thought of this operation, it may be useful to state that it had before his time been recommended by Asclepiades, Antyllus, and Paulus Aegineta, among the Greeks, (see ASCLEPIADES and ANTULLUS), and disapproved of by Aretæus (De Cur. Morb. Acut. lib. i. cap. 7, p. 227), and Cælius Aurelianus (De Morb. Acut. lib. iii. cap. 4, p. 193, ed. Amman. Among the Arabians, it had been recommended by Rhazes (Contin. lib. iii. cap. 7, p. 68, C, ed. Venet. 1506), Avicenna (Canon. lib. iii. Fen. 3, tract. 1, cap. 11, p. 610, ed. Venet. 1564), and Albucasis, (Chirurg. lib. ii. cap. 43, p. 226, ed. Oxon. 1778.) So that in fact (as far as the writer is aware) Avenzoar should rather be said to be the *last* of the ancient medical writers that mentions this operation, than the *first*.

bidden to bleed young persons before the age of fourteen, (De Cur. Rat. per Venæsect. cap. 13), he ventured to bleed a child only three years old, and with great success. (Averroës, Coll. lib. vii. cap. 3, p. 97, Q.) He mentions a case of pulmonary consumption, which, he says, his grandfather had cured by means of sugar of roses and olive oil; and another similar case, which he had himself cured by the same means, (lib. i. tract. 2, cap. 2, p. 17, P. Q.) \* Upon the whole, the Theizir of Avenzoar, (says Mr. Adams, in the Appendix to Barker's ed. of Lempriere, 1838,) like the works of most writers more studious of originality than of collecting truth from the labours of their predecessors, though it contains many curious things, is by no means so full and accurate a guide to practice as the compositions of some of the other Arabian physicians, especially Avicenna, Rhazes, and Haly Abbas.

The original Arabic has never been published, but exists in MS. in several European libraries. A Latin translation first appeared, Venet. 1490, fol. with the Colliget of Averroës, with the following inscription:—"Incipit liber theicrisi dahalmohana vahaltadabir, cujus est interpretatio rectificatio medicationis et regiminis; editus in Arabica a perfecto viro Abumaruan Avenzohar, et translatus de Hebraico in Latinum Venetiis a Magistro Paravicio Physico ipso sibi vulgarizante magistro Jacobo Hebreo; anno Domini Jesu Xti 1281." It was frequently reprinted in the fifteenth and sixteenth centuries, together with Averroës; the last edition that the writer has seen, quoted is that of 1553. Venet. fol. A little work of his, called Antidotarium, has been several times published with the above; and there are a few more treatises, either by him or by one of his family, which are still in MS. Haller mentions (Bibl. Med. Pract.) a treatise (which the writer of this article has never seen), entitled, De Curatione Lapidis, Venet. 1497, fol. dedicated to Ali ben Yusef, which, as Ali died A. H. 539, (A. D. 1144,) is, therefore, probably the work of this same Avenzoar. (See ALI BEN YUSEF.) A sort of commentary on his works was published by J. Colle, entitled, De Cognitu Difficilibus in Praxi ex Libris Avenzoaris, &c. 4to. Venet. 1628.

\* Joannitius (*Honain Ibn Ishak*) is said to have cured a consumptive patient, whose lungs had suppurated, by a milk diet (Rhazes, Contin. lib. xiv. cap. 5, p. 300, B. ed. Venet. 1506, fol.); and Avicenna is said to have done the same by means of sugar of roses (Vita Avic. ap. Casiri, tom. i. p. 369.)

The first tract of the third book of the Theizir is inserted in Fernel's Collection of Writers de Febribus, Venet. 1594, fol. pp. 105—108; and there are a few extracts from it in the Collection de Balneis, Venet. 1553, fol. p. 434.

His son, who is named by Abulfeda (Annal. Moslem. tom. iv. p. 179) MOHAMMED BEN ABDALMELIK BEN ZOHIR AL-ANDALOUSI AL-ISHBILI, was born at Seville (as his name implies), either A. H. 520 or <sup>a</sup>521, (A. D. 1197-8, or 1198-9,) and was also a physician. He is the same person that Haller (Bibl. Med. Pract.) calls *Abu Ebn Hali Ibn Zor Razis*, and to whom he attributes a work in five books, De Sanitatis Regimine, Basil. 1618, 12mo, which neither he nor the writer of this article has been able to see. According to Leo Africanus (cap. 18), he died at Morocco, in the seventy-fourth year of his age, A. H. 594 (A. D. 1197-8); according to Abulfeda (*loco cit.*) A. H. 595, (A. D. 1198-9.) Leo also mentions two other works by him; one De Cura Oculorum; the other called Provisio Peregrini; and relates an anecdote, showing the high esteem in which he was held by Yacoub ben Yusef (surnamed Almansor) the king of Morocco. The following epigram, composed on him by his grandfather, has been preserved by Abulfeda (*loco cit.*):—

"Say to the Plague and to Ibn Zohir, 'Both of you transgress all bounds in doing mischief;  
Be a little gentle with mankind, for in *one* of you there is [harm] enough.'"

(The best modern accounts of Avenzoar, the father, are to be found in Freind's Hist. of Physic, and Sprengel, Hist. de la Méd.)

AVERANI, (Benedetto,) one of the most extraordinary men who flourished during the seventeenth century. He was born of an ancient family at Florence, on the 19th of July, 1645, being the eldest of three brothers, all of whom distinguished themselves. Nicola, who died in 1727, was an eminent lawyer, the first editor of the works of Gassendi, and the author of a learned dissertation on the Egyptian Calendar, published at Florence in 1737. Joseph, the youngest, (1662—1738,) was a philosopher, as well as an excellent lawyer, and tutor to Gastone, grand-duke of Tuscany. He took a very active part in the philosophical experiments which were made and published at Florence in 1695, upon the fusion of stones, metals, and other hard bodies, by the means of reflecting mirrors. His treatise De

Jurisprudentiâ, Medicinâ, et Theologiâ; another, *De Calculorum seu Latrunculorum Ludo*, his *Lezioni Toscane*, and, above all, his two books *Interpretationum Juris*; show a depth of knowledge of law and literature, which is very seldom met with in works of this kind.

Benedetto, the eldest brother, from an early age, showed the greatest inclination to study. Instead of joining the amusements of his companions, he preferred reading Ariosto and Tasso. He was sent to the school of the Jesuits; his compositions, both in prose and in verse, were models which the professor gave to the other scholars to imitate. He had scarcely ended the study of rhetoric, when he was persuaded to write a composition in honour of St. Thomas Aquinas, which he did in two days, though it contained more than three hundred verses, in which he explained the most abstruse mysteries of theology.

At that time the Italian scholars were divided; some following the philosophy of Aristotle, which was taught in all the schools, and the others that of Plato, which had been introduced in Italy by Gemistus Plato, under the protection of Cosimo I., who, for the sake of expanding it, had founded the *Accademia Fiorentina*; and thus the necessity of well understanding the doctrine of Plato obliged all the academicians to read with the utmost attention the works of ancient authors, who might cast any light on the points which they wished to clear. It is almost incredible the number of compositions written on this subject, under the different titles of—*Legende, Traduzioni, Lezioni, Parallelli, &c.* which engrossed the time of the academicians, and exhausted the patience of some of them, who at last made a schism, and, leaving the academy, gave origin to that of *La Crusca*.

Averani, as it may be easily imagined, was soon affected by the general mania; he had already learnt, without the assistance of a master, geometry, astronomy, and all the branches of mathematics, and had gone to Pisa to learn jurisprudence, being there known by cardinal Leopoldo, who offered him the professorship of belles lettres in that university. Averani in six months learnt the Greek language, as he had done all the rest, without a master; and in 1676, being installed Greek professor, he gave public lectures, explaining the *Anthologia, Euripides, and Thucydides*,—and afterwards, as professor of humanity, *Livy, Cicero, and Virgil*. The

success which attended his labours increased so much his reputation, that he was invited to accept a professorship at Padova, with great emoluments and privileges, which he refused, as he did all the offers of pope Innocent XI. who wished to draw him to Rome. He considered it a sort of moral obligation not to leave his native country, or quit the service of his natural sovereign. He died on the 28th December, 1707, at the age of fifty-two, and with great solemnity was buried in the *Campo Santo*. His bust was placed on his tomb over a long inscription, containing an eulogy of his learning, his virtues, and the services he had done.

Averani was a member of several academies. His genius was great; his memory prodigious. Although he had not taken any notes of the books he had read, he could quote any passage, and find it with a surprising facility, in the original books on which he gave his lectures. He was also a poet and an improvvisatore, both in Italian and Latin. Educated first in the philosophy of Aristotle, then a follower of that of Plato, he had formed for himself a system which tended to Stoicism. Of his works, the following are in existence:—1. *Dissertationes habitæ in Pisanâ Academiâ*, which have been mentioned, and were published after his death in Florence, in 3 vols. fol. with other *Orationes, Carmina, &c.* 2. *Dieci Lezioni composte sopra il quarto Sonetto della prima Parte del Canzoniere del Petrarca*. These were read at the meetings of the *Accademia Fiorentina*, but exhibit too much the bad taste of that age, containing many oddities and some extravagant sayings. 3. *Sette Lezioni on the Prose Fiorentine, and Quattro altre sopra la Teologia de' Pagani, la Dottrina di Platone, le Antichità, &c.* 4. Several compositions, in verse and in prose, which were left in manuscript, and have been published in different collections.

AVERARA, (Giovanni Battista, about 1508—1548,) a native of Bergamo, a painter of the Venetian school, who adopted the style of Titian; but it is not known who was his instructor. Lanzi speaks of him with commendation, and says, that “the beauty of his tints, the design of his infant figures, and the nature of his landscape, show that he aspired to the Titian manner. He painted in fresco, but possessed an universal genius, as has been pronounced by Muzio, in his *Teatro di Bergamo*. Ridolfi speaks of two of his

pictures, in the church of S. Francesco, at Bergamo. He died about the middle of the most flourishing period of the art. (Lanzi, Stor. Pitt. iii. 114. Bryan's Dict.)

**AVERDY**, (Clement Charles Francois dell') was born at Paris in 1723. He was made controller-general in 1763. When in office, he set about rectifying the abuses in his department, and took a part in the improvements adopted with regard to the internal free trade of grain. He is said to have been honest, but to have had neither courage nor tact. He, accordingly, provoked the resentment of many, effected no good, and retired the same year, amid a shower of taunts and epigrams. He lived in retirement until the revolution. During the distresses for want of food, he was supposed, from his former proceedings on the subject of grain, to be concerned in some monopoly, by which the people were deprived of bread. This suspicion was sufficient to bring him to the guillotine in 1793. He wrote a few pamphlets of no great importance. (Biog. Univ.)

**AVERELL**, (William,) an English writer of the sixteenth century, of whom there are the following writings enumerated in that useful work, Lowndes's Bibliographer's Manual: viz. Wonderful and Strange News which happened in the County of Suffolk and Essex, 1583, which extraordinary news are, that it rained wheat in a tract of country of six or seven miles compass; A Marvellous Combat of Contrarities, malignantly working in the Members of Human Creatures, 4to, 1588; and Four Notable Histories, 4to, 1590. We have not been able to obtain any information concerning the author.

**AVEROLDI**, (Giulio Antonio, 1651—1717,) a Venetian antiquary, eminent for his learning and taste. He took the degree of doctor in law at Padua, and ended his days at Brescia. He published a translation of Rainssant's Discourse on Twelve Medals; and Le Scelte Pitture di Brescia, Bresc. 1700, a book which has been much praised. (Biog. Univ.)

**AVERROES**. See ROSCRO, Ixx.

**AVERSA**, (Tomaso,) a Sicilian poet, who passed a great part of his life at Palermo, devoted to letters. He died there in 1663. He translated Virgil into Italian, and was the author of several comedies, idyls, songs, &c. (Biog. Univ.)

**AVESANI**, (Joachim,) was born at Verona in 1741, and was professor of rhetoric at the same place in 1775. He

wrote, 1. *Poesie Italiane e Latine*. 2. *Le Metamorfosi*, in six cantos. 3. *Scherzi Poetici*. He died in 1818. (Biog. Univ. Suppl.)

**AVESBURY**, (Robert de,) an English historian, of whom little is known, except that he calls himself keeper of the registry of the court of Canterbury. His intention was to have composed a History of the reign of Edward III; but he brought it no farther down than 1356; in the latter part of which, or the beginning of the following year, he is supposed to have died. His work was printed by Hearne at Oxford, in 1720, from a MS. in the possession of Sir Thomas Seabright, under the title of, *Roberti de Avesbury Historia de Mirabilibus gestis Edvardi III*. 8vo. It consists of a plain narrative of facts, here and there interspersed with extracts from public records, and copies of letters, establishing the truth of its statements.

**AVESGUND**, a French monk, who was made abbot of the monastery of La Coulture, in one of the faubourgs of the city of Mans, soon after A. D. 1061. He died in 1079. A letter, addressed to him by St. Anselm, is printed in the Miscel. of Baluze. Another monk of the same name was abbot of St. Vincent in the same city, and was present at the coronation of king Philip, in 1059. A third died bishop of Mans, in 1036. (Hist. Lit. de Fr. viii. 76.)

**AVEZAC**, (D') a French family, of which several members have distinguished themselves in literature and politics.

1. *Pierre Valentin D'Avezac de Castera*, born at Tarbe in 1719, died at St. Domingo in 1781, was descended from the ancient family of the lords of Avezac, in Nébousan, but of the younger branch, that of the lords of Castera, settled in Bigorre. Pierre Valentin was himself a younger son; and his father, who reserved for his only patrimony some ecclesiastical benefices, which he possessed in the diocese of Tarbe, destined him for the church, and sent him to Paris to study at the Sorbonne. When he was ready to enter orders, young d'Avezac showed inclinations little in conformity with his father's intentions, and to escape the ecclesiastical profession, he suddenly embarked, in 1748, for Martinico, and from thence went to St. Domingo; on his arrival at which place he might have said with Simonides, "Omnia mea mecum porto." By means of the title of advocate in parliament, which really belonged to his brother, he

received as *procureur au siège royal de St. Louis*, and soon exhibited talents which raised him out of the embarrassing position in which he at first found himself. He then quitted this charge, and received the brevet of captain aide-major of the militia. Having become a planter, he exhibited in the cultivation of his lands a genius which very soon gave him a great influence: as proprietor of an indigo manufactory at Aquin, he showed much skill in conducting water to it; proprietor at the Grand Anse and at the Cayes, he made a road across the mountains, from one of these parishes to the other. Finally, he persuaded his neighbours of the Cayes, to form a company for the construction of a canal to fertilize the beautiful plain of the Fond; and, in the absence of a professed engineer, he undertook himself, for the sum of 30,000*l.* sterling, to have the canal made in the space of five years by his own slaves; and it was completed within the term specified, at the beginning of 1765, and was looked upon as a wonderful work. In fact, alone, without any other guide than his enterprising genius, he had executed in five years, a canal three feet (French) deep, nine feet broad, and which, after running a full league before arriving at the basin for the distribution of the waters, was there continued in two branches to water more than nine thousand acres of land, and to give a powerful motion to nineteen great manufactories. He had still to contend with some embarrassments, caused by the tricks of some of the shareholders, but these were, to his own honour, repressed in a manner highly flattering to himself, by the intervention of the comte d'Argout, lieutenant-governor, and by the award in judgment of the prince de Rohan, governor-general. He had married in 1752 Marie Thérèse de Linois, a near relation of the vice-admiral of that name; and he had by her five children, of which the only one now alive is the duchess-dowager of Sorrentino, at Palermo.

2. *Jean Pierre Valentin Joseph d'Avezac de Castera*, born in 1756, and died in 1803, at St. Domingo, was the second son of the preceding. He was one of the deputies elected in 1790, by the great planters in St. Domingo, to form the famous *assemblée générale* of St. Marc, who undertook to resist the invasion of the revolutionary spirit of the mother country, and who, besieged by the partizans of the new ideas, embarked on board the *Leopard* to go to Paris, to

encounter the storm. Every one knows with what enthusiasm the eighty-five deputies, among whom was d'Avezac, were received at Brest; but at Paris, the national assembly treated them as aristocrats, and took part with their adversaries. Nevertheless, on their return to St. Domingo, they were all re-elected deputies to the new colonial assembly, where they continued their mission of resistance; and in these troubles, in which the insurrections of the mulattos was encouraged by the party which then ruled in France, they were obliged to seal with their blood the cause which they had espoused. D'Avezac had two of his sons killed in expeditions in which they commanded detachments sent against the insurgents; his youngest brother, and his brother-in-law, made prisoners in another action, were shot at Léogane, by the mulatto general Rigaud; his mother-in-law was killed by a gunshot at Port-au-Prince; himself, after having exhausted himself in vain efforts in the cause of order against that of anarchy, took refuge with the rest of his family in Jamaica, and from thence went to New Orleans. He returned to St. Domingo during the expedition of Leclerc, and died of grief at the Cayes, on the ruins of that flourishing colony, which he had not been able to save from irreparable destruction. By his marriage with Rose Geneviève Tallary de Maragon, sister by the mother's side to his own mother, there remain but four children, of whom the eldest, Auguste Geneviève Valentin d'Avezac, the friend of Jefferson and of Jackson, came to Europe in 1831, as envoy extraordinary and plenipotentiary of the United States, to the courts of Naples and the Hague, whilst Edward Livingston, the husband of his sister, was minister of the department of state under president Jackson, and afterwards ambassador to Paris.

3. *Pierre Valentin Dominique Julien d'Avezac de Castera*, sieur de Macaya, born at St. Domingo, Jan. 17, 1769, died in the United States, Feb. 7, 1831, was younger brother of the last mentioned. He received at Soreze a very distinguished education, but he was scarcely of age when the revolution of 1789 came to compromise, and soon after to swallow up his fortune. When, after the treaty of Amiens, France sent an expedition to St. Domingo, he went there himself in the hopes of gathering some fragments of his shipwrecked riches; but he was soon obliged to seek refuge



at the Havannah, from whence again he was compelled to fly in those times of troubles and massacres, to find a final asylum at New Orleans. The family of his brother was already established there, and he himself obtained a public employment. Adversity had in no respect changed his taste for letters; he read in their original languages the chefs-d'œuvres of the literature of all the nations of Europe, and he loved to translate into French verse the poets of other countries. He has left numerous manuscripts of this kind, and among others a version of the *Marmion* of Sir Walter Scott, preceded by an elegant and graceful letter, addressed to the celebrated romancer, who appeared very sensible of this compliment from a muse which repeated his songs in another hemisphere. Whilst he charmed his leisure hours with the cultivation of poetry, d'Avezac did not fear to enter upon more serious and drier subjects; to him we are indebted for the French official translation of the penal code of Louisiana, the English text of which had been composed by his nephew, Edward Livingston. D'Avezac had married, in 1793, Renée Lezée Potier, a lady universally respected for her many virtues, who had been educated by his aunt, Madame Saint-Augustin d'Avezac, prioress of the convent of Ursulines at Tarbe; he has left by her a son well known by various works in historical and geographical criticism.

AVIA, (Jacob,) a musical amateur of the seventeenth century, and most probably the father of burlesque songs in Germany. He published, in 1650, at Costnitz, *Teutsche neue Kurzweilige Tafel Musik, von Gespraechen, Quodlibetten, und andern erbarn Schnitzen, und Schnacken*, 4to, arranged for two, three, and four voices.

AVIANI, a native of Vicenza, flourished about the year 1630. He excelled in painting perspective and architectural views, principally of streets in Venice, which were frequently embellished with numerous figures by Giulio Carpioni. He occasionally painted landscapes and seaports, which are held in high estimation. "In the Foresteria, or Stranger's Lodge," says Lanzi, "of the Padri Serviti, are four of his views, exhibiting temples and other magnificent edifices; while several more are to be met with in possession of the marchesi Capra, in the celebrated rotunda of Palladio, as well as of other nobles in various palaces. He likewise

decorated the ceilings, or cupolas, of several churches. (Lanzi, *Stor. Pitt.* iii. 212. *Bryan's Dict.*)

AVIANO, (Jeronimo,) a celebrated burlesque poet of Vicenza, who flourished about the year 1610. Some of his poems are found in the collections entitled, *Rime Piacevoli*. (Biog. Univ.)

AVIAU DU BOIS DE SANZAY, (Charles François d'), was born in 1736. He was a doctor of the faculty of theology at Angers, and pronounced the funeral oration of Louis XV. In 1789 he was made archbishop of Vienne by Louis XVI. He was obliged to quit France in 1792; and went to Rome, where he was kindly received by Pius VI., who gave him the title of the "saint archevêque," which was afterwards confirmed to him by Pius VII. In 1797 he returned secretly to France; and though exposed continually to the risk of being taken and executed, went from village to village in the disguise of a peasant, exercising the duties of his office, and administering the consolations of religion. After the Concordat had restored peace to the church, he was appointed archbishop of Bordeaux, and was installed in April, 1802. The manner in which he discharged his duties deserves the highest praise. In 1811 Bonaparte summoned the bishops to Paris, to obtain their sanction to his treatment of the pope, and though he imprisoned and persecuted most of those that protested against it—and the archbishop was as vehemently opposed as any—he did not venture to touch him. After the return of the Bourbons, he received the duke of Angoulême at the door of the cathedral, with the warmest congratulations. In March, 1826, the curtains of his bed caught fire, and the archbishop was so severely burnt, that after lingering for some months, he died in the July following. He wrote, *Melanie et Lucette, ou les Avantages de l'Education Religieuse*; Poitiers, 1811. A life of this prelate, by J. Tournon, was published at Montpellier in 1829. (Biog. Univ. Suppl.)

AVIBUS, (Gaspar ab,) an engraver, born at Badua, about the year 1530, whose works are dated from 1560 to 1580. He is supposed to have learnt engraving under Giorgio Ghisi, called Mantouano, many of whose prints he professedly copied, and whose manner in them he entirely adopted. He often signed his prints with a monogram formed of the letters which compose the word *Gaspar*; at other times he put *Gaspar* only, or



**G.A. P. F.**, or Gaspar P. F., and sometimes Gaspar Osello Padovano. His principal work appears to have been a large folio volume, in five parts, containing portraits of the emperors, archdukes, princes, &c. of the Austrian family. It is engraved somewhat in the style of Sadeler. In this work he signs himself, Gaspar Patavinus, incisor, 1569; and at the bottom he has also added the word *Citadelensis* to his name. M. Heineken also mentions *Cæsar ab Avibus*; but Mr. Strutt considers he is the same as Gaspar, and observes that Florent. le Comte, in attributing the Austrian portraits to him, has led many persons into error. He says that they are evidently the same artist. (Heineken, *Dict. des Artistes*. Strutt's *Dict. of Eng.*)

**AVICE**, (le chevalier,) an amateur engraver, who flourished in the middle of the seventeenth century. He lived at Paris, and etched some slight plates after Nicholas Poussin and others, and among them the Adoration of the Magi, a middling-sized plate lengthways, after that master, which is in much esteem. (Strutt's *Dict. of Eng.*)

**AVICENNA**. See *SINA*, *IBN*.

**AVIDIUS**, (Cassius,) was reputed, and professed himself a descendant of the republican Cassii, and especially of the notorious conspirator. But the family had fallen into decay, and Avidius Severus, his grandfather, was a centurion under Trajan and Adrian. Little more than the general history of Avidius Cassius is known. His revolt against the good emperor Marcus has alone made him memorable in the age of the Antonines. He served with distinction as the lieutenant of Lucius Verus, in the Parthian war; or, to speak more correctly, he gained the victories for which Verus and his colleague triumphed. He was employed in the insurrection of the Gætulian Moors, and against the armed peasants of Upper Egypt. (*Bucolici Milites*.) Early in the reign of Marcus, Avidius was sent to command the Syrian legions. They required his rigid discipline, his steady and judicious training. Yet without bringing on his own destruction, he can hardly have practised the severities which his Augustan biographer imputes to him. Upon his arrival at Antioch, he proclaimed that any soldier found at Daphne, the beautiful and licentious suburb of the capital of Syria, should be instantly discharged. Even success, if at the expense of discipline, was punished by him. According to the

same biographer, Avidius in his own conduct displayed some inconsistency; being by turns temperate and dissolute, indulgent and severe, profane and superstitious. He emulated, (it was said by his contemporaries perhaps after his death,) the fame of a second Catilina or Marius. The brother emperors he affected to despise. Marcus he called a "philosophic dotard," "philosophum aniculum;" Verus, a "profligate buffoon," "luxuriosum morionem." The latter always suspected him, and imparted his suspicions to his colleague. But Marcus, in reply, quoted the pithy remark, that "no one ever put his successor to death;" and on another occasion observed, that he "had not so dejected himself, either to men or the gods, as to be in dread of Avidius." The motives for the revolt of Avidius are various and doubtful. It is said that Faustina instigated him to rebel, and promised him her hand, on the death of Marcus. The weak health of the emperor, and the dangers to which Commodus would be exposed in his minority, made her desirous to have a protector for her children. Another cause was that Avidius was dissatisfied with Marcus's administration. And this is in some measure supported by a letter which Vulcatius has preserved. Avidius admits that the emperor was excellent as a man and a philosopher; but his contemplations made him blind or indifferent to the vices of his family and the conduct of his lieutenants. "The times," he said, "called for the ancient severity of morals and discipline, and not for lectures on mind, on justice, and clemency." A third reason was a false report of the emperor's death. The rebellion, however, was of short duration. As soon as the news reached the camp, that the legions of the Danube were marching on Syria, and that Marcus was alive, Avidius was dispatched by his own followers. Marcus resisted the entreaties of Faustina and the votes of the senate, to punish with severity the adherents and the family of Avidius. He regretted that his violent death had deprived him of the pleasure of converting an enemy into a friend. He allowed the children of Avidius to retain the greater part of his estates, and even advanced them to honours. Under Commodus, however, they became the objects of suspicion to the tyrant, and were involved in the common doom of the most respectable senators. (The materials for the life of Avidius Cassius are the biography of Vulcatius

Gallicanus, in the Augustan History, and Dio. Cassius, lxxi. cc. 22—28.)

AVIENUS, (Rufus Festus,) lived probably in the reigns of Valens, Valentinian, and Gratian, or possibly earlier, in those of Julian and Constantius. He was twice proconsul; once, probably, of Africa, and once, certainly, of Achaia. His Spanish origin, as well as his descent on the mother's side from the celebrated stoic, C. Musonius, are not certainly made out. The principal work of Avienus is his *Metaphrasis Periegeseos Dionysii*, or *Situs*, or *Ambitus Orbis*, now generally entitled, *Descriptio Orbis Terrarum*, in 1394 hexameter verses. As its name imports, it is not a literal translation of the Greek original, but a paraphrase, or imitation, with many changes and additions, which render parts of the work original, and display considerable powers of research and descriptive fancy in the author. There exists a fragment of a similar work of Avienus, in iambic metre, entitled, *Ora Maritima*. It contained a minute chorography of the principal features of the coasts of the Mediterranean, the Euxine, and the Mæotis. But of this poem only 703 verses—the first book—have been preserved. These delineate the coast from Cadiz to Marseilles. But the poet seems to have taken his account from the old geographers, rather than from actual observation, or from surveys extant in his time. Either his originals or himself had consulted Carthaginian charts and descriptions. (See Heeren's *African Nations*, Appendix II. English Translation, vol. ii.)

AVIGADOR. Two rabbinical writers of this name are mentioned by De Rossi.

1. *Abraham*, (born about 1350,) author of a *Compendium of Logic*, and a *Hebrew Grammar*, both of them still in MS.

2. *Solomon*, son of the preceding, who wrote a book of philosophy, called the *Book of Degrees* (still in MS.), and translated John de Sacro Bosco's *Book of the Sphere*. This translation was printed at Offenbach in 1720, in Abraham Ben Chai's *Tzurath Haaretz*.

AVILA. Spain has produced many persons of this name.

1. *Luis d'Avila Zuniga*, a native of Placenza, commandador of the order of Alcantara, a general, diplomatist, and historian. He was high in favour with Charles V.; and having served that monarch in the field and the cabinet, against the Protestants of Germany, and in embassies to the Italian states, he took up the

pen, and published what he had seen of heard from the report of eye-witnesses. His *Commentary on the Wars of Germany*, undertaken by Charles V. in 1546 and 1547, (Madrid, 1549,) is a well known work. Its prejudices too are well known; yet with all its defects it is a respectable performance. The style is very clear, the reflections judicious, the manner nervous. The author evidently imitated Cæsar. So much was he esteemed by Charles, that the monarch thought himself more fortunate than Alexander, in having such an historian. But what impartiality could be expected from the man who wrote to please his sovereign?

2. *Juan d'Avila*, (1500—1569,) of Almodovar del Campo, studied at Acala, took orders, and was preparing to go out as missionary to India, when the archbishop of Seville, thinking that missionaries were wanted in Spain as much as anywhere, detained him in Andalusia. During about forty years, this excellent man visited every corner of Andalusia, preaching repentance, and alluring to a virtuous life by his example more than by his precepts. Hence he has been called the Apostle of Andalusia. He had to preach to open or secret Mahomedans, (to the Moriscos,) no less than to those of his own communion. His life and works were published by Ruiz, Madrid, 1618, in 2 vols, 4to.

3. *Sancho d'*, (1546—1625,) who died bishop of Placenza, wrote some pious works, but calculated only to interest members of his own communion.

4. *Alfonso*, (1546—1618,) a jesuit of Belmonte, who having been for many years an eloquent preacher, left two volumes of *Sermons* in Latin.

4. *Sancho d'*, one of the officers who fought under the duke of Alva in the Low Countries, and whose atrocities during the civil wars equalled those of his superior. His name will always be execrated by the Belgians and Dutch.

5. *Alfonso*, wrote a life of St. Secundo, bishop of Avila, in 1583.

6. *Esteban*, (1549—1601,) a jesuit missionary to Peru, who died at Lima, wrote on ecclesiastical censures, and scholastic theology.

7. *Gil Gonsalvo d'*, (died 1658,) a Spaniard by birth, but educated in the house of a Roman cardinal, published, on his return to his native land, a history of the Antiquities of Salamanca. This work gave him a name, yet it has no great merit. In 1612 he was called to Madrid, as historiographer of Castile, in the place

of Tamajo. In that capacity, so favourable to his pursuits, he wrote a history of Enrique III. king of Castile; an account of the remarkable objects at Madrid; an historical view of Spanish and Spanish-American churches, &c.

AVILER, (Augustin Charles d') architect, born at Paris 1653, deceased 1700. He commenced his architectural studies at an early age, and pursued them with such success, that at twenty he gained the grand prize, and was sent by the academy to Rome. He embarked at Marseilles, for the purpose of proceeding thither in company with Desgodets, who has since distinguished himself by his work on the Edifices of Rome, and with the celebrated antiquary Jean-Foi Vaillant. It is seldom that the life of an architect presents any striking occurrence, which offers general interest apart from his professional career; and the memoir of an artist rarely affords any other incident than the records of his various productions. To this, however, d'Aviler presents a striking exception: for his first entrance into life, beyond the mere routine of the studies of his closet, seemed to be destructive of all his future prospects. The vessel, in which he and his companions sailed, was taken by an Algerine corsair, and all on board became slaves. D'Aviler, with an elasticity of spirit which seems never to abandon his countrymen under any adverse circumstances however trying, still cultivated his art; and it is said that his masters were so captivated by his talents, that he was employed to design and superintend the erection of a mosque, built at Tunis, in the great street leading to Babaluk; and it is not improbable that it is worthy the reputation which it acquired, of being the handsomest building of the sort in that country. Louis XIV. at length obtained the liberty of the young travellers after a detention of sixteen months, and d'Aviler immediately proceeded to Rome, his ardour unchecked by his captivity, to pursue his studies among the monuments of ancient and modern art. At the end of five years he returned to Paris, and was employed by Mansard, the leading architect of the time, to superintend his various works. Becoming at length ambitious to distinguish himself by the erection of some monument of his own genius, he went to the south of France, to direct the construction of a city gate at Montpellier, designed by d'Orbay; hoping that his connexion with this flourishing town

might afford him the opportunity of evincing his professional powers. He acquitted himself so much to the satisfaction of the chief officer of Languedoc, by the manner in which he superintended the work, that he became his protector and friend, and in consequence d'Aviler was extensively employed at Carcasoenne, Beziers, Nismes, and Toulouse, in which last city he erected the episcopal palace. His talents thus became fully appreciated, and he was appointed architect of Provence, a post created expressly for him.

The reputation of d'Aviler in foreign countries rests principally upon his very sensible work entitled, *Cours d'Architecture*. It consists of a republication of the orders of Vignola, to which he added fuller descriptions, and many judicious observations; to these he has appended illustrations of some of the buildings of Vignola and Michael Angelo. The more original matter consists of one or two designs for handsome French town houses, with the details of staircases, chimneys, and other parts of such buildings; so that he has not treated the art monumentally, but merely in its application to private dwellings of that class. The second volume contains a dictionary of architectural terms. Milizia remarks, that the success of this work only tended to induce d'Aviler to exert himself to improve it; and that its author evinced that he possessed the qualities of a superior mind, when instead of being satisfied with the reputation which it had acquired him, he examined its defects with critical severity, and sought only to render it more deserving the praises bestowed upon it. But a premature death cut off this distinguished and modest artist at the early age of forty-seven. Alexander Le Blond, and other editors, have successively augmented and improved the *Cours d'Architecture*, which has seen several editions. (Quatremère de Quincy, *Dict. Historique d'Architect.* Milizia, *Memoire degli Architetti*.)

AVILES, (Manoel Leitam de,) master of the orchestra at Granada in 1625, born in Pontalegre; a celebrated composer of church music, who enjoyed much celebrity in his time. Several masses for eight and twelve voices, composed by him, are carefully preserved in the royal musical library of Lisbon.

AVIS. See LOYSEL.

AVISON, (Charles,) an English composer of music, who was organist at Newcastle, and who is supposed to have been

born there about the year 1720. After having visited Italy in early life, he became, on his return, a pupil of Geminiani. In 1752 he produced an essay on musical expression. He also assisted in the publication of Marcello's music to the Psalms, adapted to English words. Of his own compositions there are extant five collections of concertos for violins, and two sets of sonatas for the harpsichord and two violins. His music is light and elegant, but it wants originality. In his essay on musical expression, he was the encomiast of Marcello and Geminiani, frequently to the prejudice of Handel. His work was answered by Dr. Hayes of Oxford, who proved Avison to have been by no means a profound contrapuntist. Soon afterwards, 1753, Avison republished his book, with a reply to Dr. Hayes, and a letter containing many detached particulars relative to music. To this last edition, which is very scarce, was added an ingenious and learned letter to the author, concerning the music of the ancients, since known to be written by Dr. Jortin. Mr. Avison died at Newcastle, May 10, 1770. (Dict. of Mus.)

AVISSE, (Etienne,) a French dramatist, who died in 1747, having obtained great reputation by his plays, entitled *Le Divorce*, *La Réunion forcée*, *La Gouvernante*, and *Les Petits-Maitres*. (Biog. Univ.)

AVISSE, born at Paris about 1772, was for some time secretary to a captain of a ship, but having lost his eyes returned to France, and gave himself up to study. He was a professor of grammar and logic in the Institution for the Blind founded by M. Haüy, and was the author of a few pieces in prose and verse. (Biog. Univ.)

AVITABILE. There were three Neapolitans of this name, in the seventeenth century, who obtained some reputation in literature. Pietro, a missionary in the East, who died at Goa, 1650. Corneille, a Dominican, and the author of Sermons, who died at Naples in the odour of sanctity in 1636. Blaise Majoli d'Avitabile, a lawyer, philosopher, theologian, and poet, who flourished about the same time.

AVITUS, (Marcus Mæcilius,) was descended from a wealthy and noble family in Aquitaine. He embraced both the profession of arms and the law, and blended literary pursuits with dexterity in the sports of the field. He held the office of prætorian prefect in Gaul, under Valentinianus the Third, and that of

general of the horse under Petronius Maximus; upon whose death, in A. D. 455, he accepted from the delegates of the seven Gallic provinces, in their diet at Arles, the imperial dignity. Their election was confirmed by Theodoric and the Visigoths, and subsequently by the formal consent of Marcian, the emperor of the East. Their choice was, however, unwillingly submitted to by Rome and Italy, although recently humbled by the Vandals, and the pillage of the capital. Theodoric offered himself to Avitus as the friend and soldier of Rome; and his word was kept, although the king of the Visigoths claimed the absolute possession of his conquests, by the destruction of the Suevian kingdom of Galicia. Avitus had gained the favour of Theodoric during a visit to Toulouse, while he was general of the horse under Maximus. After a reign of fourteen months Avitus was deposed by Ricimer, one of the principal commanders of the barbarian mercenaries in Italy. He had reluctantly obeyed Avitus, and availed himself of his popularity, after a defeat of the Vandals at sea, to procure his deposition. Avitus was allowed to descend from the throne to the episcopal chair of Placentia. But the senate was dissatisfied with the clemency of Ricimer, and sentence of death was pronounced against him. He fled towards the Alps, with the intention of securing his person and his treasures in the sanctuary of Julian, one of the tutelar saints of his native place, Auvergne. He died on the road, either from disease, or by the hand of the executioner; and his remains were interred at the feet of his patron saint at Brivas, or Brioude, in Aquitaine. Avitus left an only daughter, who was married to Sidonius Apollinaris. The tedious panegyric which Apollinaris addressed to his father-in-law upon his entrance on the consulship for 456 A. D. is our principal authority for the life of Avitus. (Sirmond's Sidonius, p. 330; see also Gregor. Turonensis, lib. ii. and Victor Tununensis in Chron. apud Scalig. Euseb.) The character of Avitus is as imperfectly recorded as the events of his reign. He is accused by Gregory of Tours, of dishonouring the wives and daughters of his subjects, and of adding insult to dishonour, by coarse and unseasonable raillery. Another chronicler calls him, "*vir totius simplicitatis*."

AVITUS, (St. properly Alcinus Ecditius Avitus,) archbishop of Vienne, in France. He was born in Auvergne, of a

patrician and senatorial family, about the middle of the fifth century. He succeeded his father in the see of Vienne in 490, and was universally respected for his learning and piety. He was equally respected by the unconverted Clovis, and by the Arian king of the Burgundians, Gondebaud. At the request of the latter, he wrote against the Eutychians. He afterwards attacked the Arians themselves, and, after Gondebaud's death, succeeded in converting his son and successor to the catholic doctrines. He died in 525, on 5th February, according to the commonly received account; though another authority says on Aug. 20. His prose works, still preserved, consist chiefly of letters and homilies. He was much better known as a poet; and we have still various poems by him on religious subjects, such as the Creation of the World, the Praise of Virginity, and some parts of scripture. The different editions of his poems are enumerated by Polycarp Leyser, *Hist. Poet. Med. Æv.* pp. 85—92. His prose writings have also been printed several times, by Sirmond, and others.

AVOGADRO, (Nestor Denis,) an Italian minorite, flourished in the fifteenth century. He compiled a Latin dictionary, which had a great reputation for a long time, and went through several editions. (*Biog. Univ.*)

AVOGADRO, (Albert,) an Italian poet, was born at Vercelli, and flourished in the fifteenth century. He wrote a Latin poem in praise of Cosmo de Medici, which was first printed in 1742, in the *Deliciae Eruditorum* of Lami, tom. xii. (*Biog. Univ.*)

AVOGADRO, (Lucia,) an Italian poetess, who flourished about the year 1560. She received great praise from contemporary poets, and particularly from Tasso. She died in 1568. She has left behind her but a very few poems. (*Biog. Univ.*)

AVOGADRO, (le Comte Louis,) flourished about 1500. In the war of the league of Cambray, he distinguished himself on the side of the Venetians. He fell in an attack on the town of Brescia, in 1512. (*Biog. Univ.*)

AVOGADRO, (Pietro,) a painter, a native of Brescia, who flourished about the year 1730. He was a scholar of Pompeo Ghitì, and adopted the models of Bologna, imitating them without affectation, but adding some mixture of Venetian colouring, especially in the carnations. The contours of his figures are correct and graceful, the fore-shortenings

judicious; and the general effect of his pictures is harmonious and pleasing. His best work is in the church of San Giuseppe at Brescia, representing the martyrdom of the saints Crispino and Crispiniano. (*Lanzi, Stor. Pitt.* iii. 228. *Bryan's Dict.*)

AVOGADRO, (Giuseppe,) count of Casanova, was born at Vercelli in 1731. His family was one of the most ancient in Lombardy, and had been ever since the twelfth century employed in church disputes; having thus acquired the name of "Avogadro," that is, advocate. The count devoted his life to the improvement of his estates, and introduced many new plans of cultivation, by which he realized a considerable fortune. He wrote many tracts on agriculture. He died at Vercelli in 1813. (*Biog. Univ. Suppl.*)

AVOGARO, (Count Azzoni Ram-baldo,) an Italian antiquary, born at Treviso in 1719, and died in 1790. (*Biog. Univ. Suppl.*)

AVOGARDO, (Jerome,) a native of Brescia, lived about 1486. He was a patron of men of literature, and also himself a man of letters; having at once the gifts of intellect and fortune. He is said to have been the first editor of Vitruvius, but his claim to this honour is involved in some doubt. (*Biog. Univ.*)

AVONDANO, (P. A.,) an Italian musician and composer in the last century. His operas, *Berenice*; *Il Mondo della Luna*; and the oratorio *Gioas Re de Giuda*; have had their day; as well as his Six Solos and Duets on the Violoncello, which are, however, still very useful.

AVONT, (Peter van den,) a painter and engraver, born at Antwerp about the year 1619. He painted landscapes, enriched with figures, well-drawn, and touched with much spirit. He frequently decorated the landscapes of Vinckenboom. He was also an eminent engraver; and amongst his plates are three Madonnas, and a Magdalen ascending to Heaven, and two Bacchanalian subjects of Children; the latter, and the Magdalen, after designs of his own. He also executed twenty-four small plates of Children; on each plate a Child and an Angel, which were published in a set, called *Pædopegnion*, by W. Hollar. He signed himself, *Pet. van Avont*. (*Bryan's Dict. Strutt's Dict. of Eng.*)

AVOSANI, (Orfeo,) organ player at Viadana, in the Mantuese; one of the most fertile and genial composers of church music in the seventeenth century.

But few of his works have reached us, among which are a collection of Masses for three voices, Venice, 1645; a number of Psalms, and a *Compiets concertata a cinque voci*, of which perfect copies are to be found, as well in St. Marco in Venice, as in the Vatican.

AVOST, (Jerome d',) a French writer, born in 1558 or 1559. He was brought up in the household of Margaret, first wife of Henry IV. of France. He made many translations into French, among which was the *Jerusalem Delivered*, and published several poems. (Biog. Univ.)

AVRIGNY, (Charles Joseph Loeillard d', about 1760—1823,) was a man of letters at Paris, and wrote a number of pieces that had but a temporary interest. His tragedy, however, called *Jeanne d'Arc à Rouen*, which was performed for the first time in 1819, has been much admired. (Biog. Univ. Suppl.)

AVRIGNY, (Hyacinth Robillard d',) a French historian, born at Caen in 1675. He entered the order of Jesuits in 1691, and died in obscurity at the college at Alençon, in 1719. He left in manuscript — *Mémoires Chronologiques et Dogmatiques pour servir à l'Histoire Ecclesiastique depuis 1600 jusqu'en 1716*, printed at Paris in 1725; and *Mémoires pour servir à l'Histoire Universelle de l'Europe depuis 1600 jusqu'en 1716*. These works have given him a very distinguished place among the historians of the reign of Louis XIV. His superiors made great alteration, however, in his manuscript; and it is said that he died of mortification at the liberties taken with it. (Biog. Univ.)

AVRIL, (Jean, sieur de la Roche,) one of the older French minor poets, was born in Anjou, and lived about the end of the sixteenth century. (Biog. Univ.)

AVRIL, (le P. Philippe,) a French jesuit, who was professor of philosophy and mathematics at Paris, in 1684. It had been decided about this time, that missionaries should be sent to China by the way of Tartary; but as the route was little known, it was deemed advisable to send some travellers beforehand to mark it out. For this purpose Avril was selected. He set out in 1685, and made his way as far as Astracan, where the governor of the place stopped his further progress. He then went to Moscow, hoping from thence to accomplish the journey; but the difficulties thrown in his way by the Russian authorities, and his bad health, obliged him to return to

France in 1670. He published his travels, under the title of *Voyage en divers Etats d'Europe et d'Asie*, Paris, 1672. The book contains much interesting matter. He died soon after its publication. (Biog. Univ. Suppl.)

AVRIL, (Jean Jacques d', 1744—Dec. 1832,) a modern engraver, was born at Paris, and studied under J. G. Wille. His works consist of five hundred and forty plates, amongst which may be enumerated the *Family of Darius*, and the *Death of Meleager*, after Lebrun; ten large subjects, from Greek and Roman history, after Le Barbier the elder; many engravings after pictures by Raffaele, Albano, Le Sueur, J. Vernet, Rubens, Vandermeulen, Berghem, Vanderwerf, &c. His prints, collected, form two folio volumes. (Biog. Univ.)

AVRILLON, (Jean Baptiste Elie, 1652—1729,) a French Franciscan, celebrated for his fine preaching, who wrote many religious works, which were much admired in France. (Biog. Univ.)

AVRILLOT, (Barbe,) better known under the name of Madame Acarie, the name of her husband, or that of "la Sœur Marie de l'Incarnation," which she took on entering a religious order, was born at Paris in 1565. She fancied that she had a commission from heaven to reestablish the order of the Carmelites in France; and at her representations, and by her exertions, this was effected; so that she is regarded as, in a manner, the founder of that order in France. In 1613, she became a widow, and then entered a convent at Pontoise, where she died in 1618. It is pretended that many miracles have been wrought at her tomb. Pius VI. placed her, in 1791, among the number of the saints. Her life has been written three different times. Her daughter, Marguerite Acarie, entered the same religious order, and was also celebrated for her piety. (Biog. Univ.)

AVUDRAAM, (David,) a Spaniard, who, about the middle of the fourteenth century, wrote a celebrated work, which is called, from his name, *Avudraam*, and contains the Jewish prayers for all the year, &c. Several editions have been printed of it, but the most rare is the first, Lisbon, 1429. The second is that of Constantinople, 1514. (See De Rossi, *Annali*, &c. *Secolo xv. and Dizionario Storico, in voce.*)

AWDELEY, or AUDLEY, (John,) a canon of the monastery of Hagstond, in Shropshire, in 1426, who, in his old age, wrote some religious poetry in the

fect of his own county. He tells us himself that he was chantry-priest to the lord Strange, and that he was deaf, sick, and blind, when he composed the book.

"John the blynde Awdeley,  
The furst prest to the lord Straunge he was,  
Of this chauntre here in this place,  
That made this bok, by Goddus grace,  
Deef, sick, blynd, as he lay."

The original MS. of this curious poetry was in the possession of Mr. Douce, and is now deposited with his books in the Bodleian library, at Oxford. (Ritson. Halliwell, *Introduct. to Warkworth's Chron.* xiv.)

AWDELEY, (John,) was a printer of some note, between the years 1559 and 1580. He also appears to have been himself an author of several productions, in verse, consisting of epitaphs, serious ballads, and short moral pieces. When Dr. Dibdin wrote his account of Awdeley, (*Typogr. Antiq.* iv. 563,) he was not aware of the printer's claim as a versemaker. He calls him "John Sampson, alias Awdeley;" but there seems to be some confusion in the books of the Stationers' Company at this date, respecting John Sampson and John Awdeley, as there is no other trace of our printer-poet having gone by two names: he always called himself upon the works, which came from his press or pen, John Awdeley. He was an original member of the Stationers' Company, when it received its charter; but the date of his birth, as well as of his death, are unknown. According to Herbert's MS. additions to his *History of Printing*, John Awdeley was still living in 1582; but his latest dated work is 1576. Dr. Dibdin informs us that Awdeley had a license to print *The Epitaph of Mr. Veron*, in 1562, not knowing that it had actually appeared under the title of *An Epitaph*, upon the Death of *Mayster John Viron*, Preacher, and that the printer was himself the writer of it: at the end we read "Finis, quod John Awdeley." Another pious broadside poem from his pen was upon *Ecclesiast. xx.—Remember death, and thou shalt never sinne*, 1569; and a third, subscribed only "Telos quod J. A." and entitled, *The cruel Assault of God's Fort*, was printed by him without date. He has also some original stanzas before *Gregory Scott's Brief Treatise against certayne Errors*, 1574. This work was unknown to Ames, Herbert, and Dr. Dibdin. Awdeley carried on business, as appears by the colophon to many of his pieces, in "Little Britain Street, by Great St. Bartholomew's;" and sometimes

it is called "Little Britain Street without Aldersgate."

AWEIS, AVIS, or WEISS SHAH, succeeded his father, Hassan, surnamed Buzurg, or *The Great*, the founder of the Il-Khanian dynasty of Moguls, which ruled in Persia after the extinction of the line of Hulaku, A.D. 1356, A.H. 757. The dominions which he inherited from his father comprehended Bagdad and the greater part of Irak; but Aweis extended his realm by the reconquest of several of the provinces in which the governors had assumed independence during the convulsions preceding the fall of the last dynasty. In 1358, he subdued Azerbaijan (the ancient Media), and secured its possession by the execution of the prince and forty of his emirs. The next ten years were occupied by the reduction of Moosul, and the remainder of Irak; and in 1370, he turned his arms against Ameer-Wali, the usurper of Mazanderan, whom he defeated in a great battle near Rei, and pursued into Khorassan. He died four years afterwards, A.D. 1374, A.H. 776, characterised by eastern writers as a just, religious, and valiant prince: his good qualities appear, however, to have been tarnished by cruelty. On his death-bed, he nominated Hussein, the second of his four sons, to succeed him, in preference to his elder brother Hassan, who was seized and put to death by the ministers, as soon as his father expired, to avoid the evils of a disputed succession. Hussein was a virtuous and beneficent ruler, but was dethroned in a few years by another brother, Ahmed, in whose reign the short-lived power of the Il-Khanians was destroyed by Timour. (Khondemir. *Arabshah*. D'Herbelot. De Guignes. *Malcolm's Persia*.)

AWEIS, or AHMED DJESAIR, after having killed his brother Hussein, who succeeded his father Aweis, caused himself to be proclaimed king in 1381. He was a detestable tyrant, and his people, weary of his oppressions, called in Tamerlane. He was twice driven from his capital, and twice regained it. He formed a league with Cara Yousouf, but at length the alliance was broken. Cara Yousouf attacked him, took him prisoner, and put him to death in 1410. Thus ended the dynasty of the Il-Khanians. (*Biog. Univ.*)

AWEIS, or VAIS, called frequently *Meer Vais*, or *Mirveis*, a chief of the Ghilji Affghans of Candahar, in the early

• He was thus distinguished from Hassan "Kut-chuk" (*The Little*) the chief of a rival family.



part of the last century, and been early disaffected to the Persian yoke; and in 1709, irritated by an insult offered him by the governor Goorgeen-Khan, he treacherously assassinated him at a banquet, slaughtered the Persian garrison, and made himself independent ruler of Candahar. All the efforts of the court of Ispahan to reduce him proved ineffectual. Khosmo-Khan, the nephew of the murdered governor, was defeated and killed; and Aweis retained the sovereignty till his death, in 1715, A.H. 1127. His authority was inherited by his brother, Meer Abdullah, or, as Meerza Mahdi calls him, Abdulaziz; but the unwarlike character of this chief rendered him unpopular, and he was deposed and put to death by his nephew, the son of Aweis, Meer Mahmood, the Afghan conqueror of Persia. (See HUSSEIN SHAH, MAHMOOD, ASHRAF. Malcolm's History of Persia. Hauway's Travels. Meerza Mehdi, Life of Nadir.)

AWTIE, (Daniel,) a noted counterfeiter of the king's coin. He resided at Dannoty Hall, (so called from a corruption of his own name,) near Thirsk, in the latter part of the reign of William III. The fitting up of his house with recesses, concealed doors, and other secret contrivances, as well as with dangerous and difficult barricadoes, enabled him to carry on his base coinage, for a long time and to a great extent. A man named Busby married his daughter, and joined him in his wicked practices. Soon, however, a deadly quarrel arose between them, relating, it is supposed, to their illegal traffic; and Busby, determined to engross the whole, murdered his father-in-law; for which he was tried at York, and condemned, and hung in chains, about the year 1702, near the scene of the murder, and the place is called "Busby Stoop"\* to this day.

AXAJACATI, (1464—1477,) seventh emperor of Mexico, was the second son of Montezuma I. He added many provinces to the empire of the Artequi, which became known as that of Mexico, from the name of the chief war-god whom these cruel barbarians worshipped. The captives whom he took were sacrificed to that deity. The greater part of his reign, however, was peaceful; and he was a great encourager of agriculture. He was succeeded by Ahuitzol.

AXARETO. See ASSERETO.

AXEHIELM, (Johan,) a Swedish an-

tiquarian, was born at Norköping, in 1608; and studied antiquities at the college of Upsal, under the guidance of the royal Archivarius Burei. In 1630 he received a commission from the university to travel through Sweden, and to seek out and examine such remains of antiquity as had been, up to his time, neglected or forgotten. His zeal and success in this pursuit were great. But his acquirements were not confined to a knowledge of antiquities. He was also an eminent jurist, and in this capacity was preferred to several important civil offices. In 1652 he was appointed royal antiquary, having been ennobled the year before. Axehielm was not less noted for his virtues, his integrity, and zeal in the service of his country, than for his learning. His works (left behind him in MS., and never published,) are—*Leges Vestrogothiæ et Vestmanniæ*; *Monumenta Runica*; a translation of the *Vilkinsa Saga* into Swedish; On the proper Sæo-Gothic Orthography; *Varia Collectanea ad concinnandum absolutum Lexicon Sæo-Gothicum*; a Treatise on the Three Crowns; *Dictionarium ex Legibus Islandicis*; *Barclaii Vita* (Swedish). He died in 1692.

AXELSON, the name of a Danish family, whose members performed an important part in the dissensions between the kings Christian I. and John of Denmark, and John Canutson and Eric of Sweden. Several of these, though Danish subjects, and possessing rich estates in that kingdom, attached themselves to the interests of Sweden, and married princesses of that country—a circumstance arising chiefly from an ordinance of Christian I., by which, shortly after his accession, he claimed certain estates of the crown which had been pledged to individuals for sums of money, which sums, he asserted, had been repaid, in many cases fourfold, by the revenues of the mortgaged lands. Many of these lands were held by the family of Axelson, and the reclaiming of them excited a general hostility against the Danish government.

Iver Axelson fled from Denmark, for the reason just mentioned, to his brother Erich in Sweden, who had married the sister of the king, Charles, and held the post of superintendent of the kingdom. Here Iver made a formal renunciation of his allegiance to the crown of Denmark; married Magdalene, the Swedish king's daughter; and after the death of his brother Olaf, ruled the island of Goth-

\* Stoop is a word provincially used in this part of the country for "post."



land with independent power, acknowledging allegiance neither to Denmark nor Sweden. He armed several ships for the defence of this claim; forced the Hollanders to a certain tribute; and embittered the government of Sweden, and especially the superintendent, Steen Sture, who considered this insolence of a subject as a humiliation for Sweden. Alarmed at the threat of a seizure of the island on the part of Sweden, Iver at length resolved to give up the possession of it to the then king of Denmark, John; and received, in return, the pardon of his rebellion and the restoration of his Danish possessions; but Oeland and Borkholm, his most important acquisitions in Sweden, fell into the power of his inveterate enemy, Steen Sture. Thus he was reduced from the power, if not the name of an independent king, to that of a private individual; and closed his life in obscurity, if not in want.

*Erich Axelsön*, already mentioned, who had the appointment of superintendent of the kingdom, as well as the government of Stockholm and other fortified towns of Sweden, had the merit of putting these into the hands of Charles Canutson, whose sister he had married; and thus materially assisting the restoration of that king to the throne, in 1468.

*Age Axelsön* appeared as Danish counsellor in the treaty of peace between Denmark and Sweden, in 1450; made peace with Christian I., in 1453, by the restoration of the crown goods which he held in pledge, on condition of receiving the loan for which they were given as security, and was permitted to retain those which lay in the circle of Halmstad and the district of Falkenberg.

*Olaf Axelsön* was sent by Christian I. to take possession of the island of Stockholm—an enterprise in which he fully succeeded, and held the island till his death, when it was seized by his brother Iver. (See this name.) (Ersch und Gruber.)

**AXEN**, (Petrus,) a jurisconsult of some eminence, was born at Husum, in Holstein; and after completing his studies at Leipsic and Jena, he accompanied baron Friesen and the duke of Holstein, in the capacity of tutor and secretary, in a journey through France, Holland, England, and Italy. On his return, he settled in Sleswic, where he married in 1670, and had the reputation of a skilful and successful advocate. He died in 1707, after having been long so afflicted by the gout, as to be almost excluded from

society. His printed works are, *Historia de Vitâ et Obitu Helenæ a Kerssenberg*; *Elogium Sepulchrale Cath. Einsidelis*; *Galeati Gualdi Historia Pacis inter Ludovicum XIV. et Philippum IV.* (from the Italian); an edition of *Phædrus's Fables*, with notes; and epistles. He left behind him in MS., Notes on the last four books of *Phædrus*; Notes to *Caii Institutiones*; *Tractatus de Assassinio*; *Diatrise de Expositione Infantum et Brephotrophis*; and *Nova Versio Latina Historiæ Philippi Cominæi*.

**AXIONICUS**, a comic writer, of whose plays the titles of four alone have been preserved, and a few fragments, by *Athenæus*.

**AXIOTHEA**, a female philosopher, said by *Themistius* to have come in man's attire from Arcadia to Athens, for the purpose of attending the lectures of Plato, where she remained some time without her sex being discovered. She was led to this step by having met with some of the philosopher's writings on the Republic.

**AXT**, (Frederic Samuel,) cantor at Frankenhause, about 1719. He has left compositions on the organ.

**AXTELI**, (Henry,) an American doctor of divinity, was born at Mendham, New Jersey, in 1773, and graduated at Princeton in 1796. He settled at Geneva, shortly after its foundation. He died on the 11th February, 1829.

**AXTIUS**, a German physician of the seventeenth century, who published, *Tractatus de Coniferis Arboribus et Pice Conficiendâ*; Jenæ, 1679. (Biog. Univ.)

**AYALA**, (Diego Lopez d'), canon of Toledo about the middle of the sixteenth century, translated into elegant Castilian the *Philocopo* of Boccaccio, and the *Arcadia* of Sorenazuno.

**AYALA**, (Juan J. de,) a friar of the order of Mercy, who wrote some pious works, and translated some from other tongues. He also wrote Latin verses and epistles.

**AYALA**, (Gabriel d', 1562,) a Spanish surgeon, who practised at Brussels, and wrote a book of epigrams which had no great point. Another of this name wrote on military engineering. We might enumerate several others who wrote books of piety, but it would be useless.

**AYALA**, (Pedro Lopez d', 1332—1407,) the celebrated biographer of the kings of Castile, was a native of Murcia. Entering the military service, he fought under the banners of Pedro the Cruel; but that king he forsook for Enrique of

Trastamara. Pedro was expelled; but soon returning, with an English and Gascon force, and being joined by many nobles, Enrique was conquered, and driven away in his turn. In the great battle of Najera, which was chiefly decided by the bravery of our Edward the Black Prince, Ayala was captured, and sent to England, where he remained until ransomed. By Enrique, who had again ascended the throne, he was made counsellor of state, and ambassador to the French court. In the reign of Juan I., at the great battle of Aljubarota, he was taken prisoner by the Portuguese, and ransomed. On both sides, the prisoners were soon restored. By Juan he was made great chamberlain of the palace, and chancellor of Castile. By Enrique III. he was also much honoured, and he enjoyed the royal confidence to his death. The knowledge of these circumstances is useful towards the right appreciation of this author's work. His severity towards the memory of Pedro, and his partiality for the family of Enrique, are conspicuous enough in three at least of the four reigns which he wrote—*Cronicas de los Reyes de Castilla*, D. Pedro, D. Henrique II., D. Juan I., y D. Henrique III. Saragossa, 1682; best edition, Madrid, 4 vols, 4to, 1770. In other respects Ayala was a man of letters. He translated into Castilian Boccaccio *De Casibus Illustrium Virorum*; St. Gregory's Commentary on the Book of Job; Boethius, *De Consolatione Philosophiæ*; and a tract of St. Isidore, *De Summo Bono*. His example in this respect deserves the more honourable mention, from the almost universal indifference to letters exhibited at this period by the nobles of Castile.

AYALA, (Sebastiano,) of a noble Sicilian family, born in 1744. He studied at Palermo, became a Jesuit, and was sent as professor to Malta. After the Jesuits had been expelled that island, he went to Rome, and studied theology in the Colegio Romano. Having applied himself equally to mathematics and astronomy, he was selected by General Ricci to be the successor of the Abbé Ximenes, in Tuscany. He went, however, first to Vienna, to profit by the instructions of P. Hell, who had just observed the transit of Venus. Ayala embraced afterwards the diplomatic career, and became, in 1793, minister of the republic of Ragusa at the court of Vienna. He published anonymously several works, among which are, *Lettera*

*Apologetica della Persona, e del Regno di Pietro il Grande, &c.*; *De la Liberté et Egalité des Citoyens, avec des Considérations sur quelque nouveaux Dogmes politiques*; the latter being translated into German, and by Francesco Ruspoli into Italian. Ayala wrote also a *Life of Metastasio*, and published in 1802 at Vienna, the posthumous works of the Italian poets. (*Degli Italiani Illustri*, Tipaldo, i. 26.)

AYAMONTE, (the marquis d'), of the house of Guzman, was born about the end of the sixteenth, or in the beginning of the seventeenth century. The marriage of his kinswoman, Luisa de Guzman, with the duke of Braganza, afterwards Joan IV., made him studious of Portuguese rather than Spanish interests; and in concert with Joan, he entered into a conspiracy, of which the object was to separate Andalusia from the crown of Spain. The conspiracy was discovered; and he was taken, tried, and executed.

AYESHA, the celebrated and favourite wife of Mohammed, whose nuptials with her took place—such is the precocious maturity of that climate—when she was only nine years old; from which circumstance, and from her being the only wife of the prophet who was not a widow, her father Abdallah is usually known by the name of Abubekr, or Father of the Virgin. Though highly esteemed by Mohammed, who even consulted her in matters of religion, and decorated her with the title of Omm-al-Mumenin, or Mother of the Faithful, her virtue did not always escape suspicion; and eighteen verses of the twenty-fourth chapter of the Koran were revealed expressly to clear her from the imputation of an intrigue with Safwan. After the death of Mohammed, who expired with his head resting on the lap of this best-beloved of his wives, the residence of Ayesha was fixed at his tomb at Medinah; but her restless spirit led her to disturb the reigns both of Othman and Ali, and on the accession of the latter, the faithful were scandalized by the sight of their prophet's widow leading an army in favour of the pretensions of Telha to the khalifat. The Battle of the Camel, so called from a camel of extraordinary height, on which Ayesha was mounted during the engagement, was fatal to Telha; and Ayesha fell into the hands of Ali, who dismissed her to her former residence with a simple rebuke. The only public mention made of her after the accession of the Omm-

nyades, is in a fruitless intercession for the lives of Hedjer and his companions, who were unjustly put to death by Moawiyah. She died A.D. 677, A.H. 58; having survived nearly half a century her husband Mohammed, by whose side she is said to have been buried. This circumstance, however, is not mentioned in Burckhardt's account of the mosque at Medinah. (Abulfeda. Ebn-al-Athir. D'Herbelot. Gibbon, ch. 50. Sale's Koran. Ockley's Saracen History.)

AYLESBURY, (Sir Thomas,) a mathematician and astronomer of the seventeenth century, was born in London, and received the early part of his education in Westminster school, from whence he passed to Christ Church, Oxford, in 1598. When he left the university, he became secretary to Charles, earl of Nottingham, lord high admiral, and to George, duke of Buckingham, who succeeded him in that office. More eminent employments followed. He was made one of the masters of the Requests and master of the Mint, and in 1627 was created a baronet. He held these offices at the breaking out of the civil wars, when he adhered to the king, and in 1649 retired to Antwerp. In 1652 he removed to Breda, where he died in 1657, at the age of eighty-one. These particulars are from Wood, who pays him this honourable tribute, that "he was a learned man, and as great a lover and encourager of learning and learned men, especially of mathematicians, he being one himself, as any man of his time." He was a great friend of Hariot, who left to him many of his goods, books, and writings; and a benefactor to Warner, another of the distinguished mathematicians of the time, to whom he allowed an annual pension. Thomas Allen, of Gloucester Hall, a person devoted to the same studies, was also of the number of his friends. Sir Thomas Aylesbury had a son and a daughter, both memorable persons. The son was tutor to the two young Villierses, sons of the first Villiers duke of Buckingham, and travelled with them abroad. On his return, he was made one of the grooms of the bedchamber by Charles I., and at the king's command translated Davila's History of the Civil Wars of France, which was printed in 1647. He lived abroad for some time, with his family; but returning to England, he accepted employment under Cromwell, going to Jamaica as secretary to the governor. He died in that island, his father still living, in 1657. The

daughter, Mrs. Thomas Aylesbury became the wife of Edward Hyde, afterwards earl of Clarendon; and her daughter marrying James duke of York, afterwards James II., she was the grandmother of the queens Mary and Anne.

AYLETT, (Robert, LL.D.) and a master in Chancery, educated at Trinity hall, in Cambridge, but entitled to insertion in a dictionary of this kind, as having been the author of various poems, published in the former half of the seventeenth century, and a little later. The earliest work of his which is now known was published in 1623, under the title, Peace, with her four Garders, consisting of four Poems. viz. Five Moral Meditations; Thrift's Equipage; Susanna, or the Arraignment of the two Unjust Elders; Joseph, or Pharaoh's Favourite. Some of these are found apart from the rest. In 1653 he published, A Wife, not ready made, but bespoken; in 1654, Divine and Moral Speculations, in metrical numbers; and in 1655, Devotions, viz. a Good Woman's Prayer, and the Humble Man's Prayer. An account of some of these rare publications may be found in the Censura Literaria and the Restituta. It has been conjectured that he was the author of the antiquarian work, entitled, Britannia Antiqua Illustrata, published under the name of his nephew, Aylett Sammes. It appears, by the inscription on his portrait, that he was aged fifty-one in 1635.

AYLIFFE, (John, LL.D.) being then a fellow of New college, in Oxford, published, in 1714, The Ancient and Present State of the University of Oxford, in 2 vols, 8vo. This was chiefly taken from Wood's noble history of that university; but it was alleged to contain so many misrepresentations and scandalous aspersions, that it was ordered to be burnt by the hangman; and he himself was degraded and expelled the university. Whereupon he published his Case, 1716, relating to the proceedings against him in the Vice-Chancellor's court, and also those against him in his own college. He was the author of two other works, viz. Parergon Juris Canonici Anglicani, or a Commentary, by way of Supplement to the Canons and Constitutions of the Church of England, 1726; and A new Pandect of the Roman Civil Law, folio, 1734.

AYLIN, (Jean,) or rather Ailino, an Italian historian of the fourteenth century, wrote a history of the war of Frejus, which has been inserted by Muratori in his Antiquitates Italice Medii Ævi. He

is sometimes called *John Aylmer*, from the name of the castle in which he was born. (Biog. Univ.)

AYLMER, (John,) a noted English prelate, who flourished during the period of the Reformation, and whose life has been written at large by Strype, 8vo, 1701. He sprung from an ancient and honourable family in the county of Norfolk, and was born in 1521. His studies were pursued at both of our English universities, but chiefly at Cambridge, where he was assisted with an exhibition by the marquis of Dorset, afterwards duke of Suffolk, and father to Lady Jane Grey, to whom, after leaving the university, he was appointed tutor, and chaplain to her father. To Aylmer's tuition may be attributed the proficiency in the Greek and Latin tongues for which Lady Jane Grey has been so celebrated. His first preferment was the archdeaconry of Stow, which he received in 1553. But on the accession of queen Mary, being a strenuous opponent of popery, he was obliged, for the sake of his personal safety, to retire to the continent, together with many other protestant divines. He found peace at Zurich, where he prosecuted his studies, and where most of the works which he published were written. During his exile he produced an answer to John Knox, who had published at Geneva, in 1556, a treatise against women having the government of a kingdom. When Elizabeth became queen, he returned, and in 1562 was made archdeacon of Lincoln. In 1576 Aylmer was promoted to the bishopric of London, succeeding Sandys, who was translated to York. In his episcopal capacity he showed himself very zealous for the purity of the church, and as great an opponent of the puritans as of the papists. The extreme vigilance which he exercised over the conduct and doctrines of his clergy, and his severity against puritanism, were the occasion of his contracting a degree of unpopularity; and at one of his triennial visitations at Maldon, in Essex, he narrowly escaped an outrageous insult intended to be offered to him. He died at Fulham, Jan. 3, 1594, leaving nine or ten children. Wood gives him this character, that he was "well learned in the languages, a ready disputant, and a deep divine." His general manner bore a good-humoured and facetious character, of which Wood, to whom we refer, gives some not very striking instances; as when preaching, observing that his congregation was inattentive, he quoted a

long text in Hebrew, at which they all began to listen; whereupon Aylmer remarked upon their folly, who listened attentively to what was unintelligible to them, but neglected to hear that which they understood, and by which they might be edified. (Wood, Ath. Ox. i. 610.)

AYLMER, (John,) a native of Hampshire, who was educated at Winchester school, and was a fellow of New college, Oxford, in 1652. He wrote Greek and Latin verses, and published a book, which he called *Musæ Sacræ*. He died at Petersfield, April 6, 1672. (Wood, Ath.)

AYLMER, (Lord Matthew,) was the second son of Sir Christopher Aylmer, of Balrath, in the county of Meath, in Ireland. At his first entrance into life, he was employed to raise a body of soldiers in the province of Munster, for the service and defence of the states of Holland against Louis XIV. At the conclusion of the war, the forces being disbanded, young Aylmer became page to the celebrated duke of Buckingham, who sending him to sea in 1679, he in a few years procured for himself the command of a vessel of war. While in the command of the *Swallow*, at the close of the year 1688, he captured one of the vessels belonging to the prince of Orange's fleet. This vessel had four companies of foot belonging to colonel Babington's regiment, and, as Charnock truly observes, was certainly the most consequential prize taken during the enterprise.\* Joining the revolution, he commanded the *Royal Katherine*, a second-rate of 82 guns, one of the seconds to Sir Ralph Deleval, at the battle of Beechy-Head. In Russel's celebrated action with the French fleet off La Hogue, he acquitted himself with the utmost gallantry. He was appointed rear-admiral of the red Feb. 1693,† and hoisted his flag on board the *Sovereign*, a first-rate, of 100 guns. In 1694 he accompanied admiral Russel to the Mediterranean; but "Russel being taken ill of a flux at Alicant, the chief command of the fleet devolved

\* This circumstance (says Charnock) is, at least, sufficient to prove that no political persuasions can induce a man of real honour to betray his trust. Aylmer is known to have been in his heart zealously attached to those principles which effected the revolution; he is even charged with a design of attempting to seize Lord Dartmouth; and, notwithstanding this temper, he relaxed not in the smallest degree from that conduct which might have been expected from the warmest friend and personal partisan of James II.

† This was the celebrated year when the command of the fleet was put in commission; the commissioners being — Henry Killigrew, Esq., Sir Ralph Deleval, Knight, Sir Cloudesly Shovel, Knight.

on Aylmer."\* In May, 1696, he commanded the squadron which conveyed king William to Holland; that monarch embarking with the admiral on board the *Elisabeth*. In 1699 he proceeded purposely to the Mediterranean, to confirm the treaties with the regencies of Tunis, Tripoli, and Algiers. Upon the completion of this service, in which he displayed considerable political tact, he quitted the navy, on account, as it is said, of admiral Churchill, who had also retired some years before, being appointed a commissioner of the admiralty. This appointment followed the resignation of Lord Orford. Aylmer continued to live secluded from public life till after the death of prince George of Denmark, and the consequent retirement of admiral Churchill, when he was, in November, 1709, appointed admiral and commander-in-chief of the fleet. In the month of July following, having convoyed several of our outward-bound fleets clear of the home cruizers, he fell in with a small French convoy bound for Martinico and Newfoundland. But notwithstanding he immediately ordered three of his best sailing ships to chase a-head, and followed them with the rest of his force, he was unfortunate enough, through the haziness of the weather, to be able to secure only one merchantman, (taken by the *Assurance*), and the *Superbe*, of 56 guns, which struck, after an hour's action, to the *Kent*. Soon after the accession of George I., he was again made admiral and commander-in-chief of the fleet, and subsequently appointed governor of Greenwich hospital, ranger of the park, and keeper of his Majesty's palace at that place. The war, however, which was expected to break out at that time, gave way to peaceable councils, and the rebellion in Scotland was totally crushed. In December, 1716, he commanded the fleet which conveyed his Majesty back from Holland. In 1718, (May 1st,) he was created an Irish baron, by the title of Lord Aylmer; but did not enjoy long the honour his king had conferred on him. He died on the 18th of August, 1720. "He was a man," says Archdale, "very handsome in his person, of good understanding, indefatigable in business, very zealous for the liberties of the people, and made a good figure in parliament, where he sat, as one of the barons for the port of Dover, from the year 1698 to his death."

AYLOFF, a staunch adherent of the earl

\* Charnock.

of the earl, a constant supporter of the duke of Monmouth, in his early and futile attempt to depose James II., by stirring up simultaneous insurrections in the two extremities of the kingdom. The king's troops overcoming a party of insurgents in Scotland, Ayloff was taken prisoner, and stabbed himself in order to escape punishment; but having recovered, he was brought up from Scotland into the king's presence, in hopes that discoveries might be drawn from him. James pressed him to a confession, saying, "You know, Mr. Ayloff, it is in my power to give you pardon; therefore say that which may deserve it." To which Ayloff replied, "Though it is in your power, it is not in your nature to pardon." It is presumed (although the several historians consulted are silent on the subject,) that Ayloff ultimately perished on the scaffold.

AYLOFFE, (Sir Joseph,) bart., a distinguished antiquarian writer of the eighteenth century, inherited the title which had been conferred on his ancestor in 1612, at the very beginning of the order, by the extinction of the male line in the elder branches of his family. He was born about the year 1708, educated at Westminster school, and in 1724 was entered of Lincoln's-inn, and of St. John's college, Oxford. In 1731, he was elected F.R.S., and in the same year a fellow of the Society of Antiquaries, of which he became afterwards a vice-president. He was secretary to the commissioners for building Westminster bridge, and the first named in the commission in 1763 for the better ordering the papers of state.

Sir Joseph Ayloff's services in antiquarian literature, consisted rather in editing the works of others, than in any original or extensive work of his own. He projected, indeed, two great works—one a History of the County of Suffolk; the other a rational Dictionary of Arts, Sciences, and Trade. Some steps were taken in respect of both, but nothing was done. He was concerned in editing second editions of Hearne's *Leland's Collectanea*; his *Liber Niger*; and his *Curious Discourses*; and he assisted Mr. Thorpe in the publication of the *Registrum Roffense*, in 1769. In 1772 he published in 4to, *Calendar of the Ancient Charters, &c.*, and of the *Welsh and Scotch Rolls in the Tower*, which had been begun by Mr. Morant, to which Sir Joseph has prefixed a valuable Introduction. He was also the writer of various

treatises published in the *Vetus Monumenta* and *Archæologia*. He died at Lambeth, 19th April, 1781, and was buried at Finsbury (Nichols's *Literary Anecdotes of the Eighteenth Century*.)

AYMAR, or ADEMAR, the last count of Angoulême, of a line that had reigned since 866. Aymar, and his brother William, after the death of the last reigning count, took away part of Angoumois from the rightful heiress Matilda. After the death of William in 1191, Aymar, who was in sole possession of this part, took advantage of the absence of Richard Cœur de Lion, who was the protector of Matilda, to seize the other part. Richard in 1197 made a conquest of the whole of Angoumois, but on the entreaties of Aymar, restored it to him on certain conditions. Aymar left an only daughter, Isabella, who was married first to John, king of England, and afterwards to Hugues, count of La Marche, to whom she brought the Angoumois. (Biog. Univ.)

AYME, (Jean Jaques, 1752—1818,) more popularly known by the name of Job Aymé, a person who figured in the French revolution, of which at first he was a violent partisan. Afterwards becoming more moderate in his views, he was suspected of royalism, and only just escaped death in 1794, and was banished to Guiana in 1798. On his way he was shipwrecked on the coast of Scotland, and most of his companions perished. The revolution of 18 Brumaire enabled him to return to France, where in 1800 he published a personal narrative, under the title *Déportation et Naufrage de Job Aymé, ex-législateur*, &c.

AYMES DE VARANNES, a French poet of the twelfth century, the author of the Romance of Florimond, one of the cycle of Philip of Macedon, and Alexander the Great. There are several MSS. of it in the libraries at Paris. We have no other information respecting its author than the few allusions found in his own poem. He there says that he wrote it at Châtillon, in the Lyonnais, and *not in France*, that district being added to the crown of France by Philippe-le-Bel, in 1309.

"Il ne fu mie fais en France,  
Mais en la langue des François  
Le fist Aïmés en Lionnois.  
Aïmés y mist a'entencion,  
Le romans fist a Chastillon."

And it appears from the conclusion of the poem, that it was finished in 1188. (Hist. Lib. de Fr. xv. 486.)

AYMON, (Jean,) was originally a

roman catholic, but going into Holland he became a Calvinist. He afterwards went to Paris, and pretended to be reconverted to the Romish church. The sub-librarian of the king's library suffered him to be there occasionally by himself, and he took advantage of it, to steal and destroy many of the manuscripts. He fled afterwards to Holland, carrying away with him the original of the acts of the Synod of Jerusalem, held in 1672 and 1673, which he published with the letters of Cyril Lucar, and other pieces, in 1718, with the intention of reflecting on the Romish church. He also published some other works. (Biog. Univ.)

AYOLAS, (Juan de,) obtained himself a name in the subjugation of the Indians of South America. Having filled for a short time the post of governor of Buenos Ayres, he held that of Paraguay, great part of which he helped to subjugate; and he founded the colony of St. Assumption. He was one of the first Europeans that opened a way between the Brazils and Peru. In 1538 he was slain by a body of natives.

AYRAUT, (Pierre,) or PETRUS ÆRODIUS, was born at Angers in 1536. He was for some time one of the most famous advocates in the parliament of Paris. He published some works on the Civil Laws, but the treatise by which he is best known is that entitled, *De Jure Patrio*. The circumstances which gave rise to it were these. He had a favourite son, who, having displayed great cleverness and ability, he put him into one of the colleges of the Jesuits, in order that he might have the greatest possible advantages of education. He first, however, obtained solemn promises both from the provincial of the order, and the rector of the college, not to solicit the young man to enter the order. These, however, they broke, as readily as they gave them, and seduced the young man to take the habit. When the father requested that his son should be restored to him, all the answer he could get from the Jesuits was, that they knew not what had become of him. Ayraut, by application to the king and the pope, obtained an order for a return of all the names of the young men in all the colleges of the Jesuits, with a direction that if his son was among them, he should be restored to his family. Young Ayraut evaded this by assuming another name. The father, heart-broken, wrote the treatise above-mentioned. He died in 1601, his

ays having been shortened by this censure. The son had the indeecency to write an answer to his father's book, but the Jesuits had shame enough not to allow it to be published in his name. (Biog. Univ. Gen. Dict. Moreri.)

AYRENHOF, (Cornelius von,) born in Vienna, 1733, and died there on the 14th August, 1819, a lieutenant-general in the imperial Austrian service. He was one of the first who endeavoured to re-introduce a better state of taste in that capital, which had descended so low from the height of literary refinement it enjoyed in the times of the Babenbergs. Availing himself of the temporary freedom of the press, introduced by Joseph II., Ayrenhoff published six tragedies and nine comedies, of which the latter especially, were for a long time the delight of the public of Vienna, and one of them, (*Der Postzug*, represented in the year 1770) attracted even the notice of Frederic the Great. His dialogues are pleasing; and as he belonged to the higher and educated classes, a certain delicate decorum pervades all his plays, which could not but act beneficially upon the rusticity and coarseness of the neglected Austrians. Besides his smaller poems, his historical and critical essays deserve also to be mentioned. His works are *Dramatische Unterhaltungen eines k.k. Officers*, Vienna, 1772, 8vo; *Des Herrn L. (v.) Ayrenhoff, k. k. Gen. Maj. saemmtliche Werke*, Vienna und Leipzig, 1789, 4 vols, gr. 8vo. New and corrected edition, 6 vols, Vienna, 1803. (*De Luca gelehrtes Oestreich*, i. part i. Ersch und Grüber, *Encycl.*)

AYER, (Jacobs,) a German dramatic poet of the sixteenth century, and by profession a notary and lawyer at Nuremberg, was a contemporary of the celebrated Hans Sachs, whom he took for his model, and whom he occasionally surpassed. His plays, which appear to have been written between 1575 and 1589, consist of thirty comedies and tragedies, and thirty-six *fastnachtspiele* and farces, published in a folio volume, after his death, under the title of *Opus Theatricum*, 1618. Besides these, he wrote forty other dramatic pieces, which were to have formed a second volume, but which never appeared; and the first is now become exceedingly scarce. Ayer's pieces display considerable fancy, and more of plot and management than those of his contemporaries, together with a good deal of comic interest; but they are also fre-

quently marked by a grotesque in execution. A clown or buffoon is generally a prominent character in them. Bouterwek gives the subjects of two of his dramas, one of which appears to be well contrived in its plot, and by no means deficient in the *vis comica*; the other, the *Trial of the Gout*, is a burlesque allegorical drama, far more interesting than serious productions of that class usually are. He was also author of a work entitled, *Processus Juris Luciferi contra Christum*, first published at Frankfurt, 1597, and frequently reprinted.

AYERER, (Geo. Hein.) a German jurist, born March 15, 1702. After completing his studies at the university, he spent several years in travelling through Europe. Shortly after his return in 1736, he was chosen extraordinary professor of laws at Gottingen. He was subsequently made aulic counsellor and privy counsellor of justice to the Hanoverian government; these offices he retained till his death, which took place April 23, 1774. According to Hugo (*Gesch. des R. R. seit. Just. p. 542*), Ayer was not much distinguished either as a teacher or as a writer. A list of his numerous writings, which consist of dissertations on detached points of law, is given by Pütter, (*Litt. des T. Staatsrecht.*) A portion of them was collected and published in three vols. under the title of *Opuscula*, (Gott. 1746, 1752, 1764.) Ayer took a part in the Leipzig reprint of Schulting's *Jus Civile Antejust.* but his share seems to have been inconsiderable. He was likewise the translator of several works from the English, amongst others of Blackwell on the Classics, the value of which, it is said, consists chiefly in the notes added to it by Ayer.

AYRES, (John,) the most celebrated penman and writing master of his time, opened a school in St. Paul's churchyard, in the reign of Charles the Second, where he taught writing and arithmetic, and with such celebrity, that he is said to have gained 800*l.* a year by his profession. He published various books connected with his art, as the *Tutor to Penmanship*, 1695; the *Accomplished Clerk*, which first appeared in 1683, and was republished in 1700. There is also by him, a treatise on Arithmetic, and probably other works. He died in 1705.

AYERMANN, (Christopher Frederic,) was born at Leipzig in 1695, and was professor of history in the university of Giessen. He published a work on the

history of Hesse, and ~~and catalogues~~; of which, the most deserving notice are, a Catalogue of the MSS. in the British Museum, which were collected by Sir Hans Sloane, and Dr. Thomas Birch, together with other MSS. deposited in the Museum, and not belonging to any of the great collections; an Index to the first fifty-six yearly volumes of the Gentleman's Magazine; a Concordance to the Plays of Shakspeare. These have all been printed. He prepared also a Catalogue of 16,000 deeds and other ancient documents, in the British Museum, and assisted in the preparation of the Catalogue of the Printed Books. His father was a tradesman at Nottingham, where the early years of his life were spent. In the church he had a little occasional duty in London, and in the year before his death, lord Eldon gave him the vicarage of Cudham, in Kent. He died at his apartments in the British Museum, October 30, 1804, at the age of fifty-eight.

AYRTON, (Edmund, 1734—May 23, 1808,) an English composer, born at Ripon, in Yorkshire. He was originally intended for the church, but showing an early predilection for music, he was placed with Dr. Nares, the organist of the cathedral at York. At an early age he was elected organist, auditor, and rector-chori of the collegiate church of Southwell, in Nottinghamshire. In 1764, he quitted that place upon being appointed gentleman of the Chapel Royal; shortly after which he was installed vicar-choral of St. Paul's cathedral, and subsequently became one of the lay clerks of Westminster Abbey. In 1780, he was promoted, by bishop Lowth, upon the resignation of Dr. Nares, to the office of master of the children of the Royal Chapels. In 1784, the university of Cambridge conferred upon him the degree of Doctor in Music; and some time afterwards he was admitted *ad eundem*, in the university of Oxford. He was one of the assistant directors at the Commemoration of Handel, and filled the same situation at each succeeding performance. In 1805 he relinquished his appointment of master of the children, having been allowed for many years to execute the duties of all his other appointments by deputy. He was buried in the cloisters of Westminster abbey. He is considered to have been an excellent musician, of which his compositions for the church bear indubitable evidence. (Dict. of Mus.)

AYSCOUGH, (George Edward,) was the son of Dr. Ayscough, who was tutor to the first lord Lyttleton, and married his sister. He was a lieutenant in the foot-guards. He published a tragedy and a volume of travels, and edited the first lord Lyttleton's works. He died in 1779. He, and his cousin, the second lord Lyttleton, were equally notorious for their profligacy. (Nichol's Bowyer, vol. iii. p. 80. London Mag. 1766, p. 532. Doddridge's Letters, p. 321.)

AYSCOUGH, (Samuel, F. S. A.) a clergyman and assistant librarian of the British Museum. Of his early life and difficulties there is an interesting account by Mr. John Nichols, in the ninth volume of the Literary Anecdotes of the Eighteenth Century. In the year 1785, he was appointed to his office in the Museum, and in the same year entered into holy orders. The public are indebted to him for several very useful

AYSCUE, or AYSCOUGH,\* (Sir George,) a British admiral, renowned in the naval annals of his time. He was descended from an ancient family settled at South Kelsey, in Lincolnshire. His father was attached to the court of Charles the First, and served that ill-fated prince in the capacity of gentleman of the privy chamber. Entering at an early age the naval service of his sovereign, his peculiar quickness in the acquirement of nautical knowledge, added to the influence his father possessed at court, contributed much to his professional advancement. Out of compliment to his respected parent, who, it would seem, had been held in high estimation by his royal master, George, the subject of the present memoir, as also Edward, his elder brother, received the honour of knighthood. Still, strange as it may appear, both brothers, upon the breaking out of the civil war, adhered to the parliament. An official appointment was bestowed on Sir Edward, who acted as one of the parliamentary commissioners† employed in 1646, to treat with the Scots army; and Sir George was empowered by the usurping authorities, to retain command of the same ship he had held under the royal commission.

Possibly the canting and hypocritical

\* Ayscough, commonly written Ayscune.

† Is it possible that Sir Edward Ayscough officiated in this capacity, when the Scotch concluding a bargain with the English commissioners for a sum of money, delivered over the person of their powerless prince?



hortations of the puritan party, and the Thames.† This ing upon the pliant sensibilities or timid apprehensions of the senior knight, induced Sir Edward to renounce his allegiance and forsake his sovereign: but in Sir George, whose after deeds afford such ample proof of the full possession of all those open, straight-forward, and disinterested attributes which adorn the character of the British seaman, it does carry with it something like a contradiction in his noble nature, that he ever could have brought himself to desert the cause and colours of his king; for the English mariner holds it to be a crime of the deepest die, *to refuse succour to a distressed or defenceless friend*.

In 1648, when a feeling of discontent pervaded a considerable portion of the force afloat, and the crews of *seventeen* ships composing the fleet in the Downs, dismissing their newly-appointed parliamentary commanders,\* declared for the king, and set sail for Holland, purposely to receive and protect the sons of their persecuted sovereign,† Ayscue, intent upon securing his ship for the parliament, slipped from his moorings and ran

\* Vide Memoir of Sir Thomas Allen.

† "Being supplied with provisions by the king's friends in Kent, the royal squadron proceeded to the Brill, and delivered it to the duke of York, whom the king had appointed high admiral of England. The prince of Wales, who had retired to Paris, where he resided with his mother, was no sooner informed of the incident, than he repaired to Helvoetsluys, and going on board the fleet, was received with loud acclamations. He sent his brother to the Hague, and set sail for England, in order to join and head the Scottish army, when it should enter that kingdom. Arriving at Yarmouth, the inhabitants refused him admittance, whereupon he directed his course to the river Thames, and took several rich vessels belonging to London, which were afterwards restored. Meanwhile the earl of Warwick was despatched with a squadron in quest of the prince, and anchored his ships so near him in the river, that an engagement was thought inevitable. The prince of Wales was eager for battle, and had actually weighed in order to attack the earl, but the wind falling, and afterwards blowing full in his teeth, he could not execute his resolution. Warwick was reinforced, and the royal squadron being in want of provisions, young Charles was compelled to return to Helvoetsluys, whither the parliament fleet followed him." (Clarendon.) The earl of Warwick, immediately on his arrival off the coast of Holland, sent to the States, insisting that they should oblige the ships which had revolted from the parliament of England, and taken refuge in their ports, to put to sea. This demand embarrassed the States, as they were not willing to break with the parliament, neither did they choose to expose the revolted fleet to the resentment of their pursuers: they at length determined not to comply with the English admiral's demand, and ordered all their naval force to sea, to prevent an engagement between the two squadrons. Warwick, finding that his menaces were of no avail, quitted the Dutch coast, and returned home. The command of the royal squadron, now reduced to fourteen ships, was given to prince Rupert, with which he carried on a piratical war, and after some time successfully cruising

move, at so critical a juncture, was deemed "an important service," and to mark the pleasure of the parliament, and the "confidence entertained of his fidelity," Sir George was at once despatched to the coast of Holland to watch the motions of his late associates.

Although the parliament became possessed of a formidable force, and though there was no lack of seamen in the fleet, still they were in want of officers to command them; most of the old naval and sea-bred commanders preferring to remain in exile, rather than serve under the new government. Hence the deficiency of *seamen* in command afloat; and the singular, though as the event proved, happy substitution of colonels of cavalry, and other military chiefs, to fight our fleets, and struggle for maritime supremacy. But unaided by nautical council, valour alone could not have worked such wonders on the waters. Ayscough, and subsequently Allen, with a few other seamen serving afloat, lent to their military superiors their practical experience, and in the business of battle, carried into effect every evolution and practised movement necessary to meet the skill and tactics of the foe. How else could men, ignorant of the common management and "working of a ship," have contended with an enemy, whose fleet was composed of practical seamen, competent to provide for the contingencies incidental to sea fight?

In 1649, Ayscue was declared admiral of the Irish seas, and directed to relieve Dublin, which, according to Whitlock, "was a thing of the utmost consequence." This, he very successfully performed, as also many other services, which induced them to continue him in that office for another year, in which time he did all, and even more than they expected; for which they honoured him with their

in the Channel, he retired into the port of Kingsale."

Eluding the vigilance of Blake, he departed this port, reached the Tagus in safety, then sailed for the West Indies, where his brother Maurice was shipwrecked in a hurricane. With his small remaining force, prince Rupert committed depredations on the commerce of Spain; and at length he proceeded to France, where he sold his prizes, together with the ships that remained of his fleet. We have thus early placed this note, because we are desirous to correct the erroneous statement which appears upon this subject, in a work recently published.

† In recording this notable achievement, Charneck says, "True to his trust, Sir George brought off his ship, the *Lion*, into the Thames." To a power usurping the authority of the throne, we need not the applicability of the expression, "true to his trust."

thanks, and assured him that he would retain a suitable sense of what he had done in support of the English and protestant interest in that kingdom. In the beginning of the year 1651, he was sent, in conjunction with Blake, to reduce the Scilly Islands, which were garrisoned for Charles the Second, by a very considerable force, under Sir John Greenville. The joint commanders had but a small body of troops on board; and Sir John Greenville had a considerable force in the island of St. Mary, commanded by some of the best officers in the late king's army; so that if things had been decided by the sword, the dispute must have been both bloody and doubtful. Sir John, taking into account both his military and political position, deemed it prudent to enter into a treaty with general Blake and admiral Ayscue, who used him very honourably, and gave him fair conditions; after which Blake returned to England, and Ayscue prepared a squadron destined for the West Indies, in order to reduce such of the settlements as had declared for the king.

The parliament, when they first heard of the reduction of Scilly, were extremely well pleased, as indeed with good reason, since privateers from St. Mary's did so much mischief, that scarcely any trade could be carried on with tolerable security; but when the conditions were known, some of the parliamentary leaders changed their opinions, and gave Blake to understand, that he and his colleague had been too forward; so that it was doubtful whether the parliament would ratify this agreement. Blake said, that if they had given Sir John Greenville good conditions, they had not done it without good reason; that in the first place, it saved the effusion of English blood; and next, that there was a strong squadron of Dutch ships at no great distance, the commander of which had offered Sir John 100,000*l.* to put these islands into his hands; that if the parliament did not approve of his conduct, he should be sorry for it, and would take care to prevent a mistake of that sort for the future, by laying down his commission, as he was confident Sir George Ayscue would likewise do.\* Upon this there was no more said of the articles, which were very punctually and honourably complied with, and Sir George received orders to sail immediately to the West Indies, for the express purpose of reducing the island of Barbadoes.

He arrived at Carlisle Bay (Barbadoes) on the 16th of October, 1651. The force of Ayscue was indeed inconsiderable, compared with that on the island. The governor, Francis Lord Willoughby, of Parham, was a man of sound sense, well beloved, and had assembled a body of nearly 5000 men to oppose him. In spite of the many difficulties which presented themselves, Ayscue determined to do his utmost to reduce the island; and how well he succeeded, will be seen by the following account of general Ludlow. "Sir George," says the general, "opened a passage into the harbour," (*quere bay,*) "by firing some great shot, and then seized upon twelve of their ships without opposition; the next day he sent a summons to the lord Willoughby to submit to the authority of the parliament of England; but he, (the governor,) not acknowledging any such power, declared his resolution to keep the island for the king's service. But the news of the defeat of the Scots and their king at Worcester, being brought to Sir George Ayscue, together with an intercepted letter from the lady Willoughby, containing the same account, he summoned him a second time, and accompanied his summons with the lady's letter, to assure him of the truth of that report. But the lord Willoughby relying on his numbers, and the fewness of those that were sent to reduce him, being in all but fifteen sail, returned an answer of the like substance with the former. Whereupon Sir George Ayscue sent two hundred men on shore, commanded by captain Morrice, to attack a quarter of the enemy's that lay by the harbour, which they executed successfully, by taking the fort, and about forty prisoners, with four pieces of cannon, which they nailed up, (spiked,) and returned on board again.

"At this time," continues Ludlow, "the Virginia fleet arriving at Barbadoes, it was thought fit to send a third summons to the lord Willoughby; but finding that neither this, nor the declaration sent by the commissioners of parliament to the same purpose, produced any effect, Sir George Ayscue landed 700 men from his own, and the Virginia fleet, giving the command of them to the same captain Morrice, who fell upon 1300 of the enemy's foot, and three troops of their horse, and beat them from their works, killing many of their men, and taking about 100 prisoners, with all their arms.

\* Lansdown's Prose Works.

he loss on our side was inconsiderable, few of ours being killed,\* and not above thirty wounded. Yet these successes were not sufficient to accomplish the work, there being above 5000 horse and foot in the island, and the Virginia fleet preparing to depart for want of provisions.

"In this conjuncture, colonel Mudiford, who commanded a regiment in the island, by means of a friend that he had in the fleet, made his terms, and declared for the parliament. Many of his friends, following his example, did the like, and in conjunction with him encamped under the protection of Ayscue. Upon this most part of the island were inclined to join us; but the lord Willoughby prevented them, by placing guards on all the avenues to our camp, and designed to charge our men with his body of horse, wherein he was much superior to them, had not a cannon-ball, that was fired at random, beat open the door of a room where he and his council of war were sitting, which, taking off the head of the sentinel who was placed at the door, so alarmed them all, that he changed his design, and retreated to a place two miles distant from the harbour, (anchorage.) Our party, consisting of 2000 foot, and 100 horse, advancing towards him, he desired to treat; which being accepted, colonel Mudiford, colonel Collyton, Mr. Searl, and captain Pack, were appointed commissioners by sir George Ayscue; and by the lord Willoughby, sir Richard Pierce, Mr. Charles Pym, colonel Ellis, and major Byam.

By this treaty "it was concluded, that the islands of Nevis, Antigua, and St. Christopher's, should be surrendered to the parliament of England; that the lord Willoughby, colonel Walrond, and others, should be restored to their estates; and that the inhabitants of the said isles should be maintained in the quiet enjoyment of what they possessed, on condition they attempted nothing to the prejudice of the Commonwealth." (Ludlow's Memoirs.)

For these conditions, it was supposed, Ayscue was never forgiven by his masters at home.† While he lay at Barbadoes, he sent a few ships, under captain Dennis, to reduce Virginia, which with some trouble he effected. Sir

George Ayscue subdued the Leeward Islands; and having thus thoroughly fulfilled his commission, he returned to Europe, when he found the Dutch war had already broken out. Such was the posture of naval affairs, and such the exigencies of the state, that foul, and out of condition as his ships were, he put to sea shortly after his arrival in England. During this cruise he fell in with the St. Ubcs fleet, consisting of forty sail, out of which he took, burnt, and destroyed, thirty. Having returned from this successful cruise,‡ Van Tromp, the Dutch admiral, receiving intelligence of Sir George being in the Downs with a small squadron, meditated his total destruction. To this end he detached a considerable force, both to the southward and northward, to prevent his escape, and then prepared to attack Ayscue with no less than forty ships. But such were the preparations made by the British admiral both afloat and ashore, that Van Tromp, upon viewing his position, thought proper to decline the attempt, and sailed northward in search of Blake.

Sir George, being reinforced, proceeded to the southward, and when in the vicinity of Plymouth, fell in with the Dutch fleet under De Ruyter, convoying a fleet of merchant ships outward bound. An action immediately took place, and ended, as all authorities admit, only with the night. The result of the battle, as well as the forces of the two contending fleets, are variously related by different historians. It is stated in the Life of De Ruyter, which, as Charnock observes, "was intended as a panegyric, and published immediately after his decease," that De Ruyter's squadron consisted of fifty men-of-war; and advice of their arrival (the Dutch) off the back of the Isle of Wight, being brought to the pretended parliament of England, sir George Ayscue, who then commanded a fleet of forty men-of-war in the west, was ordered to stretch over the channel to hinder, or, at least, dispute their passage. Accordingly, on the 6th of August, 1652, the two fleets came in sight, and about four in the afternoon, to blows, and here continued a sharp fight, bravely maintained on both sides, till, separated by night, both lay by.

Clarendon, Rapin, Whitlocke, and Lediard, all vary in their several versions

\* By another authority we collect, that colonel Allen, and between thirty and forty men were killed.

† Whitlock. Heath's Chronicles. Manley's History of the Rebellion.

‡ We here agree with Charnock, "Historians are not very clear in their accounts, whether this event took place at this time, or after his return from the Downs."

of this drawn battle. Amidst so many different accounts, some of them almost contradictory to each other, and others "fraught with fiction, and palpable absurdity,"\* it becomes impossible to develop the truth. It may, however, be fairly inferred, that as the superiority in point of force was on the side of the Dutch, so was the loss also in the same proportion; notwithstanding, the gallantry and tactics of the brave De Ruyter enabled him to effect his grand object, and carry off his convoy in safety.

The spirit and ability exhibited by sir George in this action, were not, as it has been well observed, "sufficient to preserve to him the confidence of his new masters." They were, as already stated, offended at his *lenity* to sir John Greenville at Scilly, and to lord Willoughby at Barbadoes. These furious republicans would be content with nothing short of unconditional submission from a royalist. Generosity to a vanquished opponent was with them a crime of the blackest dye. They therefore thought proper to *dismiss* Ayscue from his command under the shallow, though common democratical pretence, that *he had not been so victorious as he ought to have been*. Yet, notwithstanding the spleen they certainly bore his generous conduct, they possessed not courage enough to gratify their malice to the full extent of their wishes, but were pleased to grant him as a *douceur*, or palliative to his dismissal, a pension of 300*l.* a year in Ireland, and the sum of 300*l.* in money. From this time, says Charnock, sir George continued to live privately, not taking any command at home, during the protectorate. One of Cromwell's last projects was, that of prevailing on Ascough to go over to Sweden to command the fleet of Charles Gustavus, who had ever been in the strictest alliance with him, and was now threatened by the Danes and Dutch.† But, owing to the delays at home, the fleet sent under the command of vice-admiral Goodson was prevented by the ice from entering the Baltic. Sir George proceeded to Sweden by land; and, as he was received, so he continued to live in the highest estimation and favour with the king to the time of his death, which happened early in the year 1660. Returning to England soon after the restoration, he was ap-

pointed commissioner of the navy, and on the commencement of the Dutch war in 1664, rear-admiral of the blue. In that station, he served in the memorable battle of the 3d of June, having hoisted his flag on board the *Henry*; and on the duke of York's quitting the fleet, was promoted to be vice-admiral of the red under the earl of Sandwich, who carried the standard, as admiral of the fleet. He subsequently attained the rank of admiral of the blue, and served in that capacity in the battle with the Dutch, which began on the 1st of June, 1666. During the first two days of the action, sir George, as he ever did when contending with the enemy, "behaved with the utmost gallantry; but, unfortunately, on the third, while endeavouring to form a junction with prince Rupert, and his squadron, who was hastening to the assistance of the English fleet, then hard pressed by the Dutch, he struck ‡ on the Galloper Shoal, when, after a considerable time defending his ship with the utmost bravery against a host of enemies, he was at length compelled—his men refusing to fight longer—to surrender; and the Dutch being unable to get their conquest off, set her on fire, previously removing her crew. The Dutch, insulting those whom they had conquered, paraded their captive through their whole country, and afterwards shut him up in the castle of Louvestein. When he returned to England, he was received in the most gracious manner by the king,§ and most affectionately by the people. But after the misfortune he had met with, declining going to sea any more, he continued, concludes Charnock, "to live privately, and in so great a degree, that it is not with any certainty known at what time he died."

AYTA, (Van Zuichem Viglius d.) a lawyer of Holland, was born in Friesland in 1507, and studied at the university of Louvaine. In 1544, and in subsequent years, he was employed by Charles V. on several important missions and embassies. He died in 1577. He wrote some works on the civil law. (Biog. Univ.)

AYUB BEN HABID, the successor of Abdelaris in the viceregal government of Spain, was the nephew of Muza. His family was hateful to the khalifs,

† His flag was then flying in the *Royal Prince* of 100 guns, the heaviest and largest ship in the whole fleet.

‡ Ascough was not released from his confinement till the end of October, 1667. He arrived in London, and was introduced to the king on the 12th of November following.

\* Charnock.

† At this period Oliver died; the project was, however, pursued by his successor, Richard.

way for Alhaur ben Abdérahman, A.D. 715.

**AZAD-ED-DOULAH.** See **ADHAD-ED-DOULAH**, whose name is sometimes thus spelled by authors writing from Persian authorities, in consequence of the different pronunciation of **ض**, the fifteenth letter of the Arabic alphabet.

**AZAIS**, a musical composer at Marseilles. He published, in 1776, at Paris, *Méthode de Musique sur un Nouveau Plan*, dedicated to the abbé Roussier. This work obtained for him the appointment of master of music in the Royal Military School of Sorèze. His violoncello concerts, published from the year 1780 downwards, were much esteemed. He left also some MS. Latin *Motettos*, which continued to be played but few years ago, at the concerts spirituels in Paris. Azais died in the beginning of the present century.

**AZAIS**, (Pierre Hyacinth,) born at Sorèze in 1766. It is not known whether he was related to his namesake the musician. He was a doctrinaire in his youth; afterwards private secretary to the abbé de Faye, bishop of Oleron. Having first embraced, enthusiastically, the principles of the revolution, he suddenly and violently turned against it, and was, in the department he lived in, one of the supporters of the movements which preceded the 18th Fructidor. Having been sentenced to transportation by the tribunal of Albi, he took refuge in the Hospital of the Sœurs de la Charité, at Tarbes, where, most probably prompted by the loneliness and quiet of the place, he became impressed with the ideas he subsequently developed in his *Système des Compensations*. His sentence having been cancelled, he went to Bagnères, where he composed his *Système Universel*. He was more than forty years of age when he determined to go to Paris, where he first published, in 1806, his *Essai sur le Monde*. Having been appointed professor of history at the Prytanée of St. Cyr, he wrote a letter to Napoleon, entitled *Discours sur la Vérité Universelle*, full of rather obsequious praise of that great man. When the Prytanée was removed from St. Cyr to La Flèche, Azais came to Paris, and published his *Compensations*, which excited a good deal of interest in France at its appearance. It was found, however, that one Antoine Lasalle had published, long ago, a similar work, under the title Sys-

*teme Universelle*, but whether Azais had derived his ideas thence cannot be asserted. Azais was subsequently nominated inspector of the library at Avignon, where he completed and published his *Système Universel*, to which five volumes of *Application du Principe Fondamental aux Phénomènes de la Physiologie Végétale, Animale, et de l'Homme, &c.* were added. Having subsequently been transferred to Nancy, he underwent various fates in the political restorations and abdications of the subsequent years. He settled finally in Paris, and embracing a variety of political and philosophical creeds, continued to pester the public with articles, which he inserted in the *Mercur l'Aristarque*, *Annales Politiques, &c.* His wife published, conjointly with her husband, a continuation of the *Ami des Enfants*, of Berquin, and *l'Ombre du Peintre Le Brun* au Salon de 1808. Azais died recently.

**AZALAIS DE PORCAIRAGUES**, (Ade-laide,) a lady troubadour of the twelfth century, of a distinguished family in the district of Montpellier. She was loved by Guy Guerrejat, brother of William VII. count of Provence, who died in 1177 or 1178. Azalais died about 1170. (*Hist. Lit. de Fr.* xiii. 422.)

**AZAMBUZA**, (Diego d') was the seaman appointed by king Joan of Portugal, his sovereign, to found, in 1481, a colony on the coast of Guinea. He succeeded, notwithstanding the opposition of the natives, by mild firmness, rather than by violence; and the fortress of St. George of the Mine became important in the maritime annals of Portugal.

**AZANZA**, (Miguel José d', 1746—1826,) a native of Pampeluna, who went to the new world at seventeen years of age, and filled with credit to himself several important offices. Mexico and New Spain were the theatre of his labours. At length he returned into Spain, became captain of infantry, was secretary to the Russian embassy, and corregidor of Salamanca. He then returned to the army, fought against the French, and was made minister of war; but the influence of Godoy displaced him, and he was sent out to New Spain as viceroy, not so much to honour him, as to remove him from the court. In 1799 he was recalled; but as Godoy was still at court, he retired to his country-seat, until the memorable events of Aranjuez drew him to Madrid. For some time he adhered to his royal master; as one of the junta of govern-

ment, he opposed *Mu* and when summoned by Napoleon to Bayonne to give an account of his ministry, he went with the resolution of preserving his loyalty. But by that monarch he was soon gained; he accepted office under king Joseph; on the restoration of Fernando VII. he was consequently exiled; and though he was subsequently allowed to revisit Spain, he did not remain there, doubtlessly because he was ill-received, and he returned to France, where he died.

AZARA, (Josef Nicolas d', 1731—1804,) a native of Arragon, attached to the ministry of Florida Blanca, then ambassador to Rome, and afterwards to Paris, distinguished himself by his courtesy, by his love of literature, and by his familiarity with literary men. He wrote a life of Mengs, the painter; translated Middleton's Life of Cicero, part of Pliny and Seneca, and Bowles's Description of Spain, into Castilian; and edited two or three ancient works.

AZARA, (Felix d', 1746—1811,) a native of Arragon, who entered into the marine of Spain, and was employed for many years in South America. He turned his residence there, and his visits to the interior, to very good account. His travels in that part of the world, from 1781 to 1801, and his Natural History of the Quadrupeds and Birds of Paraguay, are valuable works.

AZARIAS DE RUBEIS, an Italian rabbi of the 16th century, who published, in 1574, a work entitled *The Light of the Eyes*, in which many points of history and criticism are discussed. (Biog. Univ.)

AZARIO, (Pietro,) a notary of Navaro, in the thirteenth century, who wrote *Liber Gestorum in Lombardia*, et præcipue per *Dominos Mediolani*, and *De Bello Canapiciano et Comitatu Massini*, both of which are inserted in the *Script. Rerum Italic. of Muratori*. The history extends from 1250 to 1262. (Biog. Univ.)

AZEEZ BI'LLAH, the fifth of the Ismaili, or Fatimite khalifs of Africa, but the second who ruled in Egypt, succeeded his father Moazz Ledini'llah, A.D. 975, A.H. 365, at the age of twenty-three (Elmakin), or twenty-one according to Abulfeda. The recognition, in the first year of his reign, of his title as commander of the faithful by the holy cities of Mekka and Medinah, completed the spiritual and temporal triumph of the Fatimites in Egypt and Arabia, over their fallen rivals, the Abbasside khalifs, who dwelt rather than reigned at Bag-

southern Syria was secured by the reduction of Damascus, which was subdued by an army under Jawhar-Al-Khayed, the conqueror of Egypt for the Fatimites in the reign of Moazz; but the character of Azeez is stained by his ingratitude to this great general, who died in poverty and disgrace, A.D. 981. The anarchy and confusion to which the Syrian principalities were then a prey, enabled the Egyptians gradually to subjugate the greater part of the country; but an expedition directed against Aleppo, then governed by Bedr-ed-deen Lulu, as guardian for the infant sons of Saad-ed-dowla the Hamdanite, was less successful. After a siege of thirteen months, the invaders were forced to retreat by the approach of a Greek army, and Manju-bekin, their commander, dreading the displeasure of his sovereign for this failure, revolted against Azeez, who marched for Syria to crush the rebellion, but died of a dysentery at Balbeis, A.D. 996, A.H. 386, after a reign of twenty-one years, leaving the succession to his son, the celebrated Hakem Bi-emri'llah. The Fatimite khalifate attained its highest degree of power and territorial extent under Azeez, who is described by Abulfeda (an author generally unfriendly to his family) as a mild and beneficent monarch. Jemal-ed-deen further commemorates the lenity which led him to disregard the scurrilous lampoons, grounded on the dubious or fictitious descent of his family from Ali; and his indulgence to Jews and Christians, whom he preferred to offices of trust and emolument, offended his bigoted subjects, who attributed a famine with which Egypt was afflicted, A.D. 975, to the malversations of these unpopular functionaries. A singular circumstance is related of his accession, which, according to the Kholasat-al-akhbar, befel no other Mohammedan prince except Harun-al-Rasheed: his uncle Hyder, his grand-uncle Abul-Ferhad, and a great-grand-uncle, assisted at his inauguration. The established succession of primogeniture, which was the fundamental law of the Ismaili sect, probably explains in some degree the prolonged existence, unusual in eastern dynasties, of persons so near the throne. (Elmakin. Abulfeda. The Maured-al-Latafet. D'Herbelot.)

AZEEZ, (Malek-al-Azeez Imad-ed-deen Othman,) the second son of the famous Salah-ed-deen (Saladin) succeeded on the death of his father, A.D. 1193, A.H. 589, and the partition of his dominions.

ngdom of Egypt, of which he had previously held the vice-royalty. His short reign is only remarkable for his dissensions with his elder brother, Al-Afdal, the sovereign of Damascus, who was at length despoiled of his dominions by the joint attacks of his brother and their uncle Al-Adel, better known by the name of Saphadin, used by the Frank writers. He died from the effects of a fall from his horse in hunting, A.D. 1198, (A.H. 595,) at the age of twenty-seven, leaving his kingdom to his infant son, Malek-al-Mansour, who was speedily de-throned by the ambition of his uncle, Saphadin. (Abulfeda. Makrizi. The Maured-Al-Latafet.)

AZEEZ, (Malek-al-Azeez Ghyath-ed-deen,) son of Malek-al-Dhafer Ghazi, son of Saladin, succeeded to the throne of Aleppo by the will of his father, in preference to his elder, but less nobly-born brother, A.D. 1216, (A.H. 613,) when less than three years old. The domestic administration was however regulated with care and fidelity by the eunuch Togrul, and an attack from the Seljukian sultan of Apatolia was repulsed by the aid of another Ayubite prince, named Malek-al-Ashraf. With this exception, his reign presents a picture of almost undisturbed peace and tranquillity, strongly contrasted with the eternal dissensions of the other branches of the Ayubite family. He died A.D. 1236, (A.H. 634,) at the age of twenty-three, regretted by his subjects as an equitable and beneficent ruler. His dominions were inherited by his son, Malek-al-Nasr Yussuf, in whose reign the kingdom of Aleppo was destroyed by the Moguls under Hulaku. (Abulfeda.) The title of Azeer was borne by several of the minor Ayubite princes.

AZELT, an engraver who lived at Nuremburg, whose name is sometimes called Axelt, Azeld, or Atzveld. He only engraved portraits, and some of them are excellent. A set of the kings of Spain, Hungary, Bohemia, and Denmark, are by him; also many of the plates in *Frederi Theatrum Virorum Eruditione Clarorum*, etc. (Heineken, *Dict. des Artistes*.)

AZEMAR, or AZIMAR, (surnamed Le Noir,) a troubadour of the beginning of the thirteenth century, author of a Tenson and three songs, still preserved. He was born at Château-Vieux-d'Albin, and was celebrated for his courtesy, and for his polished language, which made him much esteemed by people of quality, and particularly by Peter II. king of Arragon,

and ~~the~~ comte of Toulouse. He is believed to have died about 1230. See an article on this poet in the *Histoire Littéraire de France*, tom. xviii. p. 586.

AZEVEDO. Of this name there are several persons celebrated in the annals of the peninsula.

1. *Girolamo de*, governor of Ceylon, and viceroy of the Portuguese empire in India, was a tyrant in every sense of the word, and on his return to Europe in 1617, he suffered for his conduct

2. *Ignacio*, (1527—1570,) a native of Oporto, who, entering the society of Jesus, bestowed the property of his house on his younger brother. His zeal, his charity, his virtues of every kind, procured him the veneration of his superiors. The dignities which he enjoyed at home did not seem to him consistent with the duties of a laborious preacher, and he obtained leave to become a missionary to the Indians. Embarking, with some young ecclesiastics, in a merchant vessel, he was met by a vessel from Rochelle, commanded by a zealous Calvinist, in the service of the titular queen of Navarre, who was then at war with the catholics of Spain, Portugal, and France. The Portuguese vessel was assailed by the French crew, and three Frenchmen leaped on board, but were immediately killed. This moved the vice-admiral's anger; he ordered a second assault, took the vessel, and put the Jesuits to death. Azevedo's life was written by two Jesuits, Jules de Cordara, and De Beauvais.

3. *Luis de*, (1573—1634,) of Cheves, in Portugal, entered into the order of Preachers, and in 1604 was sent a missionary into Ethiopia. There he remained till the day of his death; and during thirty years he made many converts to the Roman-catholic form of christianity. Familiarly acquainted with the language of the country, in conjunction with a brother missionary, he translated into it the New Testament and a Catechism, for the use of the converts in general. For the aid of the natives whom he intended for the ecclesiastical functions, he next translated the works of three leading catholic divines. He also wrote a grammar of the Amharic tongue.

4. *Silvestre de*, (d. 1589,) a Dominican missionary from Portugal to the East Indies, whose preaching to the natives of Cambodia is said to have been very successful. He wrote in the dialect of the country a treatise on the truths of christianity.

5. *Josef Felix Antoine de*, (1717—1780,)



of Spanish extraction, though born at Malines. He entered the church, and obtained a prebendal stall in the cathedral of Our Lady beyond the Dyle. Attached to the aristocracy, of which he himself was a member, he wrote the history of several baronial and seigniorial houses in the Low Countries, with some other works of the same character, now rare.

**AZIM**, or **MOHAMMED AZIM SHAH**, one of the younger sons of Aurungzeb, who bequeathed to him the kingdom of the Dekkan, to be held independent of the empire of Delhi. But this magnificent appanage was inadequate to the ambition of Azim, who, being present at the death of his father, immediately assumed the imperial title, and marched against his elder brother, Bahadur Shah, whose proposals of peace he answered by the oriental adage, that "two kings cannot sit on the same throne." The armies encountered near Agra, in May, 1707, (A.H. 1119,) and the contest proved fatal to Azim, who was defeated and slain after displaying great personal valour. (Siyar-al-mutakhereen, &c.)

**AZIM-UL-DOWLA BEHAUDER**, the last nabob of the Carnatic. In 1801, on the death of the last reigning nabob, who had left Ali Hussain his successor, two English commissioners from the governor of Madras offered to allow him a considerable annual sum, on condition that he gave up his dominions to the East India Company. Ali Hussain declined the terms, and Azim-ul-Dowla, the nephew of the last reigning prince, was declared to be the rightful nabob by the Company. He made over the Carnatic to the Company on those terms. The treaty was signed in 1801. Ali Hussain died soon after. Azim-ul-Dowla lived in Madras in great splendour on his allowance, until his death, which took place there in 1819. (Biog. Univ. Suppl. Mills, Hist. of British India.)

**AZO**, or **AZZO**, an eminent Italian jurist, who flourished in the twelfth century—a period and country in which "the love of liberty and equal laws rendered the profession of jurisprudence exceedingly honourable." (Hallam, Introd. Lit. Europe.) By birth he was a Bolognese, (Tiraboschi, Gravina, Orig. Jur. Civ.) and studied law under Joannes Bassiano, a native of Cremona, and a pupil of the celebrated Bulgarus. The reputation which Azo speedily acquired soon placed him at the head of the law-school at Bologna, which had been founded by

the renowned Imerius. He so advanced the reputation of the schools, that pupils flocked to him from all parts of Italy, to the amount, it has been said, of ten thousand. (Gravina.) The envy, however, of his rivals drove him from the chair which he adorned, and he retired to Montpelier, where he was elected to the office of professor, which had been previously occupied by Placentinus. His reputation did not diminish with his change of country, and the Bolognese were glad to welcome his return; their law-school having been deserted in his absence. Azo died at Bologna in 1200, according to an inscription on the monument which was raised to his memory in 1496. (Tiraboschi.) His great work, entitled, *Summa Azonis*, which is an abridgement of the whole body of the law, appeared before 1220, (Hallam,) and was printed at Spire, in folio, in 1482. Azo was denominated by Baldus, "*fons legum et vas electionis*." (Forster. Hist. Inv. Civ. Rom.)

**AZOPARDI**, (Francesco,) master of the chapel at Malta about the end of the eighteenth century, the author of an indifferent treatise on music, and the composer of some church music. (Biog. Univ. Suppl.)

**AZPILCUETA**, (Martinus ab,) also named **AZPLIQUETA**, or **NAVARRUS**, born at Venasain, in Spain, on the 13th Dec. 1493. He studied first at Alcala de Henares, and went afterwards to France. He began his public career as a professor in Toulouse and Cahors, and remained fourteen years in that country. On his return to Spain, he became the first professor of canon law at Salamanca. John, king of Portugal, called him to Coimbra, where he had just founded the university. Azpilcueta remained twenty-six years at Coimbra, and formed many excellent disciples, such as Diego Covarruvias. John of Austria, and the prince royal of Bohemia, chose him for their confessor. His advanced age made him now desirous of repose, and he retired to his native place. Yet friendship and gratitude dragged him once more from his retirement. Having been informed that the archbishop of Toledo, Bartholomew Carranza, had been accused of heresy, and thrown into prison at Rome, Azpilcueta (although eighty years of age) hastened to Italy, to plead for his ancient benefactor. His efforts were unavailing; still, the courage and energy he had displayed in this affair, increased the veneration he already enjoyed at the papal court.



**Pius V.** gave him the title of Assessor Cardinalis, and Gregory XIII. paid him a solemn visit. The latter frequently consulted him on difficult occasions, and lived on terms of great intimacy with him. According to De Thou, (who had accompanied a French embassy to Rome,) his opinion had been asked by Charles V. and Philip II., if they could justly retain the kingdom of Navarre, and he had the honesty and courage to answer in the negative. His habits of charity were such, that when riding in the streets of Rome, his mule stopped by itself whenever it saw a poor person—knowing beforehand that its master would stop to give relief. He died on the 22d of June, 1586, aged ninety-five. Thomas Correa delivered a speech over his grave, which was printed, in 1586, at Rome. He was also very learned in music, and his works contain a paper on the cantus figuratus. His works have been printed in 3 vols, folio, Lyons, 1589; and in 6 vols, 4to, Venice, 1602; and in Cologne in 5 vols, folio. Several of them were translated into Latin and Italian. In a paper entitled, *De Redditiibus Beneficiorum*, he asserts that clerical proprietors should not make use of their incomes, but for assisting the indigent. *Azpilcueta* was thus drawn into a controversy with Francis Sanmiento, auditor of the rota. (Simon Magnus, *Vita excell. Juris Monarchæ Mart. Azpilcueta*, Romæ, 1575, 4to. Julius Roscius Hortinus, *Noticia Biogr.*; vide *Opera*, vol. i. Gerber *Lex. d. Tonkünstler*, &c.)

**AZULAI**, (Abraham, died 1644,) a Jewish rabbi of Fez, but of Spanish extraction, who was the author of two cabalistic books, *Zoare Chamah*, (the Splendour of the Sun,) Venice, 1650; and *Chesed Leavraam*, (the Grace of Abraham,) Amst. 1685. He wrote also other works, as mentioned in the *Shem Hagedolim*, (the Names of the Great,) written by a descendant of his, who lived in Leghorn at the end of the eighteenth century. (De Rossi.)

**AZUNI**, (Domenico Alberto, 1749—1827,) an Italian jurist, whose writings on commercial law are very numerous, and are said to be very valuable. He was a native of Sassari in Sardinia, and educated at the university there (Sassari). Having been vice-intendent of Nice, he was afterwards made (1782) judge of the consulate of that place, which called his attention to the legal questions connected with commerce; and in 1786—1788, he published his *Dictionary of Mercantile*

*Jurisprudence*, republished, with additions, in 1822. It was not much encumbered with technical terms, and it contained full references to the sources from which it was drawn. He was now employed by the government in drawing up a maritime code, but the revolutionary movement in France frustrated the completion of this plan. In 1795, however, he published his great work—*Sistema Universale dei Principii del Dritto Marittimo dell' Europa*, 2 vols, 8vo. He had already left Nice for Turin, and afterwards had gone to Florence, where (in 1795 also) he published his *Dissertation on the Compass*, to prove that it was an invention of the French. This was answered by Hager, of Pavia, in 1810. Azuni afterwards left Florence for Trieste, where he practised as an advocate, and published two works on the History of Sardinia. He lived during the latter years of his life at Genoa, where he published many works, especially on maritime matters. A list of all his works may be found in *Tipaldo*, i. 26—33, from which this article is abridged.

**AZZ-AL-MULK ABU-KALENJAR**, a prince of the Bowian family in Persia, son of Abu-Shooja Sultan-ed-doulah, at whose death, A.D. 1024, (A.H. 415,) he succeeded in possessing himself of Shiraz and Western Persia, after a severe contest with his uncles, who held Bagdad and the dignity of Emir-al-Omrah. (See *MOSHERIF-ED-DOULAH, JELAL-ED-DOULAH*.) His reign over Persia appears to have been peaceful, as Abulfeda mentions no event of consequence, except his acquisition of Kerman, on the death of one of his uncles; and in 1043, (A.H. 435,) on the death of Jelal-ed-doulah, he was invited by the troops and inhabitants of Bagdad to assume the sovereignty of that city, and the office of Emir-al-Omrah; in which he easily succeeded—expelling Malek-al-Aziz, the son of the late prince. He died A.D. 1048, (A.H. 440,) when on his march to reduce the rebellious governor of Kerman; and was succeeded by his son, Malek-al-Rahim, in whose time the power of his family was overthrown by the Seljukian Turks, under Togrul-Beg. (Abulfeda. Abul-Faraj. Elnakin. Khondemir.)

**AZZ-ED-DEEN**, (Glory of the Faith,) a title borne by many of the Moslem princes of the middle ages. Among them three of the Turkish sultans of Anatolia.

**AZZ-ED-DEEN KILIJ-ARSLAN**, the fifth Seljukian sovereign of Room,

or Anatolia, succeeded his father Massood, A.D. 1156, A.H. 551. (Abulfeda.) Though crippled in his limbs, this defect was compensated by the energy of his spirit; and he directed from a chariot the movements of his armies. He reunited to his dominions the territories which his father had ceded as appanages to the junior branches of the family; but his wars against the Greek empire led to no decisive results, though he gained more than one victory over Manuel Comnenus; and peace was concluded in 1178. By prudence and negotiation, he averted the attacks with which he was more than once threatened from the overwhelming power of Salah-ed-deen; but his latter days were embittered by the discords and rebellion of his ten sons, who contested in arms the different provinces of the kingdom. He at length died at Iconium, after having been for some years almost a captive in the hands of one or other of his sons, A.D. 1192, (A.H. 588.) His eldest son, Kootb-ed-deen, died nearly at the same time with his father; and Ghyath-ed-deen Kai-Khosroo, another son, who had possessed himself of a considerable part of the kingdom, is generally ranked by historians as his successor, though several others ruled in various parts. (Abulfeda. Abul-Faraj.)

**AZZ-ED-DEEN KAI-KAOS**, son of Ghyath-ed-deen, and grandson of Azz-ed-deen Kilij Arslan, succeeded his father, who fell in battle against the Greeks, A.D. 1210, (A.H. 607.) His reign was occupied by petty wars against his uncle, Togrul, prince of Erzeroum, and his brother, Kai-Kobad, the latter of whom, however, succeeded him, on his dying of a decline, A.D. 1219, A.H. 616. (Abulfeda.)

**AZZ-ED-DEEN KAI-KAOS II.**, son of Ghyath-ed-deen Kai-Khosroo II., and grand-nephew of the former Azz-ed-deen Kai-Kaos, succeeded his father as tenth sultan of Room, A.D. 1247, A.H. 645. (Abulfeda. The *Art de vérifier les Dates* places it three years earlier, on the authority of Abul-Faraj.) His neglect to repair in person, for investiture, to the court of the grand khan of the Moguls, to whom the kingdom had become tributary during the reign of his father, offended that potentate, and orders were sent to displace him, in favour of his brother, Rohn-ed-deen Kilij-Arslan; the kingdom was, however, for some time divided between the two brothers, till Azz-ed-deen, weary of his vassalage, and

staring the wrath of Hulaku for acts of disaffection, took refuge at the court of the Greek emperor, Michael Palæologus, who, in his youth, had been a refugee at Iconium. But by this prince he was transferred to the moguls of Kipchak, a race at enmity with the Perso-moguls, and died at their capital of Serai, on the Volga, A.D. 1277, (A.H. 676,) sixteen years after his flight from his throne. He left a son, named Ghyath-ed-deen Massood, who returned from Kipchak after the death of his father, and recovered some authority in Room, on the death of his cousin, Kai-Khosroo III., who was put to death by the moguls, A.D. 1283, (A.H. 682,) as his father, Rohn-ed-deen, had been sixteen years before; but he fell in battle against a Turkish emir, and with him perished the Seljukian dynasty in Room, A.D. 1294, (A.H. 693,) five years before the foundation of the Ottoman empire. (Abulfeda. Abul-Faraj. De Guignes.)

**AZZ-ED-DEEN MASSOOD**, son of Kootb-ed-deen, prince of Moosul, of the dynasty of the atabeks of Syria, and nephew of the famous sultan, Noor-ed-deen, succeeded his brother, Seif-ed-deen, A.D. 1180, (A.H. 576,) in preference to a nephew, who was under age. On the death, in the following year, of his cousin, Salih, the son of Noor-ed-deen, he united Aleppo to his former realm, but was speedily dispossessed of it by the arms of Saladin, who overran also the paternal inheritance of Azz-ed-deen, and besieged him in Moosul, but without success. The war, however, continued; and Azz-ed-deen was obliged to purchase peace by acknowledging himself the vassal of Saladin, and inscribing his coin with the name of that prince. He died in the same year with Saladin, A.D. 1193, (A.H. 589;) and was succeeded at Moosul by his son, Noor-ed-deen Arslan. He is described by historians as a just and generous, but indolent ruler; his able minister, Kaymas, administered his states, and almost reigned in his name. His grandson, the son and successor of Noor-ed-deen Arslan, bore the title of Azz-ed-deen Massoud II., with the addition of Malek-al-Kaher; but his reign of eight years (A.D. 1210, A.H. 607—A.D. 1218, A.H. 615) presents nothing worthy notice. His sons close the succession of the atabeks of Moosul. (Abulfeda. Abul-Faraj. Bohadin, Vit. Salad. De Guignes.)

**AZZ-ED-DOULAH BAKHTIYAR**, a prince of the dynasty of the Bowides in Persia, succeeded his father, Moezz-ed-

doulah Ahmed, A.D. 967, (A.H. 356,) in the dignity of Emir-al-Omrah, which conveyed the virtual sovereignty of Bagdad and the control of the Abbasside khalifate. His indolence and debaucheries rendered him contemptible to his subjects; even the progress of the Greeks, under John Zimisces, who threatened an attack on Bagdad, (see Gibbon, ch. 52,) failed to rouse him from his lethargy; and in 974 he was expelled by the revolt of two of his generals, who possessed themselves of Bagdad and the person of the khalif, and invested Azz-ed-doulah in the city of Waset. In this extremity, he besought the aid of his powerful cousin, Adhad-ed-doulah, who ruled in Western Persia; but Adhad-ed-doulah, after defeating the rebels, imprisoned his relative, and would have seized Bagdad, had not the peremptory remonstrances of his father, Rokn-ed-doulah, compelled him to release and reinstate him. But, two years later, the death of the old monarch removed all restraint from the ambition of Adhad-ed-doulah; he attacked and defeated Azz-ed-doulah, who perished the following year, (A.D. 977, A.H. 367,) in an attempt to recover Bagdad, at the age of thirty-six. He is celebrated by eastern historians for his personal advantages and extraordinary strength, which is said to have been such as to enable him to prostrate an ox with his fist, and to strike off the head of a lion, in hunting, with a single blow of his scimitar. (See ADHAD-ED-DOULAH. Abulfeda. Abul-Faraj. Elmakin. D'Herbelot. Malcolm's Persia.)

**AZZ-ED-DOULAH MAHMOOD**, a prince of the house of the Mardashites (see ASSAD-ED-DOULAH) in Aleppo, recovered that city, which his uncle, Moezz-ed-doulah had ceded to the khalif of Egypt, A.D. 1060, (A.H. 452.) Though expelled the following year, he regained possession in 1063, and retained his power till his death A.D. 1074, (A.H. 467;) but his reign presents nothing worthy of notice. Four years after his death, his sons were despoiled by Tutush, or Taj-ed-doulah, a Seljukian prince. (Elmakin.)

**AZZANELLO**, (Gregorio,) a native of Cremona, in the fourteenth century, who lived at the court of John Visconti, the first duke of Milan. He left a collection of letters, preserved in manuscript in the Ambrosian library. (Biog. Univ.)

**AZZARI**, (Fulvio,) an Italian soldier, born at Reggio, who flourished in the year 1575. He wrote a history of Reggio. (Biog. Univ.)

**AZZI**, (Francesco Maria degli, born at Arezzo 1655, died 1707,) wrote some poems, under the title of *Genesi, con alcuni Sonetti Morali*, Flor. 1700. (Biog. Univ.)

**AZZI NE' FORTI**, (Faustina degli, 1650—1724,) an Italian poetess, of considerable reputation in her time, sister of the preceding. She wrote poems, under the title of *Serto Poetico*, Arezzo, 1694. (Biog. Univ.)

**AZZO**, (Alberto,) feudal lord of Canossa, built on the rock of Canossa, a fort almost impregnable, where he gave an asylum to queen Adelaide, widow of Lothaire, and afterwards the wife of Otho I. He was besieged in 956 by Beranger II. He was alive in 978. (Biog. Univ.)

**AZZOGUIDI**, (Taddeo,) a Bolognese gentleman, who recovered liberty for his country on the 20th of March, 1376, by driving the papal troops out of the town and its fortresses. (Biog. Univ.)

**AZZOGUIDI**, (Germino,) an Italian physician, born in Bologna in 1740. He wrote, in 1775, *Medical Institutes*. He died in 1814. (Biog. Univ. Suppl.)

**AZZOGUIDI**, (Valerio Felice,) a Bolognese, who lived at the beginning of the eighteenth century. He wrote—*De Origine et Vetustate Civitatis Bononiæ Chronologica Disquisitio, and Dissertatio super Quæstiones in Genesis Historiam excitatas*. (Biog. Univ.)

**AZZOLINI**, or **MAZZOLINI**, (Giovanni Bernardino,) a Neapolitan painter, who flourished about 1510, near which period he resided at Genoa, where several of his works are in the churches and convents. Soprani mentions with much praise two pictures by him, in the church of S. Giuseppe, representing the Martyrdom of S. Apollonia and the Annunciation. Lanzi speaks of another picture in the same church, namely, the Martyrdom of S. Agatha, and says he excelled in wax work, and formed heads with an absolute expression of life. (Lanzi, Stor. Pitt. 262. Bryan's Dict.)

**AZZOLINI**, (Decius, cardinal,) was born at Fermo in 1623, and died at Rome in 1689. He published some rules for the holding of a conclave. He was also a poet. (Biog. Univ.)

**AZZOLINI**, (Laurentio,) born at Fermo, was a distinguished Italian poet of the seventeenth century. He was uncle of the preceding. His principal work was *Satira contro la Lussuria*, 1686. (Biog. Univ.)

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**BAADER**, (Jean Michel,) a painter, born at Eichsted about 1736. He went to Paris to perfect himself in his art, about 1759, and afterwards became painter to the prince bishop of Eichsted. He engraved for his amusement, after his own designs, an old woman's head, and two anatomical figures, both upright plates. There are, engraved after him, some plates by Chevillet, Macret, and Zentner. (Heineken, Dict. des Artistes.)

**BAADER**, (Ferdinand Marie, a physician of Bavaria, born at Ingoldstadt, February 10, 1747. He was educated in his native city, and took the degree of doctor of medicine, at the university, in 1771. In the same year he was appointed physician to the city. He married the widow of his predecessor, George Schweinhammer. In 1776 he was admitted into the Academy of Sciences of Munich, and advanced to a professorship of natural history; and in 1778 he was entrusted with the direction of the class of physics and philosophy in the academy. A year previously, he was named physician to the elector of Bavaria, and in 1783 he was appointed physician to the widow of the prince, Marianne Wittib. An attack of apoplexy terminated his existence, March 4, 1797. He was regarded as one of the most able men in medicine and philosophy in Bavaria; and he published the following works:—*Rede ueber die Naturkunde und Oekonomie*, Munich, 1776, 4to; *Der patriotische Landbader, oder kurze Abhandlung von den verderblichen Fruechten der Wollust und Geilheit, sammt der besten Kurart der venerischen Krankheiten unter dem Landvolke*, Munich, 1777, 8vo. M. Baader also published several academical essays on similar subjects in German, and a paper, *Sur quelques Innovations en Physique*, printed in the *Nouveaux Mémoires Philosophiques de l'Académie des Sciences de Munich*, tom. vii. p. 312.

**BAADER**, (Joseph François de Paule,) born at Ratisbon, September 15, 1733. He studied in his native city and at Straubing, and first devoted himself to theology, and sustained various

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theses in philosophy; but afterwards went to Prague and studied medicine for two years, when he attended the university at Ingoldstadt, and took the degree of doctor in medicine in 1757. He was appointed physician to the city of Amberg in 1759, and soon after nominated physician to duke Clement, and called to Munich. In 1777 he was promoted to the rank of physician to the elector, Maximilian Joseph III. He died March 16, 1794. He was looked upon as a good practical physician, and universally esteemed for his amiable and philanthropic character. He published, *Dissertatio de Natura Corporis Humani viventis*, Ingoldstadt, 1757, 4to; and one or two other medical tracts, which were several times reprinted.

**BAADER**, (Francis Joseph Lambert,) was professor of botany at Friburg, and died in 1773.

**BAALE**, (Henry van,) a Dutch dramatic poet, who died in 1822. The pieces on which his fame rests are—*De Saraceenen* and *Alexander*.

**BAAN**, the name of two painters.

1. *John de*, (February 20, 1633—1702,) an eminent portrait painter, was born at Haerlem. Losing his parents early, he was instructed by his uncle, named Piemans, a painter little known; after which he was sent to Amsterdam, and placed under the care of Jacob de Backer, with whom he remained until he was eighteen years of age. His success in portraits, in which he took Vandyke as a model, occasioned his paying little attention to any other branch of painting. In 1660 he went to the Hague, where he painted many personages of the court, and was invited by Charles the Second to visit England, where he is said to have excited the jealousy of Lely. Here he painted the king, the queen, the duke of York, and most of the principal nobility. He returned to Holland, and painted a noble portrait of the duke of Zell, for which he received a thousand Hungarian ducats,—nearly five hundred pounds. The grand duke of Tuscany had his portrait, painted by himself, placed in the Florentine Gallery, and made him a

present in return for it. One of his best works is a portrait of the prince of Nassau-Ziegen. He died at the Hague. The pictures of John de Baan are admired for the elegance of his attitudes, and for the clear, natural, and lively tone of colouring. (Bryan's Dict. Biog. Univ.)

2. *Jacob de*, (1673—1700,) son and pupil of the preceding, was born at the Hague. In 1693, he came to England, amongst the attendants of William the Third, and obtained immediate and distinguished employment, having painted the duke of Gloucester and several of the nobility. He could not be prevailed on to remain in England, but departed for Rome, in his way to which city he visited Florence, where he was patronized by the grand duke. At Rome he diligently studied the works of the great masters, and painted some portraits and conversation pieces, and died in that city at the early age of twenty-seven. (Bryan's Dict.)

BAART, (Peter,) a Flemish physician and poet of the seventeenth century. He published a poem on the Agriculture of Friesland, which has been compared with the *Georgica* of Virgil. There was also an Arnold Baart, who was a lawyer in the sixteenth century. (Biog. Univ.)

BAAZIUS, (John, 1581—1649,) a Swedish bishop, who was the author of an Ecclesiastical History of Sweden, under the title—*Inventarium Ecclesiae Sueco-Gothorum*, which was published at Linköping, in 1642. It is a work of some merit; but those on the same subject by Oernhielm and Celsius, have been considered to be superior to it. He had three sons, John, Eric, and Benedict, who also distinguished themselves. (Biog. Univ.)

BABA, an appellation of several Turkish and Persian poets, of which the most celebrated are—

1. *Baba Suda'i Abiwerdi*, born in the city of Abiwerd, in Khorassan, in the latter part of the eighth century of the Hegira, or fourteenth of the Christian era. He is said to have taken the name of Suda'i (melancholy, or enrapported) from his addiction to the ascetic sect, whose disciples place the height of virtue and happiness in an absorbing contemplation of the Divinity. He was highly regarded, not only by the poets of his own time, but by the princes under whose rule he lived. His native city of Abiwerd, and his own estate in it, having been often laid waste by a Tartar tribe, he

addressed a poetical panegyric to the sultan Shah Rokh, concluding with a complaint against the tribe; which was successful in exciting the sovereign to restrain and punish the offenders, when other remonstrances had been offered in vain. In a panegyric of the khalif Ali, he boldly rebuked the princes of his own time, and awaked them, says Doulet-shah, out of the sleep of sin. Many of his bon mots are universally known in Persia, and his poems are collected in a *Divan*. (Ersch und Grüber. Von Hammer, *Geschichte der Schöne Redekunst Persiens*, p. 287.)

2. *Baba Nasibi*, a native of Ghilan, lived under the last Turcoman princes of Persia, of the race of Ak Koyunlu, or the White Sheep, and the first of the dynasty of Sofi, who deprived the former of their power. He enjoyed, in particular, the favour of Sultan Yacub, (A. D. 1479—1490.) He settled in Tabriz, where he followed the trade of a confectioner, and died A. D. 1537. (Ersch und Grüber. Von Hammer, *Schöne Redekunst Persiens*, p. 376.)

3. *Baba Fighāni*, a native of Shiraz, and a contemporary of Babi Nasibi, by whom he was recommended to his patron, the sultan Yacub. When Shah Ismael, of the house of Sofi, possessed himself of the throne, he retired to the city of Biverd, in Khorassan, and died at Meshed. (Ersch und Grüber.)

BABA ALI, the first independent dey of Algiers. From the time of the expedition of Charles V. until 1700, Algiers had been governed by a pasha sent from Constantinople; and the power and influence of the Porte were very great. In 1700 was effected the establishment of a dey, elected by the Algerines, whose duties were to collect the imposts, and to provide troops for the defence of the states, without having recourse to the Porte. In 1710, one Ibrahim, who was then dey, was killed in an insurrection, and Baba Ali was elected to succeed him. The new dey, in order to secure his power, was obliged to take away the lives of upwards of 1700 persons. The pasha for the time being was not disposed to allow the authority of the dey thus elected; whereupon Baba Ali quietly shipped him off for Constantinople. He sent an embassy soon after to the Porte, the object of which was to insist respectfully that for the future a pasha was not wanted, and would not be tolerated. From this time Algiers ceased to be a subject state, and became one of the

powers allied to the Turkish empire; the alliance being confined to matters of their common religion, and the keeping out the common enemy, the christian powers. This continued to be the constitution of Algiers until the late invasion by the French. Baba Ali was an able and enlightened man in matters of government, and was on good terms with the English. He died in 1718 of a fever, the effects of which, from the fatalistic principles of his religion, he obstinately refused to counteract. (Biog. Univ. Suppl.)

BABA, an adventurer, who made his appearance in the city of Amasea, in the year 638 of the Hegira, and 1240 A.D. proclaiming that there was but one God, and that Baba was sent by God. He levied a numerous army, and for some time baffled all the attempts of the Mahometans; but at last his troops were routed, he was killed, and his sect destroyed. (Biog. Univ.)

BABBARD, (Ralph,) an English mechanist of the time of queen Elizabeth. A list of his inventions, dedicated to that queen, may be found in MS. Lansd. 121, among which is one whose description would appear to indicate the modern steam-boat. He is mentioned with commendation by Blundeville, in his Exercises in Navigation. (See Halliwell's *Rara Mathematica*, p. 87.)

BABEK, (surnamed Al-Khorremi, from his native town of Khorrem-abad; or as some writers mark the word, Horremi, a robber,) a celebrated Persian sectary, who made his appearance in the reign of the khalif Al-Mamoon, A.D. 816, (A.H. 201.) The tenets which he promulgated were nearly the same as those inculcated by Mazdak, two centuries and a half earlier, in the reign of the father of Nushirwan; the liberty and equality of all men, the inutility of all religions and forms of government, the community of goods and women, were the leading articles of his doctrine, which he enforced with merciless cruelty against all who resisted him: the men, after having been made eye-witnesses of the outrages to which their female relatives were subjected, were consigned to the executioner, and their possessions pillaged by the followers of Babek, who thus for twenty years continued to fill Persia with massacre and ruin; retreating, when hard pressed by the armies of Bagdad, into the inaccessible mountains of Taberistan, where he maintained himself till the retreat of his opponents. The numbers who fell on both sides in this terrible

contest are stated, by oriental historians to have exceeded a million. Nood, one of ten official executioners by whom Babek was always attended, boasted that he alone had decapitated 20,000 men;—while the encouragement derived by the fanatics, from the ill-success of the efforts made to reduce them, swelled their numbers so much that they amounted to 24,000 horse, besides a host of infantry. In the fourth year, however, of Motassem, the brother and successor of Al-Mamoon, the whole force of the khalifate was directed, under a Turkish general of great celebrity, named Afshin, to crush this monstrous sect. After several battles, Babek was overthrown on the frontiers of Armenia, and took refuge in a fortress belonging to the Greeks, but the commandant gave him up to Afshin, who inflicted on him the fate to which he had doomed so many thousands, by severing him limb from limb with an axe. El-machin states that he was besieged by Afshin, but surrendered on the promise of personal safety, which the general of the khalif violated. After the death of their chief (A.D. 837, A.H. 222) his followers, every where hunted down and put to the sword, speedily melted away, and the sect appears to have become extinct; for though some authors have considered them identical with the subsequent sects of the Ismailis, or Assassins, and the Carmathians, and even Reiske (Abulfeda, vol. ii. note 162) appears to lean to the latter opinion, this theory seems to be supported only by the community of rapine and murder. Abulfeda expressly calls Babek a Magian, or Fire-worshipper, (al-Magous,) a term which he would never have employed to designate any Moslem sectary; and their surmised identification with the Mohammar sect which infested Khorassan in the reign of the khalif Mohdi, seems to rest merely on the casual resemblance of the words *Hamari* and *Horremi*. (Abulfeda. Abul-Faraj. Elmakin. D'Herbelot. Von Hammer, *History of the Assassins*.)

BABEL, (P. E.) a goldsmith and jeweller at Paris, who died in 1770. He designed and engraved architecture and ornaments. There is a quarto work on architecture by him, published in 1747, under the title, *Nouveau Vignole, ou Traité des cinq Ordres d'après Vignole*. In Blondel's work on architecture there are several plates engraved by him, and a Thetis, with the nymphs and a river-god, two folio plates, and others. *Vivares*

engraved, after him, a book of six drawings, a book of ornaments in six plates; Babel also engraved some plates after Cochin Meissonier, Neuffoges, and others. (Heineken, *Dict. des Artistes*.)

**BABELL**, (William, 1700—1722,) a performer on the harpsichord, and composer, was the son of a bassoon player of Drury-lane theatre. He was for some time organist of the church of Allhallows, Bread-street, London. His first effort at composition was turning the airs in several operas, and amongst others those of Pyrrhus and Demetrius, and of Hydaspes, into lessons for the harpsichord. From the opera of Rinaldo also he composed a set of lessons; and he was the author of twelve solos for a violin and hautboy, and other works. He is said to have hastened his end by intemperance. Babel was the first who simplified music for keyed instruments, divesting it of that crowded and complicated harmony by which it had heretofore been encumbered.

**BABENBURG**, (Counts of,) a celebrated and ancient German family, who referred their descent to the Frankish kings. The most celebrated of the family were :—

*Henry*, duke of the East Franks, and margrave of the borders, against the Bohemians, performed various acts of bravery from 866 to 886. His son and grandson, Adelbert I. and Adelbert II. followed their ancestor's steps, and were as remarkable for their bravery as their ill-fortune. The son of Adelbert II.,

*Leopold*, was margrave of Austria, and the race continued till the thirteenth century, when it ended in the person of Frederic the Warlike, in 1246.

**BABER**, great-grandson of Timour, and son of Baisankhor, who died during the life of his father, Shah-Rokh. At the death of Shah-Rokh, A.D. 1446, (A.H. 850,) Baber, who was then governor of Asterabad, at first joined his brother Ala-ed-Dowla, ruler of Herat, against their uncle Ulug-Beg, whom they succeeded in confining to the possession of Transoxiana; but Ala-ed-Dowla was soon stripped of his dominions by Baber, who also, after a severe contest, in which he was at first unsuccessful, succeeded in dethroning and putting to death (1451) his remaining brother Mohammed, who reigned in Irak and Fars. His dominions now formed an extensive and powerful kingdom; and, in 1453, being attacked by his relative Abon-Said, sovereign of Transoxiana, he not only repulsed his

invasion, but pursuing him across the Oxus, besieged him in his capital of Samarkand, and compelled him to sue for peace. But his health was impaired by his excesses, and particularly by his immoderate indulgence in wine; and though he bound himself by a solemn vow, at the tomb of the imam Reza, to abstain from the liquor forbidden to all Moslems, he soon relapsed into his intemperate habits, and died suddenly from the effects of a fit of passion, to which he had given way when intoxicated, A.D. 1457, (A.H. 861.) • His son, Mirza Shah Mahmood, was proclaimed successor to his father's dominions, but did not long retain them, being deprived by other princes of the family of Timour. (D'Herbelot. *De Guignes*. *Malcolm's Persia*.)

**BABER**, (Sultan Zuheir-ed-deen Mohammed Baber Padishah,) the famous founder of the dynasty of Timour (commonly, but improperly, termed the Great Moguls), in India. His father, Omar-Shaikh Mirza, who was descended in the fourth degree from the mighty founder of their race, ruled the small kingdom of Kokan, or Ferghana, in the north-east of Transoxiana, and dying, A.D. 1493, (A.H. 899,) by a fall from a pigeon-house, left his dominions to Baber, then only twelve years old. The first years of his reign were troubled, as usual in Asiatic minorities, by the attempts of the surrounding princes (mostly branches of the house of Timour) to seize his dominions; but the youthful hero, assuming in person the command of his troops, not only repulsed these attacks, but succeeded, in 1497, in possessing himself of Samarkand, his description of which, in his Autobiography, was till very recently the latest account of that city known in Europe. But his power was not adequate to retain this important conquest, and it shortly after was taken by the Uzbeks; who, under their great leader Sheibani, or Shahibeg Khan, were rapidly subduing Transoxiana. Baber maintained, for some years, a gallant struggle against these invaders, and even recovered Samarkand, in 1500, for a short time; but after losing most of his relations in battle, and being more than once reduced to the condition of a solitary fugitive, he quitted his native country (1504) with a band of only two hundred followers, and marching to Cabul, (which had been ruled by his uncle, after whose death it had fallen into anarchy,) was there acknowledged as king, with little opposition, and maintained himself against both the attacks of



the Uzbeks and domestic sedition, till the death of his enemy Sheibani, who fell in battle against the Persians, encouraged him to attempt the recovery of his hereditary dominions. But though for a time successful, and supported by the alliance of Persia, he sustained a decisive defeat, in 1514, near Bokhara, from the Uzbeks, and a second time fled to Cabul; "from which time," says the Indian historian, Abul-Fazl, "he was led by divine inspiration to turn his mind to Hindostan."

The conquest of that country by Timour, a century previous, apparently formed the ground of his pretensions to its sovereignty; and the distracted and declining state of the Patan kingdom of Delhi favoured the attempt. Several years, however, were spent in the reduction of Candahar, and the remainder of Afghanistan; and it was not till 1524 that his incursions into India assumed the character of a serious invasion. He was incited to this final enterprise by the overtures of Dowlut-Khan, governor of the Punjab, who was disaffected to the reigning emperor Ibrahim Lodi, and who placed Baber in possession of Lahore; and though his progress was impeded in the next campaign by the treachery of Dowlut, who again changed sides, the contest was decided by the great victory gained April 21, 1526, over the vastly superior forces of sultan Ibrahim, on the famous field of Paniput, the scene of more than one other battle memorable in Indian history. Ibrahim himself was left among the slain, and his dominions, with the capitals of Delhi and Agra, fell, almost without resistance, into the power of the conqueror, the foundation of whose dynasty in India is dated from this period. But the power and territory of the sovereigns of Delhi, to whom he had succeeded, had of late been very limited; and after narrowly escaping an attempt of the mother of Ibrahim to dispatch him by poison, he marched against Rana Sanka, the rajah of Oodipoor, who was approaching at the head of the united forces of all the Rajpoot states. The discomfiture of this vast host in the battle of Byana, March 1527, earned for Baber the title of Ghazi, or Champion of Islam; and in the two following years he reduced the princes of Malwa and Bengal, who had long been independent of the throne of Delhi, to the condition of tributaries. But the health of Baber, sapped by the life of incessant exertion which he had so long led, and by the immoderate use of wine, to which he was unfortunately

he expired in a palace near Agra, December 26, 1530, in the fiftieth lunar year of his age. In accordance with his last wishes, his body was carried for interment to Cabul; and the garden of his cemetery, where his grave is marked by two erect slabs of white marble, is said by Barnes to be the great holiday resort of the people of Cabul, among whom his memory is held in high veneration. His eldest son, Mohammed Humayoon, succeeded to his dominions; but the vicissitudes of his life were even greater than those which his father had undergone, and great part of his days were spent as an exile in Persia. (See HUMAYOON.) Baber is pronounced, by the translator of his memoirs, to have been "one of the most illustrious men of his age, and one of the most eminent and accomplished princes that ever adorned a throne;" and his life and actions, as recorded by historians, and in the Memoirs written by himself, amply justify this high eulogium. As a soldier and a general, he was *sans peur et sans reproche*; an extraordinary degree of personal strength and prowess was accompanied by chivalrous gallantry, which emulated the exploits of the paladins of romance. In a revolt of his troops, five select champions, who successively advanced to engage him in single combat, fell beneath his sword; and the frank generosity of his character, trained from boyhood in the school of adversity, preserved him from the smallest stain of the treachery and cruelty which so often disgrace the names of Asiatic princes. In his Memoirs he frequently confesses, and deplores with amusing naïveté, his unconquerable fondness for wine; but even his excesses in this respect never betrayed him into the wanton acts of folly and barbarity which are recorded of several of the Persian monarchs when under this influence. He was a lover of letters and of learned men, and himself a Turkish poet of no mean repute; but his principal literary monument is his Autobiography, a translation of which, by Leyden and Erskine, has been published by the Oriental Translation Society, 1826. From this work, and from the writings of Ferishta and Abul-Fazl, the above sketch of his life and actions has been principally taken.

BABER, (Francis,) an English civilian, was born about the year 1600, and entered himself at Trinity college, Oxford, where he graduated doctor in civil law



on the 26th of March, 1628. (Wood, *Fasti Oxon.*) On the 23d of October, in the next year, he was admitted of the college of doctors and advocates, as the corporation of civilians was then denominated. (Coote, *Sketches of Civilians.*) In the year 1630 he became chancellor of the diocese of Gloucester, an office to which, previously, in the various sees, it was common to appoint clergymen not skilled "in the civil and canon laws;" but the complaints of the civilians to the crown, compelled the bishops to desist, from nominations so objectionable. Baber died on the 17th of June, 1669, and was buried in what was called Abbot Seabrooke's chapel in Gloucester cathedral. His epitaph may be seen in Fosbrooke's *History of the City of Gloucester*, p. 138; and in Rudder's *History of the County*, p. 164. Baber was married, and his wife survived him.

BABET, (Hugh, 1474—1556,) a Latin poet and scholar, born at the little village of St. Hippolyte in Burgundy, where his father was a rich merchant. After having studied in the principal universities of France and Germany, he was named professor at Louvain; but he soon quitted his chair to visit Oxford and Cambridge. He afterwards accompanied some young Englishmen to Italy, as their tutor, where he attended the lectures of the most famous professors at Pavia, Padua, and Bologna. On his return, he taught languages at Louvain; and, in 1548, removed to Heidelberg. He died at Louvain. He was highly esteemed by his contemporaries for his great learning, but has left scarcely any printed works. Some of his poetry will be found in the first volume of the works of Gilbert Cousin. (Biog. Univ. Suppl.)

BABEUF, (François Noel,) was in his youth successively a lackey, a clerk, and a steward, and in the latter capacity was punished for forgery. He had afterwards an office in the district of Montdidier, where, for a defalcation in his accounts, he was put in prison. From thence he escaped, and proceeded to Paris. He had, from the commencement of the revolution, been a warm advocate for it, and on his arrival in the capital he gave himself up to public life. He first wrote a pamphlet against the Jacobins; and soon after he conducted an incendiary journal, the title of which was, *Le Tribun du Peuple*, par Gracchus Babeuf, in which he alternately abused and praised them. The comparative quiet of Paris, after the reign of terror was at an end, drove Babeuf nearly mad with

vexation. He engaged in and was the head of a conspiracy called, after him, Babeuf's conspiracy, the object of which was to gain over the military, and obtain possession of Paris. It was detected, however, and Babeuf was condemned to death by the great national court of justice appointed to sit at Vendôme. The debates and speeches relating to his trial occupy 6 vols, 8vo. After having made an unsuccessful attempt on his own life, he suffered on the 25th of May, 1797. (Biog. Univ. Alison's *Hist. of the French Rev.* Thiers's *Hist. Rev. Franc.*)

BABEUR, or BABUREN, (Theodore Dirk,) a Dutch painter of conversations, which he painted as large as life, and generally half figures. His subjects are usually those of mirth and conviviality, and his pictures mostly represent assemblies, card-players, and concerts. He painted in a free bold manner. His drawing is preferable to his colour, which partakes too much of a yellowish brown tint. M. Heineken mentions a painter of history, whom he calls Theodor Babuer, or Babure, a native of Utrecht, who studied at Rome, and lived in the seventeenth century. It is not certain that he is the same as the artist mentioned above, but it seems probable, as several of the plates he enumerates as engraved after the works of Babuer are half figures. (Bryan's *Dict.* Pilkington's *Dict.* Heineken, *Dict. des Artistes.*)

BABEY, (Pierre Marie Athanase,) was born in 1744. He was elected a member of the States General, afterwards the Constituent Assembly, was a warm partisan of the revolution, and took an active part in it. He was also a member of the Convention, and was one of those who voted for submitting the trial of the king to the primary assemblies; and, after it was decided that it came within their jurisdiction, for his banishment instead of his death. He was also a member of the Five Hundred. In 1797 he retired into private life, and died in 1815. (Biog. Univ. Suppl.)

BABI, (Jean François,) was born in 1759. He was at the time of the revolution possessed of a good fortune, but he became one of the most furious and bloodthirsty of the terrorists. On the 31st of May, 1793, he was appointed to the command of a revolutionary troop in the department of the Arrière, and took an active part there in every species of cruelty. He received some check from a charge brought against him in the Convention; but having gone to Paris, and

meeting with approbation there, he returned to the scene of his exploits and his duties, which were to watch the counter-revolutionists with renewed activity. The fall of Robespierre put an end to his authority, and he therefore came to Paris, and joined the most violent of the democratic party. After having narrowly escaped in 1795, Babi engaged in Babeuf's conspiracy, and was one of the party that sallied out of Paris to attack or win over the troops in the plains of Grenelle. He was taken prisoner, and shot under a military commission in 1796. (Biog. Univ. Suppl.)

BABIN, (François, 1651—1734,) canon, grand-vicar, and dean of the faculty of theology at Angers. He published the *Conférences of the Diocese of Angers*, in 18 vols, which contain much curious discussion on different points of theology and church discipline. (Biog. Univ. Journal de Trevoux, 1740, p. 2575.)

BABINGTON, (Anthony,) a gentleman of very ancient descent, and great alliances in the counties of Derby, Nottingham, and York, was the eldest son and heir of Henry Babington, who was twice married; to Mary, a daughter of George Lord Darcy, and to a daughter of Sir John Markham. The Babingtons had very extensive estates, but their chief house was at Dethick, in a wild part of the county of Derby, not far from Sheffield, Chatsworth, and Winfield, where was confined the queen of Scots, with whose history his name is so unfortunately connected. While still a very young man, probably not more than twenty, he became the leader of a little band of persons, zealous, like himself, in the Roman-catholic religion, and fancying that they saw the means of restoring it in England by procuring the death of queen Elizabeth, and the liberation of the queen of Scots. In the prosecution of this design he was greatly encouraged by Ballard, a priest; but, from beginning to end, he was watched by Walsingham, who had spies among them, acquainting him, day by day, with all their proceedings; and who, when the proper time arrived, seized on the whole party. Babington for a while eluded the pursuit, lying hid, in the disguise of a countryman, in the part of Middlesex about St. John's Wood and Harrow-on-the-Hill. But he was at length taken, and the proof being manifest, he had no defence to make, but received sentence of execution as a traitor, which he suffered on the 20th of September, 1586. Thirteen other

persons implicated in the same conspiracy were executed on that and the following day; and on the 7th of February following, the queen of Scots herself suffered death, the most fatal charge against her being the cognizance and countenance which she yielded to Babington and his accomplices. Mr. D'Israeli has made the undertaking of this band of gallant, but misguided youths, the subject of one of the notices in his work, entitled *Curiosities of Literature*. Babington was married, but had no children.

BABINGTON, (Gervase,) bishop of Worcester, a contemporary of Anthony, and of the same family, being the son of Barnard Babington, brother to Thomas, grandfather of the conspirator. His mother was a daughter of Gervase Clifton of Nottinghamshire. He was educated in Trinity college, Cambridge, of which he became a fellow, and taking holy orders became a celebrated preacher in the university. He was removed from thence by Henry Herbert, earl of Pembroke, who took him to be his private chaplain. This is the earl who married the sister of sir Philip Sidney. There is a translation of the Psalms into English verse by this lady, in which it is supposed that she was assisted by Babington. By the interest of this family, he was promoted to the bishopric of Llandaff in 1591; and when he had sat four years in that see, says Fuller, who has a brief account of him in his *Abel Redivivus*, for his singular piety and learning he was, by queen Elizabeth, translated to the bishopric of Exeter, "where he scarce stayed three years, but he was made bishop of Worcester, and in the midst of all these preferments he was neither tainted with idleness, or pride, or covetousness; but was not only diligent in preaching, but in writing books for the understanding of God's word; so that he was a true pattern of piety to the people, of learning to the ministry, and of wisdom to all governors." He was made one of the queen's council for the Marches of Wales. He died in 1610, having been bishop of Worcester above thirteen years.

Of his printed writings, the most considerable are his *Comfortable Notes on the Five Books of Moses*, and his *Exposition of the Creed, the Commandments, and the Lord's Prayer*. His works were early collected in one volume, which was several times reprinted in the early years of the century in which he died. He was buried in his own cathedral.

**BABINGTON**, (John,) an English mathematician and pyrotechnician of the early part of the seventeenth century. He is principally known by a very curious and elaborate treatise on Fireworks, published at London in 1635, and highly valued by some, even at the present day. To this treatise was annexed a work on geometry, by Babington, with tables of square and cube roots, which are, we believe, the first tables of the kind published in this country.

**BABINI**, (Matteo,) a celebrated singer of the last century, to whom the modern theatre owes much of its perfection, was born in Bologna, on the 10th of February, 1754, of poor but honest parents. It was a great fortune for poor Matteo that, having been left an orphan when still very young, he was received into the house of his maternal aunt, Rosa Ponte, the wife of Arcangelo Cortoni di Cortona. This man, who was the most celebrated tenor singer of the age, as Algarotti relates in his *Saggio sopra la Musica*, partly for amusement, and partly to please his nephew, who seemed to have a predilection for music, took great pains to teach him all the secret and delicate expressions of the art, in which he had made his fortune, and acquired an immense reputation; and such were the pains he took, and the talent of his pupil, that he succeeded in rendering him a most finished singer, equal, if not superior, to the greatest masters. His reputation being now spread throughout Europe, he visited the several capitals, and was every where received with great distinction. The empress Catherine made him her "virtuoso di camera." Frederic II., for a long time, honoured him with his correspondence. In Paris, Marie Antoinette sang a duet with him; and in almost all the courts he visited, princes of the blood played the accompaniment to his singing. The presents he received, and the profits he derived in the exercise of his talents, allowed him to accumulate not less than thirty-three thousand sequins (15,000*l.* sterling), a sum which exceeds credibility if we consider the age in which he lived. He, however, seems to have deserved it; for notwithstanding so great success, and so much favour, he preserved his morals pure, and never allowed pride to take possession of his mind. To his aunt he paid the duty and affection of a son, and after her death would no longer live in the house where he had seen her breathe her last. To his talents the modern theatre owes much of its improve-

ments. It was he who introduced on the stage the custom of dressing the actors according to their character, in which attire he, for the first time, appeared in the opera of the *Orazj* and *Curiazj*, of Cimarosa; he also was the first who carried into execution the suggestion of Jacopo Peri, of singing the recitatives; for before him the airs alone were sung, and the recitatives declaimed. Towards the end of his life he returned to Bologna, where he died on the 12th of September, 1816.

**BABINOT**, (Albert,) was born in Poitou, and was one of the earliest of Calvin's converts in that province. He published some devotional poetry, entitled, *La Christiade*, in 1560. (Biog. Univ.)

**BABLOT**, (Louis Nicholas Benjamin,) a French physician, born in 1754, died in 1802. He fixed his residence at Châlons-sur-Maine, and was an ardent revolutionist. He was the first that introduced vaccination and inoculation into his district. He was an excellent physician, and the author of many works, principally professional. (Biog. Univ. Suppl.)

**BABO**, (Joseph Maria, or Francis Maria,) a German dramatist, was born in 1756, at Ehrenbreitenstein, and applied himself early to literature. He was successively professor of æsthetics at Munich, literary director of the military academy, counsellor of censorship, and finally commissary-general of the German theatre, and knight of the Bavarian order. He died in 1822. Dr. O. L. B. Wolff gives a list of his works, mostly plays. (Wolff, *Encyclopædie*.)

**BABON**, or **BËRCHTHOLD II.**, son of the pfalsgrave Berchtholdt of Bavaria. He had the title of burgraff of Regensburg, and count of Abensberg and Rohr, and was the founder of the houses of the counts of Abensberg and others now extinct. By his three wives he had thirty-two sons and eight daughters. The emperor Henry II. invited one day all the nobles of Ratisbon and its neighbourhood to a hunt, but enjoined them to bring but a small retinue with them. Babon came with his family, and the emperor upbraided him for having acted contrary to his commands. But Babon told him they were all his own children, and that every one had but one servant with him. Henry, pleased with their appearance and behaviour, retained them at his court, and provided for them. In commemoration of this numerous family,

the walls which surround the town of Abensberg contain thirty-three round and eight square towers, with three doors, the latter in allusion to the number of Babon's wives. He also founded at Abensberg a hospital, or leper-house.

**BABRIAS**, or **BABRIUS**. Various individuals of this name are shown by inscriptions in the collections by Fabretti and others to have existed at different periods in Italy. The oldest of them is, perhaps, the Barbius, or rather Babrius, who, according to Suidas, was one of the satellites of the Triumvirs. But history records nothing further concerning any of them, except the individual who is described by Suidas as the author of some choliambic verses; which, from the numerous fragments preserved in that author's lexicon, are known to have been the fables of *Æsop*, and stated there to have run through ten books, formed, according to Flavianus, (or, as he is more commonly called, Fl. Avianus,) two volumes. As some choliambic verses relating to the life of *Æsop* are quoted in the Homeric lexicon of Apollonius, who lived in the time of Augustus, Tyrwhitt was led to believe that Babrias flourished a little antecedent to that period. But as Apollonius would scarcely appeal to so recent an authority, and as the fragments of Babrias are written with an elegance of language and a terseness of style far superior to any Greek compositions of that date, Coray felt disposed to carry back their author to the age of Bion and Moschus. It is not here the place to enter into the discussions which have been, or may be raised, respecting the character and date of these fables, or their author. At a much later period, they were turned into Greek prose, which has been frequently printed as the original text of *Æsop's* fables; and the ingenuity of modern critics has been able to trace in these prose translations many of the verses of the original. The fragments of Babrias were edited by Coray, 1810; by Jo. Gottlob Schneider, Vratisl. 1812; and by Knoch, Halle, 1835. We may further refer to the writings of Bentley and Tyrwhitt; to the observations of G. Burges in *Gent. Mag.* March 1833, p. 220, and his note on *Platon. Alcib. ii.* p. 169, and the *Excursus* on the *Crito* and *Hippias*, in the same vol.; and to a dissertation by G. C. Lewis in the *Philological Museum*, No. II.

**BABYLAS**, (Saint,) bishop of Antioch, succeeded Zebinus in that see, (Euseb. *Hist. Eccl. vi.* 29,) probably in the year

A.D. 237, and died in the persecution of Decius, A.D. 250, under the severity of a rigorous imprisonment, according to some authorities (Euseb. *H. E.* vi. 39, S. Hieron de Vit. Illust. c. 54); by actual martyrdom, according to others (S. Chrys. in *Gentes* seu *Hom. 2*, de S. Babyla, and repeatedly elsewhere; Sozom. v. 19, Theodor. *Hist. Eccl.* iii. 6; S. Epiphanius de *Mensur.* c. 18.) A single anecdote of his life—an intrepid refusal to admit the reigning emperor into his church, when polluted by the guilt of murder—is variously related by St. Chrys. (In *Gentes*), and Eusebius (*H. E.* vi. 34); the former speaking of a total exclusion, and of a persecuting emperor, which can only apply to Decius; the latter, (who, moreover, does not name St. Babylas,) of the half-christian emperor Philip, and of an exclusion conditional upon submission to penance. Philostorgius (vii. 8), and still later writers (Suidas in *Βαβυλας*, *Chron. Alex.* pp. 270—274), have further confused both this and the account of his martyrdom, by referring them to the reign of Numerian. But the fame of St. Babylas rests more upon his posthumous than upon his living triumphs. He boldly rebuked the wicked during life; he is said to have miraculously confounded the unbeliever after his death. In the year A.C. 351—such is the outline of the story—his bones were taken up by the Cæsar Gallus, for the purpose of bestowing upon them a more honorable burial. They were translated to Antioch to a church prepared for their reception at Daphne, and a heathen oracle at the latter place was rendered mute by their vicinity. A few years afterwards, A.D. 362, the emperor Julian, in order to relieve the oracle commanded their removal; they were retranslated to Antioch in solemn procession by the Christians; and the immediate destruction of the oracular temple by fire proved the vanity of attempting its liberation from their presence. Besides the ecclesiastical historians, (Theodor. iii. 10, Sozom. v. 19, 20, Evagr. i. 16, Philostorg. vii. 12,) the circumstances have been twice selected by St. Chrys., in a discourse (In *Gentes*) written within twenty, and a homily (*Hom. i.* de S. Bab.) preached upon the spot within twenty-five years of their occurrence, as affording an irrefragable argument to the christian preacher; and may be gathered from heathen sources—from Julian himself, (*Misopog. Opera*, p. 96,) who insinuates that the Christians set fire to the

temple; from Ammianus, (xxii. 13,) who candidly rejects the insinuation as a "levissimus rumor;" and from Libanius, whose oration upon the subject is quoted and criticized in detail by St. Chrys. (In Gentes.) It is curious that a parallel case, both to the conduct and to the miracles of St. Babylas, may be found in the history of St. Ambrose; to the former, in the boldness of that prelate towards Theodosius; to the latter, in the circumstances attendant upon the discovery of the bodies of Gervasius and Protasius. (Tillemont. *Cave, Lives of the Fathers.* Fleury. Baron. in ann. 253, 362. Moreri. Gibbon, c. xxiii.)

**BABYLONE**, (Francis de,) an old engraver, who was frequently denominated the master of the Caduceus, from his having marked his plate with that figure. He appears to have flourished about 1550, and his manner of engraving is quite original. His plates are executed with a graver, in a slight manner, with fine strokes, and not much crossed. His drawing is defective, and his draperies are badly managed, being divided into almost numberless folds. His prints are greatly valued on account of their extreme rarity; they are nine in number, and are as follow:—Apollo and Diana; three men bound, two small upright plates; the Virgin and Infant resting on the stump of a tree, and St. Joseph leaning his head on his hand, a square plate, half-length figures; another Holy Family, the Virgin sitting at the foot of a tree, the Infant by her side, and Elizabeth sitting near him; the Wise Men's Offering, a small upright plate; St. Jerome writing, with a crucifix before him; two small upright plates, one representing a man carrying a boat, and the other a woman with a child in her arms, (Jerome Hopfer has engraved both these figures on one plate, much larger, and decorated the head of the woman with stars and a glory); a sacrifice to Priapus, partly copied after Marc Antonio. (Strutt's Dict. of Eng. Bryan's Dict.)

**BACCALAUREUS**, Bakalarz in Bohemian, (Nicolaus,) a printer in Nowo-Pizen (Neu-Pilzen), in Bohemia. He printed, in 1499, *Kniha Chwal Boskych neb Kniha o samomluwenie proroka o Kristowi*, 8vo; on the Four Cardinal Virtues, 1505; the Book of Barlaam, 1504, 8vo. Of these tracts one or two copies only are known to exist. (Ungar K. neu. Beitr. zur G. der Buchdruckerkunst in Böhmen.)

**BACCANELLI**, (John,) a physician

of the sixteenth century, born at Reggio in Calabria. His name is variously given by bibliographers, as Bacchanelli, Baccanelcius, Bacchanellus, and Bachanalius. In his person he was greatly deformed, and his stature was exceedingly short. Nature had, however, made him amends by endowing him with great intellectual power, and he was highly celebrated in his day for the extent of his erudition. Two works are known as the productions of his pen: *De Consensu Medicorum in Curandis Morbis*, lib. iv.; *De Consensu Medicorum in Cognoscendis Simplicibus Liber*, Lutetiae, 1554, 12mo; Venetis, 1555, 8vo; *ib.* 1558, 16mo; Lugduni, 1572, 12mo. In these works the author has collected together the most valuable parts of the practical knowledge of the Greeks and Arabians, and has not failed to refute many of their most esteemed aphorisms.

**BACCARINI**, (Jacopo, about 1630—1682,) a painter born at Reggio, was pupil of Orazio Talamo, and an imitator of his style. Two of the most esteemed pictures of Baccarini are, a Repose in Egypt, and the Death of St. Alessio in the church of St. Filippo, at Reggio. His works are distinguished by much grace. (Lanzi, *Stor. Pitt.* iv. 45.)

**BACCELLI**, (Jerome,) was born at Florence in 1514 or 1515, and died there in 1581. He translated the *Odyssey*, and part of the *Iliad*, into Italian. The former was printed after his death, 8vo, Florence, 1582; the latter remains still unpublished. (Biog. Univ.)

**BACCHEREST**, a Dutch admiral, of considerable repute. He commanded a large squadron, attached to the fleet which sailed under the orders of the British admiral, Sir John Balchen, for the express purpose of relieving the situation of Sir Charles Hardy, who had been blocked up in the Tagus by a superior force, under the command of M. Rochanbault. Baccherest, however, was more fortunate than the ill-fated Balchen.\* He escaped from the fury of the storm in which the former perished.

**BACCHINI**, (Benedetto,) a Benedictine monk, and a very learned scholar of the seventeenth century, was born on the 31st of August, 1651, at San Donnino, in the duchy of Parma. In 1667 he entered the order of St. Benedict, on which occasion he changed his baptismal name of Bernardino for that of Benedetto; and soon afterwards he lost his father, who left a widow and three chil-

\* *Vide* Sir John Balchen.

drawn ill, provided for, through family imprudences. The indefatigable application which Bacchini began now to bestow on the acquirement of the most abstruse and difficult sciences, so far impaired his health, as to compel him to retire for two years to the convent of Torchiara; and during this time he closely applied himself to ancient literature, and the attainment of music. On his recovery, by the desire of his superiors, he began preaching, which he continued for the space of seven years, in different parts of Italy; obtaining everywhere the esteem and friendship of the learned, and amongst them of cardinal Novis, the celebrated Magliabecchi, and other distinguished scholars. On his return to Parma, in 1683, he resumed his favourite studies, and, above all, that of the Greek and Hebrew languages, of both of which he became a perfect master; arranging and methodizing, at the same time, the library of his monastery. In 1685 he was appointed counsellor of the inquisition at Parma, and was often visited by the most distinguished Jesuits, such as Montfaucon, Sernain, &c., who never ceased to hold a correspondence with him. In the following year, he began to publish in Parma the *Giornale dei Letterati*, by the advice and with the assistance of Gaudenzio Roberti, a Carmelite monk, and very eminent scholar in polite literature, who provided him with the books which were worth noticing.

The great reputation which Bacchini now enjoyed, could not but excite the envy of ill-disposed persons, who, by means of calumny and falsehood, succeeded, in June 1691, in obtaining from the duke of Parma, whose theologian he was, the order to leave that state within three days. He did so, and retired to the monastery of St. Benedict at Mantova, where father Bellinzani, abbot of that monastery, went to Parma to conduct him. There Bacchini wrote the three celebrated dialogues, *De Constantia*, *De Dignitate tuenda*, and *De Amore erga Rempublicam*, in which, under allegorical names, he relates the vicissitudes of his fortune, and mentions his enemies as well as his friends. In the month of November of the same year, Francis II., duke of Modena, appointed him his historian, in which character he collected many new monuments for the genealogy of the Este family, which he afterwards gave to Muratori, who sent them to Ramhoffs; and about the same time he resumed the *Giornale dei Letterati*.

He availing himself of the assistance of several eminent scholars, for the different departments of literature and science. The death of Roberti, who furnished the books, once more interrupted the publication, which was again resumed in 1696, when he was made professor of sacred literature at the university of Bologna, where he remained but a short time. After a journey to Naples, during which he received the most flattering attentions, he returned to Modena, and was appointed the ducal librarian; an employment which he held for four years, and resigned it in favour of Muratori, in 1700. In the mean time, in order to advance his favourite study, he established an academy, directed not only to the improvement of poetry, but more especially of ecclesiastical erudition, for which purpose he wrote the work entitled, *Manuductio ad Philologiam Ecclesiasticam*. His academical pursuits, however, were interrupted in 1705, by a journey he was obliged to take to Rome, to appease the oppositions which the papal court had made to the publication he was about to make of the work of Agnello, archbishop of Ravenna, during the ninth century, who had written the history of the prelates his predecessors; but as his father had conspired against pope Paul II., and died in prison at Rome, the writings of the son were by no means favourable to the pontifical authority; and the attempt of Bacchini to republish them, with chronological dissertations and remarks, was considered as a diabolical attempt by the pontiff. He succeeded, however, in silencing opposition, but not without a great deal of trouble. The work was at last printed, in 1708; and three years after, having been made abbot of his monastery, he was obliged to give up his academy. During the ten following years, although often promoted to the highest offices of his order, in Modena, Bobbio, and Ragusa, he was obliged to lead a sort of wandering life, through the persecutions of duke Rinaldo, who was angry with him for having defended the rights of his monastery against the encroachments of the crown, and would not allow him to hold any office, or even to reside in his states. Under these circumstances, the university of Bologna invited him again to resume his professorship; but he had scarcely taken possession of it, in the beginning of July, 1721, when he fell sick, and died on the 1st of September following.

Bacchini was one of the most learned men of his age. His learning was universal, his taste exquisite. Most critically skilled in the Greek and Hebrew languages, ancient and modern philosophy, mathematics, sacred and profane history, chronology, and remarkably expert in deciphering ancient manuscripts, he also cultivated poetry and music. His works, besides those we have mentioned, are — 1. *De Sistrorum Figuris et Differentia*, Bologna, 1691, 4to. 2. *Dell' Istoria del Monasterio di S. Benedetto di Polirone nello Stato di Mantova*, libri cinque, Modena, 1696, 4to. 3. *Lettere Polemiche contro Giacomo Piconino*, Minola, under the feigned date of Altorf, 1738. Tiraboschi regards this as one of the most learned works which has appeared against the protestants. 4. *De Ecclesiasticæ Hierarchiæ Originibus Dissertatio*, Modena, 1703, 4to. The system and character of this work has been sadly misrepresented by father Nicéron, who pretends that Bacchini's object is to prove that the ecclesiastical government was established upon the model of the civil. 5. *Isidori Clarii ex Monacho Episcopi Fulginatis Epistolæ ad Amicos hactenus ineditæ*, Modena, 1709. 6. *Orazione Funebre in Morte di Margherita de' Medici*, madre del Duca di Parma, Piacenza, 1679. Besides many more, still unpublished. \*

We must not confuse Benedetto with another man of the same family name, Giambattista, a native of Modena, who lived in the beginning of the sixteenth century, nearly two hundred years before him. According to Minturne, whilst this man was the secretary of the Sicilian viceroy, he began to write an opera divina upon the Italian language, and even thought of collecting all the inedited works of Petrarca; but in 1534, in a fit of devotion, having taken the habit of a monk of a Franciscan convent in Calabria, he never more thought of Petrarca, or of the Italian language, and died, leaving no memorial of himself.

BACCHIUS, or more properly BACCHEIUS (*Baccios*), an ancient Greek physician, who was born at Tanagra in Boeotia, and lived about B.C. 250, OI. 132. 1. He was one of the pupils of Herophilus, and wrote several works, the titles of which are mentioned by Galen, Erotianus, and Cælius Aurellianus, but no fragments remain. He seems to have been an accurate observer, for he remarked that the pulse was perceptible in all parts of the body at the same

moment. (Galen, Opera, tom. iii. p. 47.) Fabricius reckons him among the empirici; but, in the opinion of Kühn (*Adit. ad Elench. Medic. Vet. à J. A. Fabricio Exhib.*) the passage in Galen which seems to say so (Comment. in sect. vii. Aphor. Hippocris. § 64) is corrupt.

BACCHIUS, a Greek writer on music, of uncertain date, who has left an elementary tract, printed in several collections of the old writers on this subject.

BACCHYLIDES, one of the lyric poets of Greece, was born at Julia, a city of Cos, and was the son of a prize-fighter, Meidon, Milon, or Meidyus, (for authorities differ,) and of the sister of Simonides. Like his uncle, he was the rival of Pindar, who is thought to have alluded to the two, when he compares himself to an eagle, and his enemies to crows, in the ode to Hiero; who had invited all the three poets to his court at Syracuse. Of his different effusions in praise of the gods, his patrons, and the objects of his affections, only a few fragments have been preserved; but judging from the exquisite morceau on Peace, one cannot sufficiently deplore the loss of the remainder; which, if not so bold as the poetry of Pindar, was, in the opinion of Longinus, more highly wrought, and was justly held in high honour by the emperor Julian, a person of no mean taste. The only complete collection of the fragments is by Neve at Berlin, 1822, 8vo, who was, however, unable to make use of an article in the Classical Journal, published the same year in London, where the two principal fragments are restored to their original hendecasyllabic form, and not a few passages successfully corrected, which had baffled the ingenuity of preceding scholars.

BACCI, (Andrea), born at S. Elpidio, in the Marca d'Ancona, or, according to others, in the Milanese, professor of botany at Rome, from 1567 to 1600, and physician to pope Sixtus V. Though considered extremely learned in the theory of his profession, so small was his practice, and consequently so great was his poverty, that cardinal Ascanio Colonna took him into his house, more for the sake of having a learned attendant than a physician. It is believed he died in the beginning of the seventeenth century. From him we have several works of natural history and medicine of great merit, which prove the extent of his learning. 1. *Del Fevere, della Natura e Bontà delle Acque e delle Infezzioni*, 4to, Roma, 1588, 8vo; Venezia, 1590.



1576, 4to; and, again, Roma, 1564 and 1566, 4to. 2. *Discorso delle Acque Albule*, Bagni di Cesare Augusto a Tivoli, Roma, 1564, 4to, and 1567, 4to. 3. *Discorso dell' Alicorno, della Natura dell' Alicorno, e delle sue eccellentissimi Virtù*, printed several times in Rome, Venice, and Florence. De Thermis, lib. vii. Venezia, 1571, fol. and Padua, 1711. The first edition is rare, the last has the addition of the 8th book: all the other editions are mutilated. The 7th book, which treats—De Thermis Veterum, was inserted by Grævius in the 12th volume of his *Thesaurus Antiq. Roman.* 5. *Tabula simplicium Medicamentorum*, Roma, 1577, 4to. 6. *Tabula in qua Ordo Universi et Humanarum Scientiarum prima Monumenta continentur*, Rome, 1581. 7. *Delle Pietre preziose che risplendevano nella Veste Sacra del sommo Sacerdote*, Roma, 1581, 4to. 8. *De naturali Vinorum Historia, de Vinis Italiæ, et de Conviviis Antiquorum*, lib. vii. accessit de Factitiis ac Cerevisiis, deque Rheni, Galliæ, Hispaniæ, et de totius Europæ Vinis, Roma, 1596, a work reprinted several times, but now extremely scarce; a copy of it, however, exists in the British Museum. 9. *Della gran Bestia, detta dagli antichi Alce, e delle sue proprietà*, with many other pamphlets, Rome, 1587. 10. *Trattato delle Gemme e Pietre Preziose nella Sacra Scrittura riferite*. The date of the Italian edition of this work is unknown; it was translated into Latin, and printed twice at Frankfort, in 1603 and 1643. 11. *De Venenis et Antidotis Prolegomena*, Roma, 1587, 4to. 12. *L'Origine dell' antica Città Cluna, che oggi e' la nobil Terra di Sant' Elpidio*, printed after Bacci's death at Macerata, in 1616 and 1692, 4to, and more correctly in 1716.

**BACCI**, (Giacomo Antonio, 1702—1758.) This ethical writer was rector of the seminary at Lucca, his native place. He was educated under Volpi, a Jesuit, under G. D. Mansi, and Enrico Lunardi. He was made professor of philosophy in Lucca, and there, in 1760, he published his great work, entitled, *Ethicorum quinque Libri, &c.*, 4to, a work highly esteemed in Italy. (Tipaldo, iii.)

**BACCI**. The name of several artists.

1. *Antonio*, a Mantuan, who flourished in 1663, was a flower painter. (Lanzi, Stor. Pitt. iii. 211.)

2. *Raphael*, or *Bacchi*, a painter, of the Jewish nation, after whom P. Monaco engraved the portrait of the Princess Maria Theresa Gibo, of Este, placed

within a border designed by Giorgio Fossati; also a portrait of Francis Laureani, doge of Venice. (Heineken, Dict. des Artistes.)

3. *Andrea*, who, according to the Abbé de Marolles, engraved for the liberal and mechanical arts. (Heineken.)

4. *Agnes Dolce*, an Italian painteress, after whom C. Mogalli twice engraved a Virgin Mary, half-figure, a middling sized upright plate. (Heineken.)

5. *Domenico*, an Italian artist, by whom we have the portrait of Charles Taglioni, professor of philosophy; a medalion with the reverse *Omnia in Mensura*; and another of Beccuto, a Florentine knight, engraved by Francis Zuccarelli. (*Id.*)

**BACCIARELLI**, (Marcello de,) a Roman painter at Warsaw, was born in 1731, and was pupil of Benefiali. He was called to Dresden by Augustus the Third, to design the pictures for the gallery, and many are engraved. He also applied himself to painting. At the commencement of the war, in 1756, he went with the king to Poland, and exercised his pencil. The empress-queen called him to Vienna to paint the imperial family, and loaded him with favours. On his return to Warsaw, the king, Stanislaus, appointed him his principal painter and intendant of the royal palaces and gardens. There are engraved after him, the portrait of Stanislaus Poniatowsky Castellan de Cracovie, the king's father, by B. Follin; another of Stanislaus the Second, by Kustnen; and a portrait of C. H. de Heineken, by Rasp, for the New Library of Fine Arts, but so badly done that the painter effaced his name from the plate.

The wife of Bacciarelli, Jeanne Julienne Frederic Richter, born at Dresden in 1733, was a painter in miniature, and went with her husband to Poland and Vienna. De Marcenay engraved a portrait, after her, of King Stanislaus Augustus, in 8vo. Mr. Bryan mentions a modern Italian engraver of this name who engraved a portrait of the king of Poland, but he appears to have been mistaken. (Heineken, Dict. des Artistes.)

**BACCIARONE DI MESSER PACONE**, a poet of Pisa, who flourished in 1250. Some of his *Canzoni* or *Sonetti* are yet extant, and are printed in the *Raccolta de' Poeti del primo Secolo della Lingua Italiana*. (Cenni Biografici.)

**BACCIO DELLA PORTA**, a distinguished painter, more generally known by the name of Fra Bartolomeo. At S. Marco, received the attributes of Fra



Porta, from having long resided with some relations who lived near the gate of St. Peter Gottolino, in Florence. He was born at Savignano, near Prato, in Tuscany, in 1469, and commenced his studies with Cosimo Rosselli; but it was from Leonardo da Vinci that he obtained the first ideas of the grandiose style, and of the colouring by which his subsequent works are distinguished. His first work of renown seems to have been the celebrated frescos of the Last Judgment, which he undertook for the cemetery of the Hospital of St. Maria Nuova, and which were finished by Albertinelli, his friend and fellow-student. Being seduced by the sermons of the celebrated fanatic, Savonarola, Baccio narrowly escaped being involved in the ruin which soon after overtook this furious monk. It has been asserted, and with justice, that it was fortunate for Baccio to have made considerable progress in his art before he formed that intimacy, for Savonarola seems to have exercised a considerable influence over him, since by his fanatical scruples he was led to destroy, on account of their nudity, a great number of sketches and drawings; an impression which he seems to have preserved through life, although he might exhibit, as he did, the great knowledge of anatomy, which he had previously acquired in the drawing of the figures, through their draperies. Baccio, affected by the fate of his miserable teacher, in 1500 took the habit of St. Dominic, changed his name of Baccio into that of Fra. Bartolommeo, and for three or four years never touched a pencil. In 1504, Raffaello having visited Florence, an intimacy commenced between him and Bartolomeo, to the considerable improvement of both, for Raffaello learned from his young friend his principles of perspective, and communicated to him his own principles of colouring. Some time after, Bartolommeo went to Rome; and was so overwhelmed by the contemplation of the great works of Michael Angelo and Raffaello, that with the utmost difficulty he was induced to paint two single figures of a St. Peter and a St. Paul, which were long preserved in the Cardinal palace. On his return to Florence, he showed how much he had profited by his visit to Rome, by painting the sublime figure of St. Mark, now in the gallery of Florence, which by the style and dimensions was compared to an ancient Grecian work. Bartolommeo was humbled by his trials of deficiency in anatomical knowledge, and incapacity

to paint subjects which required it. To refute these aspersions, he painted a St. Sebastian, which was so perfect in point of style, colouring, and truth, that the monks took it away from the church, and sent it to Francis I. Fra. Bartolommeo, in fact, may be called the precursor of Raffaello, and might have become his rival, if he had had an equal number of occasions to show his talents. His style possesses severity and elevation, and is at the same time graceful; in the colouring he almost equals Tizian and Giorgione; and for the gradation of shades, is on a par with the best painters of Lombardy. In the choice of his subjects, he most delighted in the representation of saints, evangelists, and madonnas, with the divine infant surrounded by angels. He died in 1517, leaving all the fruit of his labours to his convent, and a number of studies of figures, draperies, limbs, and sketches to a scholar, a nun of St. Catherine.

BACCIO, (d'Agnolo,) a Florentine sculptor and architect, born 1460, died 1543. We have a remarkable instance in this artist of the facility with which the painters, sculptors, and architects of these early periods practised in departments of the fine arts, to which they had not been originally bred, and which they did not at first profess. At this time of the revival of art, when drawing, modelling, and design were in their infancy, and were taught and learned, rather with reference to the subject generally, than with a determinate object, it was natural that the professional man should not attach himself unreservedly to one particular branch, as at a future period, when those who followed decidedly any peculiar department became more distinct in their studies and employment, and were sufficiently numerous to constitute separate classes. In modern times this easy transition rarely or never occurs. Does this great difference arise from the greater intellectual capacity of the ancient artists? Far from it. For experience has proved that even the preponderating talent of a Michael Angelo and the genius of an Ammanati did not prevent those illustrious artists from committing the grossest blunders in the very elements of architecture; and that, however brilliant may have been the general effects of some of their productions, there is a lamentable want of correct detail, the very grammar of the art, arising from the deficiency of early education. The leading architects, who are to be con-

dentially relied upon as masters, are those alone who have devoted their earliest studies and their continued thoughts to overcome all the difficulties of the art both theoretical and practical, and to possess themselves of all its resources whether intellectual or physical. Formerly, the want of leading artists in any particular branch, or an all-powerful patronage, caused works to be bestowed upon men, at the time, perhaps, not qualified to undertake them. Their ambition, their genius, and their activity, soon overcame the difficulties of their position, and rendered them passably competent for the task.

Such is the solution of the eventful life of Baccio, who, bred as a carver in wood in its highest branch, such as that of our Gibbons, ultimately became an architect without abandoning his shop, and executed some important works which have handed down his name to posterity as one of the leading architects of his time. Baccio carved the elegant stalls in the choir of Santa Maria Novella, and many other sculptures of a similar nature at Florence; whence he went to Rome, and studied the ancient monuments, finding architecture more open to him as a career. He displayed his new powers upon his return to Florence, on the occasion of the entry of Leo X. into his native city; being employed to erect several triumphal arches, as just tributes of national pride from the citizens of the Tuscan capital to the Medicean pontiff. He soon after constructed the palace Bertolini, which he crowned with a fine ancient cornice, copied from some fragments in the Orti del Contestabile at Rome. Its great height excited some sharp criticisms; objections, however, were not confined to this portion of the façade, for Baccio was severely reproached for degrading such important features as columns and entablatures to mere doors and windows. Sonnets, pasquinades, and jeering squibs met the poor architect at every turn, who bore them all with great good humour as innocent perhaps of intentional innovation, other than the desire of novelty, as probably his critics were ignorant of the true reasons, which would justify or condemn such a species of decoration. The following inscription, appropriate, it may be, to that period, was put over the door: "*Carpere promptius, quam imitari.*" But he was soon imitated in what were considered the very defects which deserved reprobation; and since then, even to this moment, in

any remarkable building the appropriate inscription would generally be, "*Promptius imitari, quam judicare.*" The colonnade or gallery with which it is supposed Brunelleschi had intended to encircle the tambour of the cupola of S. Maria dei Fiori, had not been executed by that architect. The drawings, which developed the intention of Brunelleschi, had been lost. Baccio was employed to carry into effect a design which he had submitted for that purpose; and he had already executed an eighth part, when Michael Angelo by chance paid a visit to Florence, and at once saw the inadequacy of the conception for the subject. He expressed this opinion to the authorities, the job was suspended, a violent collision of different feelings resulted, and the cupola still remains unfinished. The carver's shop was the continual resort of Raphael, Sansovino, Cronaca, San Gallo, Buonarroti, and the most distinguished spirits of this time; and respected and beloved by all, the venerable Baccio died at the advanced age of eighty-three. He left two sons, one of whom never evinced in the works, to the completion of which he succeeded after his father's death, that he inherited the mind of his parent. The younger, a youth of promising talents, died ere he could realize the sanguine anticipations of his friends, that he would have surpassed the genius of his father. (Vasari. *Milizia, Memorie degli Architetti*, Quatremère de Quincy, *Dictionnaire d'Architecture*.)

BACCIOCHI, (Maria Anna Eliza Bonaparte,) princess of Lucca and Piombino, sister of Napoleon, was born in Ajaccio, on the 8th January, 1777. She had been educated in the royal school of St. Cyr, and lived, during the most turbulent times of the revolution, with her mother at Marseilles. In 1797 she married Felix Bacciochi, and came in 1799 to Paris, where she lived with her brother Lucien. It was from him that she acquired a taste for letters and the arts. As her prospects became brighter, she enlarged her patronage of arts and letters; and among others, Chateaubriand and Fontanes experienced her friendship. It was she, who obtained for Fontanes the always magnificent patronage of the emperor. In 1804, her brother gave her the principality of Piombino, and shortly afterwards that of Lucca; and she was crowned with her husband, on the 10th July, 1805. She was very ambitious, and governed entirely by herself, so that even when she reviewed the troops, her

husband held only the rank of her aide-de-camp. On this account, she was called by the wits of her country the "Semiramis of Lucca." Still, she did much good for her states. When the star of Napoleon began to decline, she also found herself abandoned by those men, who owed her most gratitude. In 1814, she relied on the assistance of Murat; and when this failed, she retired to Bologna; but in 1815, she was ordered to take up her abode in the Austrian dominions. She lived first with her sister Caroline in Haynburg, and subsequently in Trieste, under the name of countess of Compignano. Her generous and charitable feelings did not leave her in her exile. She died on the 7th of August, 1820, in the Villa Vicentina, near Trieste, in the chapel of which she is buried. Her daughter, Napoleone Eliza, who possesses much talent and spirit, and is said to bear a close resemblance to the emperor, is married to a wealthy proprietor of Romagna. (Biog. des Contemp. Biog. des Hommes Vivans.)

**BACCIOCHI**, (Fra. Ferrante,) a Filippine monk, of Milan, who was distinguished as a painter, and some of whose works are noticed in Barotti. One of the best was the Stoning of St. Stephen, in the church of that saint, in Ferrara; and in Santa Maria del Suffragio there was a Holy Family by him. The age of this artist is uncertain. (Barotti's Account of the Paintings of Ferrara. Bryan's Dict.)

**BACELLAR**, (Antonio Barbosa, 1610—1663,) of Lisbon, a poet, jurisconsult, and historian. In his twenty-fifth year, his poetry obtained him considerable fame; but his vindication of the rights of the house of Braganza to the Portuguese throne, led him into the path of riches and honours. He also published two historical works,—one on the Expulsion of the Dutch from Brazil; the other on the Campaign of the Marquis de Marialvo against the Spaniards. Most of his works, poetical or historical, remain in MS.

**BACERRA**. See **BECERRA**.

**BACETTI**, (Nicolas,) a Florentine, was born in 1567, and died in 1647. He was abbot successively of different priories of the Cistercian order, and wrote a history of the abbey of Settimo, Rome, 1724, under the title, *Septimianæ Historiæ lib. vii.* (Biog. Univ.)

**BACH**, (Jo. Aug.,) born May 17, 1721, at Hohenendorf in Meissen, was educated at the Thomæan school in Leipsic; and in 1740 became a student in the univer-

sity there, and was the pupil of Jo. Aug. Ernesti in philology, and of Gottfried Mascov in law. He was created doctor of laws in 1750, and in 1752 appointed extraordinary professor of legal antiquities, and in the following year assessor to the ecclesiastical senate of Leipsic. He died December 6, 1754. His premature death is to be ascribed to straitened circumstances and the hostility of literary enemies, which overpowered a constitution naturally weak and susceptible. According to Cramer (Haus-Chron. i. 112,) Bach's colleague Sammet used to boast of having disputed him to death. 1. The most celebrated of Bach's works is the *Historia Jurisprudentiæ Romanæ*, which was first published in 1754. The great merit of this work consists in the author having reckoned the early *Senatusconsulta*, as one of the sources of the Roman law. It must be confessed, however, that he has not availed himself to the full extent of his discovery; and in this, as in other parts of the work, many errors are to be met with, which would probably have been corrected had the author's life been spared. These errors are corrected in the best edition of the work, published with notes, by A. C. Stockmann, Leips. 1806, 8vo. His other works are, 2. *Divus Trajanus, sive de Legibus Trajani Commentarius*, Lips. 1737, fol. 3. *Xenophontis Opuscula*, Lips. 1738, 8vo. Bach's notes and emendation were reprinted by Zeunius in his edition of Xenophon. 4. *Unparteiische Kritik über jurist. Schriften*, 6 vols, 8vo, Leips. 1750-55. 5. *Barn. Brissonii de Formulæ, accessere Curæ novæ atque Animadv. J. A. Bach. Lips. 1754, folio*. 6. Jo. Hein. de Bergeri *Œconomia Juris ad us. hodiern. accommodata Cura, J. A. Bach, Lips. 1755, 4to*. 7. *Opuscula ad Historiam et Jurisprudentiam Spectantia*, Hal. Sax. 1767, 8vo. This collection is preceded by a preface, by C. A. Klotz, who was probably led to edit it from a wish to annoy Heyne. The dissertation de *Jure Prædicatorio*, is improperly inserted in this volume, it having been composed by Heyne.

**BACH**, (Victor,) was born about 1770. He for some time studied physics, and came to Paris to complete his course; but on arriving there, gave himself up to politics. He was one of the most furious and cruel of the extreme democratical party, and figured in the reign of terror. When he saw all the hopes of his party destroyed by the result of the 18th Brumaire, 1799, he

was so affected, that in despair he prostrated himself one morning before the statue of Liberty; and there cursing the tyranny that oppressed France, blew out his own brains. (Biog. Univ. Suppl.)

BACH, (Johann Sebastian,) one of the men whose fame, from a beginning almost imperceptible, has been spreading constantly and unceasingly, until it has filled the whole civilized world. So much of new and great was accomplished by him, that all his predecessors dwindled down almost to nothing, and even his contemporary Händel may be considered as belonging to another sphere of musical art. Bach's style, even in its occasional tartness, is eminently romantic and German; whilst the latter has a large admixture of the antique. The present age only has been capable of appreciating all that this man accomplished towards the elevation and perfection of musical art. Yet Bach held only the modest situation of cantor of the church of St. Thomas at Leipsig; quarrelling with his school director, and living in limited circumstances, whilst the ephemeral crowd of German and Italian songsters and fiddlers absorbed the prodigalities of the rich. Sebastian Bach was descended from a Hungarian family. Veit Bach, a protestant baker in Pressburg, was driven from his native country by religious persecution, and went to Thuringia, then most renowned amongst the German provinces for musical taste. Not far from Gotha is the village of Wechmar. There he baked bread, and played on the cittern. His three grandsons were such skilful musicians, that count Schwarzburg-Arnstadt sent them, at his own expense, to Italy. Some members of the fourth generation were still more conspicuous, and occupied places as court, or town, musicians in the neighbouring parts of Germany. In fact, the fecundity of the Bachs in musical talent is so great, that Dr. Schilling has inserted in his work a large pedigree in which fifty-nine members are mentioned; and Gerber's Musical Lexicon contains twenty-two detailed articles on members of the Bach family, to only a few of whom we can give a place in this work. Sebastian was born in Eisenach, on the 21st March, 1685; his father, John Ambrosius, being also a musician. He received his first instruction from his brother, John Christoph, cantor in Ohrdruff, by whom, however, he was taught little of the ideal or poetic. When his brother wished to withhold from him a parcel of music containing

some of the compositions of Froberg, Kerl, Pachelbel, &c., John obtained it by stealth, and as the lamp also was taken away, he spent six months in copying it by moonlight. He employed the nights also in practising that, which he could not copy without great difficulty. From his brother, he went to Lüneburg, and he became descant singer to the school, whence the wish of hearing the famous Reinke playing the organ induced him to undertake many a pedestrian journey to Hamburg. In 1703 he was made musician to the court of Weimar; and in 1704, organist at Arnstadt; in both which places he perfected himself on the organ and in counterpoint, and acquired that astonishing skill in playing the organ, for which he became afterwards conspicuous. He lived about this time three months at Lübeck, where he attended secretly the performances of the famous Buxtehude on the organ. He became successively organist at Mühlhausen, and Weimar; concert-master and leader of the orchestra at Köthen; and finally reached the scene of his most extensive activity, by obtaining the cantorship of the school of St. Thomas at Leipsig; verifying, however, the correctness of that homely proverb, that "a rolling stone will gather no moss." Any one who knows what Bach subsequently accomplished—how his tones have filled, and are still filling every cathedral, nay, every church in the world with their majestic strains—how he has become the unqualified favourite of the serious and thinking: yet not knowing the circumstances in which he lived, would be induced to believe that he moved all his life amongst the higher and educated classes; that the grandeur of palaces had expanded his mind; or that he had been initiated into the mysteries of deep sentiment and internal life amongst the splendid scenery of the south, or the wonders of the Alps. But we know too well, that Bach drew upon nothing but the rich treasury of *his own mind*. After his reputation was established, the Saxon and Prussian courts took some notice of him. He was invited, in 1717, to Dresden, to be exhibited before, and contend with, the French virtuoso Marchand; and his skill on that occasion was honoured with the rather uncourtierlike epithet of "taufelmässig," devilish. Frederic the Great also invited him to his court, and gave him warm proofs of his satisfaction. With Bach, as with many others, his career was cut short at that moment, when it was

perhaps most promising. Being engaged with his son, Friedemann, in engraving his compositions, the glare of the plates might have impaired his sight; his health became feeble; he underwent an operation on the eyes; and died by apoplexy 28th July, 1750. The best portrait of him is in the library of the Joachimsthal in Berlin. Sebastian Bach was, without doubt, one of the most extraordinary musicians that ever lived. He was a man, says Marpurg, who combined the talents and accomplishments of many great musicians in his own person. He was most famous as an organist. His contemporaries bestowed upon him the title of "prince of players;" and the compositions he has left, justify the encomiums of the age in which he lived. His works, as might be expected, are very numerous, and it will be sufficient here to mention a few of the principal. Exercises for the Piano, in two parts; Six Hymns for the Organ; Hymns for Four Voices, edited by his son, C. P. E. Bach, in 3 vols, which passed through several editions; the Art of Fugue. This was his last work, and one of the pieces contained in it was unfinished at his death. He also left much in MS. (The authorities for the account of Sebastian Bach are, his Life, by Forkel, Leipsig, 1802, of which there is an English translation; that by Hiller, Leips. 1784; Forkel, *Literatur der Musik*, Leips. 1792; Marpurg's works; Gerber, *Lex. der Tonk.*; Schilling, *Encyclop.*; Ersch und Grüber.)

BACH, (William Friedemann,) called der Hallische Bach (Bach of Halle,) born 1710, died 1784, the eldest son of the great Sebastian. He studied first under his father, who, although not easily to be satisfied, entertained great hopes of him. After having been for some time at the Thomas-Schule, he studied law at Leipsig, but applied himself chiefly to mathematics. In 1747 he came as director of music and organist to Halle; but gave up the situation in 1767, and led a strolling, desultory life, until he died in distress and misery at Berlin. Thus ended a man, whom his contemporaries acknowledged to be the most ingenious fugue and general organ player, and one of the first musical savants of the age. But his eccentricities, intemperance, and absence of mind, were also extravagantly great, and many amusing instances thereof are recorded. His works, which are now rare, are—Sonate pour le Clavic. Halle, 1709. Sei-Sonati

per il Cimbalo. He advertised also a small work, "Von Harmonischen Dreiklänge," two sonates for two pianos concertante, and a mass for Whit-Sunday, with hautboys, trumpets, and kettles.

BACH, (Carl Philip Emanuel,) called generally the Berlin Bach, second son of Sebastian, born in Weimar in 1714. His father was his only master. In 1740, he became musician to Frederic II., whose performances on the flute he accompanied with the piano. In 1767, he was called to Hamburg as director of music, where he remained until his death (Sept. 14, 1788), and is therefore by some also called the Hamburg Bach. He wrote his own life, which is printed in Burney's *Musical Travels*, and teems with spirited and ingenious remarks. His works amount to fifty, some of which passed through five editions. Besides his acquirements as a performer and player, he was also a learned, amiable, and respectable man. Haydn had a great regard for him, and said, "Whatever I know, I am indebted for to Charles Philip Emanuel Bach." His compositions for the piano were formerly in every sensible player's hand, amongst which the fantasias, rondos, and sonatas, are as original as beautiful. His celebrated double chorus, "Heilig," and especially the chorus—"All lands are full of his glory," are, perhaps, the sublimest things ever composed. The choruses of the Israelites in the Desert, are equally grand. His twenty-four to thirty sinfonias, were the worthy forerunners of those composed afterwards by Haydn. A collection of painted, drawn, and engraved portraits of celebrated musicians, possessed by Emanuel, has been unfortunately dispersed; but his Bach's Archiv, which contains one superior composition of every member of the family (so exuberantly fertile in musical talent,) has been acquired by M. Pöschau, in Berlin, in whose remarkable musical library it is now preserved.

BACH, (Johann Christoph Friedrich,) born in Weimar 1732, died in 1795; also a son of Sebastian. He was master of the orchestra at Bückeburg, whence he was called the Bückeburg Bach. Besides many sonnets and songs, he published, *Die Amerikanerin*, a lyric poem of Gerstenberg. Two concertos for the piano. Six violin quatuors, printed in London, &c. His style resembled most that of his elder brother Emanuel.

BACH, (Johann Christian,) born in Leipsig, 1735, youngest son of Sebastian.

After the death of his parent, he went to Berlin to his brother Emanuel, where he became soon a thorough virtuoso and composer; but, being of a sensual and worldly cast of mind, he drowned himself in the luxuries of life. His intimacy with some Italian cantatrices induced him to visit that land, where he received the appointment of organist at the cathedral of Milan, and was thence called the Milan Bach. He almost neglected the piano, and did nothing but compose songs for the Italian ladies. In 1759 he was called to London, as master of the orchestra, with a salary of 1800 dollars. His performance was much appreciated, and he wanted now to carry it to higher perfection, but he was already too far gone to improve in any way. When Emanuel reproached him for his flippancy as a composer, he answered, "I must certainly stammer, or else these children would not comprehend me." Still, he was popular, and now called the London Bach. Many of his airs made him the favourite of his age; his enticing melody, and a very lively and attractive instrumentation, making moreover his Arias di Bravura much liked in the concert-room. His *Orione*, o sia *Diana Vendicata*, was very popular in 1760, as it was the first time that clarionets were introduced into a London orchestra. He wrote also several operas in conjunction with other composers—*Olimpiade* with Piccini, *Ezio* with Guglielmi and Bertoni, *Orfeo*, with the divine Gluck. For Rome and Naples, he wrote some masses of great merit; for London, some psalms in a thorough antique style. His choruses are ingenious without pedantry; and the *Te Deum* one of the finest ever composed. He died in 1782, leaving debts amounting to 4000*l*. The queen provided handsomely for his widow. (On Christian Bach, see, besides the works before mentioned, *Reichart Almanach* von 1796. Schubert *Ideen zu einer Aesthetic des Tonkunst.*)

**BACHAIE BEN ASHER**, (R.,) a Jew of Saragossa, and disciple of Rabbi Solomon ben Addereth, already mentioned under R. Asher, (q. v.,) the ruler of the synagogue of Barcelona. R. Solomon began to lecture A.D. 1280, and eleven years afterwards his disciple published his commentary on the law of Moses, (*Biur al Hattora*.) In this work the whole Pentateuch is glossed with a literal, cabalistical, and allegorical comment, and this so learnedly, and with so copious an adduction of the comments of older

writers, that the work is of high value. It was first printed in 1447, the place not known, and subsequently has been frequently reprinted. He also wrote; Kad Hakkernach, (the Cade of fine Flower,) a commentary on various passages of Scripture, arranged according to the initial letters of the most important word of the sentence, printed at Venice, 1546. There appears, however, some doubt as to the identity of the author of this latter work with the subject of the present account. (See Bartoloccius, i. 506 b.) Another of his works is the *Shulkan Arbaa*, (the Square Table,) treating of ceremonies to be observed in eating. It appears to have been printed for the first time at Constantinople, in 1514. It was afterwards edited at Venice, in 1546. He composed also several cabalistical works, of which the titles are given in Bartoloccius, i. 643 b.

**BACHAIE**, (Rabbi, (Haddayan ben R. Joseph Pekuda, commonly called the elder, to distinguish him from the last mentioned. He flourished about the same time as Maimonides. He wrote in Arabic *Khovath Halleavoth*, (the Obligation of Hearts,) which was translated from Arabic into Hebrew by R. Judas Aben Tibbon. The book treats on the spiritual life, and on the duties of man towards God, his neighbour, and himself. It was printed at Constantinople in 1550, and several times afterwards at Mantua and Venice; there is a Spanish translation in Hebrew letters, under the title, *Obligacion de los Coracones*.

**BACHAIE**, (R. Bar Mosia,) ruler of the synagogue of Saragossa, wrote *Ighetheth* (an Epistle) to the synagogue of Arragon, on the works, Mada and More Nevochim, of Maimonides. He also signed first the letter sent by several writers to the synagogues of Arragon, Navarre, and Castile, on account of the same works, in 1232. (Bartoloccius.)

**BACHAUMONT**, (François le Coigneux de,) was born at Paris, in 1624. He figured in the party of the Fronde, and it is from him that that party name is derived. Bachaumont one day said that the parliament acted like schoolboys that played at slinging (*fronder*) stones in the fosses round Paris. They usually run away when the officer comes in sight; but as soon as he is off, they get together again, and resume their game. The comparison took with all parties; and the title was fixed. From that time the enemies of Mazarin, for a symbol of their party, used handbands of the shape of

sings, and were called "frondeurs." When the troubles were over, Bachaumont retired from public affairs, and gave himself up entirely to the indulgence of his joyous humour. A great number of his good things are inserted in the collections of the time, but few can be identified as belonging to him. He died in 1762. (Biog. Univ.)

**BACHAUMONT**, (Louis Petit de,) was born at Paris, at the end of the seventeenth century. For a long time he lived with Madame Doublet, at whose house a great deal of company was in the habit of assembling. A sort of journal was made here of all that passed in the world. From this a periodical paper was formed, and edited by Bachaumont. At his death, these papers were collected, and published together, under the title of *Mémoires Secrets pour servir à l'Histoire de la République des Lettres*. This was continued for a long time afterwards, by different editors; and, finally, the *Mémoires* with the additions were published with the above title, in thirty-six volumes. Many abridgements of, and selections from it have also appeared. Bachaumont was the author of some other trifles, and he produced an edition of Quintilian. (Biog. Univ. Dict. Hist.)

**BACHE**, (Benjamin Franklin,) an American, so named after his grandfather, the famous Franklin, whom his father had succeeded as the postmaster-general of the United States, was in early life in the printing-house of Didot, the well-known French printer, where he went to acquire a knowledge of the business. Returning in 1785, he studied in Philadelphia college; and five years afterwards, commenced the General Advertiser, (afterwards called the *Aurora*), a paper which, under the direction of Bache and his successor, exercised considerable influence in opposition to the first two administrations. Bache died in 1799.

**BACHELERIE**, (Hugues de la,) a troubadour, born at Uzerche, in the Limousin, towards the end of the twelfth century, the contemporary, and it would seem, the friend of Anselm Faydit, who has made him the interlocutor in one of his tansons; and they are also joined together in a poem of Savary de Mauléon. Seven pieces by this poet are preserved, three of which are printed by Raynouard, Cheix, tom. iv. (Biog. Univ. Suppl.)

**BACHELEY**, (James,) a French engraver, born in Pont l'Évêque in Normandy. It was not until he was thirty

years of age that he began to engrave in copper, and went to Paris to study under Le Bas. His clever execution of landscapes and marine pieces, copied from Dutch masters, was much praised. He died in Rouen in 1781. (Ersch und Grüber, Encycl.)

**BACHELIER**, (Nicolas,) a French sculptor and architect, born at Toulouse in the sixteenth century. While young, he visited Rome, and was there formed in the school of Michael-Angelo. Little is known of him, more than that he was alive in 1553. (Biog. Univ.)

**BACHELIER**, (J. J.) a French painter of no great merit, born in 1724. He had collected a fortune of about 60,000 francs, which he consecrated to the establishment of a gratuitous school of design, in 1763, aided by the government and by public subscriptions. Bachelier was director of the china-manufactory at Sèvres, and did much towards banishing the bad taste which had previously reigned there. He was the author of several ingenious inventions, and aided Caylus in discovering the process of painting in encaustic, practised by the ancients. He died in 1805. He was the author of one or two pamphlets. (Biog. Univ.)

**BACHER**, (George Frederick,) a physician of eminence, was born at Thau, in Upper Alsatia, and took the degree of doctor of medicine at the university of Besançon in 1733. In the practice of medicine, he particularly devoted himself to the study of dropsical affections, and imagined that he had discovered a specific for the dropsy. He did not confine the knowledge of his remedy to his own possession, but made it known to his brethren, and thereby subjected its value to a critical test. It was composed of hellebore, myrrh, and charcoal. Time has fully demonstrated the inefficacy of the preparation. He published several works, principally treating on the class of diseases abovementioned. The formula for Bacher's pills was inserted in many of the public dispensatories.

**BACHER**, (Alexander Philip,) son of the preceding, was born at Thau, in 1730, instructed by his father, and took his degree at Besançon in 1764. He afterwards studied at Paris under the most able professors, and in 1772 took a second degree in medicine in this city. He united with M. Demangin, and edited the *Journal de Médecine* of M. Roux, from 1776 to 1790; and from 1791 to 1793, when this publication ceased, he undertook the sole management of it. He



died October 19, 1807, and according to M. Barbier, left a work, *Sur le Droit Public*, in two vols. which he had printed in 1803, but which had not been published. It was intended to have been followed by others, and divided into five parts.

**BACHER,** (Theobald,) born in 1748, was first employed in the military, and afterwards in the civil service of France. At the revolution, he transferred his services to the new authorities, and held various employments under all the governments of the French revolution. He was residing, as an agent for his country, in Germany, at the time of the retreat of the French, in 1813. As the danger came near his residence, he fled away on foot, loaded with so large a quantity of gold, that he was hurt by the weight. He would not ask aid or shelter of any one, in the fear of being robbed, and having taken refuge in a dry ditch for repose, he died there of cold and fatigue. (Biog. Univ. Suppl.)

**BACHERACHT,** (Henry,) a celebrated Russian physician, born at St. Petersburg, Dec. 27, 1725. His education was conducted at Moscow, and on March 11, 1740, he became a pupil at the hospital of St. Petersburg. In 1743 he was appointed junior surgeon of the Marine Hospital, and in 1746 received permission from the Russian government to travel, and to study at the universities of Leyden and Göttingen. He studied under Albinus, Gaubius, Ray, Allemand, Muschenbroeck, and Haller. At Leyden he graduated, Feb. 20, 1750, and then returned to his native country to engage in practice. In 1751 the empress Elizabeth appointed him physician to the artillery and engineers, which situation he held for twenty-six years, when he was appointed to the imperial marine department. The precise date of his death is unknown, but is conjectured to have been about 1795. He communicated several memoirs to the Economic Society of St. Petersburg, some of which have been printed in the Transactions of that institution. He was the first in Russia to practise inoculation for the small-pox in accordance with the method of Baron Dimsdale. He published various medical works, in Latin, Russian, and German.

**BACHERELLI,** (Vincenzio, 1726—1745,) a native of Florence, in the gallery of which city his portrait is placed. Lanzi, Stor. Pitt. i. 236, says he has not discovered any other of his works. M.

Heineken, Dict. des Artistes, says, he was a disciple of Gagliani, and that his style was portrait. Pazzi gave his life in the work entitled, *Serie*, in which there is the portrait of Bacherelli painted by himself, and engraved by Pazzi.

**BACHET DE MEZIRIAC,** (Claude Gaspar,) an eminent French scholar and mathematician, was born at Bourg en Bresse, on the 9th of October, 1581. He commenced his studies at Paris, and at the age of twenty was admitted into the order of Jesuits, but shortly after returned to a secular life. About this time he visited Italy, and spent a few years at Rome. Although he lived in a very retired manner, yet such was the extent of his reputation that he was proposed as preceptor to Louis XIII., upon which account he left the court in great haste, and declared afterwards that he was never so much afraid of anything in his life as being elected to so responsible an office. The French Academy, in 1635, elected him one of their members, although he was absent at the time. He died at Bourg, the place of his birth, on the 25th of February, 1638, aged fifty-seven years. He published—1. *Problèmes plaisans et délectables qui se font par les Nombres*, 8vo, Lyons, 1613 and 1624, containing some of the earliest of those curious and singular properties afterwards augmented by Ozanam, Hutton, and others. 2. *Diophanti Alexandrini Arithmeticonum libri sex et de Numeris Multangulis liber unus*, Gr. et Lat. fol. Paris, 1621. An excellent edition, and illustrated with notes, but amended and augmented by Fermat, in 1670. 3. *Chansons Dévotes et Saintes*, Dijon, 1615, 8vo, and Lyons, 1618, 12mo. 4. *The Epistles of Ovid*, translated into French verse, Bourg en Bresse, 1626, 8vo, and often republished; the first edition is very rare. Bachet's French poetry is considered poor.

**BACHIACCA.** See **USERTINE**.

**BACHIENE,** (Wilhelm Albert,) a Dutch geographer, more celebrated in this capacity than as a divine, was professor of astronomy and geography, and also pastor at Maestricht. He was born at Leerdam, in 1712; studied at Utrecht; and before attaining the office first mentioned, was chaplain of the garrison at Namen, and afterwards pastor at Kullenberg. He left this place for Maestricht in 1759, and died there in 1783. His geographical labours were chiefly in connexion with the elucidation of the Bible; for which end he wrote *Sacred Geo-*



graphy, or a Topographical Description of all the Countries, &c., mentioned in the Holy Scriptures, (Dutch), 3 vols, 8vo, in 8 parts, with maps, Utrecht, 1758—1768; in German, with annotations by G. A. M., (Gottfried Arr. Maas,) 4 vols, 8vo, with maps, Cleve, 1766—1775. This work exhibits great diligence of investigation, and is written in an agreeable style; but the order is not the most lucid, and it has been objected to the author, that he is at one time too diffuse, and at another too brief in his explanations. The maps contain many corrections, and were drawn by the author; the translator has also added some amendments. His Ecclesiastical Geography (Kerkelyke Geographie), in 5 parts, with maps, is less accurate and full. It was published at Utrecht, in 1778. His Topography of Holland is an improvement of Büsching; and he translated Hübner's Geography into Dutch, with many additions. His theological writings are of little importance.

BACHIENE, (Johann Heinrich,) the brother of the preceding, born in 1708, was pastor at Utrecht, where he died in 1789, and was the author of many theological and moral works. His son, Philip Johann, was a teacher of theology at Utrecht, from 1776 till his death there in 1797.

BACHMANN, (Johann Heinrich,) privy counsellor and archivarius in Zweibrücken, was born at Feuchtwagen, in the jurisdiction of Anspach, in 1719, and held several successive employments at the court before obtaining the appointments already mentioned. His historical and antiquarian works, though chiefly confined to researches on the history of the duchy of Zweibrücken, have a great value for the German historian. Among these are twelve documents to elucidate the history of the captivity of Philip the Magnanimous, landgrave of Hesse, with annotations, 8vo, Mannheim, 1767; Military Negotiations of Duke Wolfgang of Zweibrücken, 8vo, Mannheim, 1769. He wrote also the Code of Pfalz and Zweibrücken, with ten synchrological tables of the genealogy of the house of Pfalz, published with a supplement by his son, 8vo, Mannheim, 1792.

BACHMANN, (Pater Sixt,) a distinguished musical composer, especially esteemed for his knowledge of thorough bass, born in 1754. He learnt music at the age of seven, and when nine, could play 200 pieces on the piano, of which he had only noted the first bars in a little book,

playing the remainder by heart, with the greatest fluency. He was patronized by count Bebenhausen. Having entered the convent of Marchthal, the library afforded him adequate means of studying theoretical books on music, and he received also instructions from the Maestro di Musica Signor Koa, who stayed some time at the convent. This, with the works of Abbé Vogler, brought him to a high degree of perfection amongst the fugists of his times. In 1786, he became collaborator in the musical collection published by Hoffmeister, at Vienna. He, however, gave up this enterprise, which, as well as the secularization of the monastery in which he lived, hindered him from publishing more of the productions of his talent. His printed works consist mostly of sonates and fugues, for the organ and the piano.

BACHMANN, (Carl Ludwig,) musician, and musical instrument maker to the court of Prussia, born about 1716, in Berlin. In 1770, he established, in conjunction with Ernst Benda, a concert of amateurs, one of the first in that capital, and which became exceedingly popular. Afterwards, however, he turned his whole attention to the making of instruments, and his tenors were very highly valued. He first invented the tuning of the violoncello and double bass, by means of screws, which he made known in 1792, and which for the latter has been since generally adopted. (Schilling, Encyclop. der Tonkunst.)

BACHMANN, (le Baron Jacques Joseph Antoine Léger de,) was born in Switzerland, in 1733, and at an early age entered the service of France, where he distinguished himself on many occasions. He was major-general in the Swiss guards when the attack was made on the Tuileries, on the 10th of August, 1792, and behaved with great courage on that occasion. In the general rout, he was taken prisoner, was afterwards tried before what was called "the Tribunal of the 10th of August," and executed on the 3d of September. (Biog. Univ. Suppl.)

BACHMANN - ANDERLETZ, (le Baron Nicolas François de,) the brother of the preceding, was born in 1740, and also entered into the service of France, and became a very distinguished officer. He was colonel of one of the regiments that was encamped on the Champ-de-Mars, under the command of the Marshal de Broglie, in 1789; and he fought by the side of his brother, in the defence

of the Tuilleries on the 10th of Aug. 1792, but had the good fortune to escape his fate. He was in the service of the king of Sardinia from 1793, until the peace of Turin, and in that of the emperor of Austria, until the peace of Luneville. He then took a part against the Helvetic insurgents as long as there was any chance of success. He was at Paris in 1814, and received there many marks of approbation and distinction from Louis XVIII. He had the command of 30,000 Swiss destined to oppose Bonaparte in 1815, but the result of the battle of Waterloo rendered their services unnecessary. He died on his estates in 1831. (Biog. Univ. Suppl.)

**BACHMEGYBI**, (Stephen Paul), a physician in Hungary, born towards the close of the seventeenth century, at Trentschin, and studied at the universities of Wittemberg and Jena. Having taken the degree of doctor of medicine, he returned to his native country, where he was attached, for five years, to the count de Gomer. In 1720, he was appointed military physician in Hungary and Transylvania. He was afterwards attached, in the same capacity, to the metropolitan chapter of the count de Gran, at Tyrnau, and there died in 1735. His death is reported to have been accelerated by his attachment to alchemical researches: a vase was broken upon its removal from the furnace, and Bachmegybi was wounded by some of the fragments; a cancerous affection followed the injury he had sustained, and terminated his existence. He was a man of considerable knowledge, being well versed in theology, mathematics, physics, and chemistry; in addition to his medical attainments. His attachment to alchemy, the prevailing spirit of his day, served to dissipate a large portion of his fortune, as well as to abridge the period of his life. He communicated many pieces to the *Observationes Medicinales Vratislavienses*, (tentam. viii.—xv.) and in the *Commercium Litterarium Noricum*, (1733). His *Observationes de Morbo Cœmœ Hungariæ Endemio*, were printed in the *Disputationes Medicæ* of John Milliter, Leyden, 1717, 4to. *Otia Bachmegybiana, Documenta veritatis Fidei Romano-Catholicæ formâ Colloquii*, Tyrnau, 1733, 8vo.

**BACHOT**, (Gaspar), a physician, who flourished in the early part of the seventeenth century, having taken his degree of doctor of medicine, under the presidency of De Lorme, in 1592. He

studied under Faber, Duret, Pietre, and Riolan, during seventeen years, in the city of Thiers, in Auvergne, of which he was a pensioner. He was made counsellor and physician to the king. He had much learning, and was greatly attached to literature. The work by which he is known, was published at Lyons in 1626, in 8vo, under the title of *Erreurs populaires touchant la Médecine et Erreurs de Santé*, which forms a large volume, divided into five books, which are preceded by the following advertisement:—

“ Si j’erre en ces erreurs comme il pourroit bien être,  
N’erre point comme moi, si tu es meilleur maître;  
Mals tâche d’en sortir ainsi comme je fais.  
Si l’œuvre ne t’agré, approuve au moins l’essai.”

It is an amusing and an useful book. To each of the divisions he has affixed a sonnet. They are inscribed to God, to his parents, his children, grandchildren, friends, &c.; they are not, however, characterised by much merit, and do more credit to his heart, and to his piety, than to his poetical genius.

**BACHOV VON ECHT**, a family ennobled by Charles V. in 1525, and having their seat on the banks of the Rhine, not far from Cologne, from which they were driven into various parts of their own and other countries, on their attaching themselves to the reformed religion. Of this family were—

*Reiner*, or *Reinhart*, the son of a burgher of note at Cologne, born in 1544. He was burgomaster in Leipsic, where he had established himself as a merchant, but from which city he was afterwards expelled for his Calvinistic doctrines. He was honourably received in Heidelberg, and died there in 1614. He left in MS. *Catechesis Palatinatus Testimoniis Scripturæ ac Sententiis Patrum qui primis 100 a C. N. Annis in Ecclesia claruerunt ornata*.

*Reiner Bachov von Echt*, son of the above, born at Leipsic, in 1575, was appointed professor of politics at Heidelberg, in 1613, and afterwards of laws. The troubles of the thirty years’ war having deprived him of his situation, and compelled him to leave the Palatinate, he removed in 1622 to Heilbrunn, but returned to Heidelberg in the course of the following year, where he occupied his time in study, and the composition of some works, till 1626, when he went to the Netherlands in the hopes of being appointed professor of law at Franeker, in which he was unsuccessful, owing to the influence of the curator, M. Lyclama,

whose enmity he had incurred by a severe criticism of some of his legal works. On his return he went to Strasburg, where he supported himself for some time by teaching, but being reduced to great distress, he resolved on returning to Heidelberg, which he accordingly did; and having now become a catholic, he was restored to his professorship. The time of his death is uncertain—some writers placing it in the year 1635, and others in 1640. • According to some writers, he abjured the catholic faith, and made a solemn profession of Lutherism before his death. Bachov's works, which are almost wholly of a theoretical nature, without much reference to the practical application of the law, are remarkable for the acuteness and knowledge of law, as a science, which they display. The greatest blemish to be found in them, is the constant and unjust depreciation of the writings of his adversaries D. Ant. Faber, Lyclama, and Wesenbeek. His principal works are, 1. *Notæ et Animadv. ad Trentleri Disput.* 3 vols, Heidelb. 1617—1619, 4to. 2. *Notæ et Animadv. in Practica Wesenbecii*, Colon. 1611. 3. *Notæ et Animadv. in Ant. Fabri Rationalia, et Librum de Erroribus Pragmaticorum*, Francof. 1630. 4. *Tractatus de Pignoribus et Hypothecis*, Francof. 1656, 4to. 5. *Tractatus de Actionibus*, ib. 1657, 4to. 6. *Comment. in Primam Partem Pandect. Spir.* 1630, 4to. 7. *Comment. Theor. Pract. in libros iv. Inst. Franc.* 1628, 4to. This is one of the most valuable of Bachov's works, and has been much used by Vinnius in his Commentary, without any acknowledgment.

*Johann Friedrich Baron Bachov von Echt*, was born at Gotha in 1643, and died there in 1726; he held many important offices at the court of Gotha, and distinguished himself by his services in the negotiations of that court with foreign powers. His son, of his own name, held many of his offices after him, and died in 1736. The son of this latter,

*Ludwig Heinrich Bachov von Echt*, was born at Gotha in 1725, studied at Leipzig, and was afterwards Danish privy counsellor, and ambassador from the Danish court to Madrid, Dresden, and Regensburg; he was also knight of the order of Dannebrog. He was a liberal patron of science, and a poet of merit; but his essays in this branch of literature were printed privately only. Among them was *An Attempt at spiritual Odes and Songs*, 8vo, Altenburg, 1774, which are described as possessing all the

essentials of sacred poetry. (Ersch und Grüber.)

BACHSCHMIDT, (Anton,) master of the chapel of the prince of Eichstädt, virtuoso and composer, born at Mölk in 1709, where he held first the situation of keeper of the church steeple. This afforded him plenty of opportunity of practising the trombone, on which he became subsequently very eminent. He was afterwards engaged by the prince-bishop of Würzburg; and subsequently obtained a situation at the court of Eichstädt. Here he began to study mostly after Graun, the style of whom he chiefly followed. A mass by him pleased the princess consort so much, that he was sent to Italy for farther improvement. There, and after his return home, he wrote a great many masses, vespers, &c., as well as some little operas. A concert on the hautboe and four violin quartetts, which he published, prove him to have been a very accomplished composer. He died in 1780. (Schilling, *Lexicon der Tonkunst.*)

BACHSTROM, (John Frederic,) a native of Silesia, was the son of a barber, and destined to that trade, which, however, according to his own account, he renounced in consequence of a dream, which directed him to the study of theology. At twenty years of age he departed for Halle, where he devoted himself to study, and made extraordinary progress. His confined circumstances compelled him to return to Silesia, where he was offered a situation as preacher in the principality of Else; but the consistory entertaining some doubts as to his orthodoxy, he was refused ordination. In 1717, he became a professor extraordinary at the Gymnasium of Thorn, where he delivered a heterodox sermon on St. Andrew's day, which excited so much disorder, as to occasion him to be driven out of the city. He departed for Wengrow, in the neighbourhood of Warsaw, and there united the offices of physician and pastor. There is much mystery connected with this period of his life; in 1720, and in 1728, he appears to have been almoner to a Saxon regiment at Warsaw; and in 1729, he was at Constantinople, where he established a printing press, and undertook the translation of the Bible into the Turkish language. The alarm excited among the Mahometans by this attempt, raised their opposition to such an extent, that he was compelled to fly the city. The year of his death is unknown; he practised as

a physician in Poland, was deprived of his liberty, and terminated his days in prison. He published various medical and philosophical treatises.

**BACICCIO.** See GAULL.

**BACIO**, (Henri,) a French Jesuit, born at Nancy in 1609. He was professor of rhetoric at Dijon, and published some Eloges. He died in 1681. (Biog. Univ. Suppl.)

**BACK**, (Abraham,) a celebrated physician, was born, in 1713, at Hudwichwald, the capital of the province of Helsingen, in Sweden. He studied at the university of Upsal, and distinguished himself in the belles lettres, in physics, in botany, in anatomy, and in medicine, in which he took a degree in 1739. He travelled for four years through the Low Countries, and in England, in Germany, and in France. He remained at Paris during two years, acquiring various information. He returned to Sweden, was appointed assessor of the Royal College of Medicine in 1745, professor of anatomy in 1747, physician to the court of Sweden in 1748, physician in ordinary to the king in 1749, president of the college in 1752, and member of a commission appointed to construct tables of births and mortality in 1765. He was member of many foreign academies; Gustavus III. honoured him with knighthood in 1773; and he was also of the order of the Polar Star. He furnished many memoirs to the Transactions of different academies, and sustained many academical discourses at the university of Upsal. Some of these have been printed, and he prefixed a discourse to a Swedish translation of Baron Dimsdale's work on Small-pox Inoculation, published at Stockholm in 1769, in which Back treats in a very able manner upon the origin and usefulness of the practice of inoculation. He died 1795.

**BACK**, (James de,) a celebrated Dutch physician, born at Rotterdam in the early part of the seventeenth century. He is deserving of notice for his early adoption and vigorous defence of the doctrines of the immortal Harvey on the circulation of the blood. Mangetus mentions him as discussing several points, on the subject of stone and gravel, in a letter, *De Calculo*, published in the works of Beverovicus. He published, *Dissertatio de Corde, in qua agitur de Nullitate Spirituum, de Hæmatosi, de Viventium Calore*, Rotterd. 1648, 12mo; *ib.* 1660; *ib.* 1671, with the writings of Harvey, Lugd. Bat. 1664; *ib.* 1666, 12mo; an English translation appeared in 1653 at

London, accompanying the works of Harvey. He denies the existence of a nervous fluid, and refers the operations of the nervous system to the agency of vibrations.

**BACKER**, (John de,) a worthy priest at the Hague, who, in 1525, in the twenty-seventh year of his age, was burnt by the Inquisition. He was accused of censuring indulgences, of neglecting to celebrate mass, and of marrying a wife. When examined, his defence was that the Scriptures were the only rule of faith, and that therein God allowed of chaste and honourable marriage. On his reminding the court that fornication in priests was daily overlooked or forgiven, the president, among other infamous exclamations, expressed a wish that "the poor man had lived with ten harlots, rather than married, and given the court all this trouble." His father exhorted him to persevere; declaring himself ready, like Abraham, to offer up his dearest child, who had never offended him;—a sufficient testimony to the excellence of the son. As he passed the prison, on his way to execution, the martyr bid his brethren in chains take courage from his example. They responded by a shout of joy and by singing the *Te Deum*. At the stake, he repeated the triumph of the apostle, "O death, where is thy sting?" and then praying, "Lord Jesus, forgive them, for they know not what they do; and have mercy on me," he died.

**BACKER** (Georges de,) a bookseller and printer at Brussels, about 1693. He compiled a Dictionary of French Proverbs, a valuable work, though now rare. (Biog. Univ. Suppl.)

**BACKEREEL**, (William,) a Dutch painter, who lived a few years before Rubens. He painted landscape and marine scenery, and resided principally in Italy.

**BACKEREEL**, (Giles,) a contemporary of Rubens, to whose style his pictures have the greatest resemblance. Pilkington says that his works may be fairly compared with those of Rubens and Vandyck. St. Charles Borromeus, in the cathedral of Bruges, is a piece of great effect, and the design even more correct than that of Rubens, whilst the chaste and delicate tinging reminds us of Vandyck. In Antwerp and Brussels some good pictures of his are also to be found. (Pilkington. Bryan.)

**BACKHOUSE**, (William, born 1593, died 1662,) one of the most conspicuous in a number of Englishmen who bewil-

dered themselves in the vain conceits of alchemy, after Bacon and others, in a nobler spirit, had taught the better mode of pursuing researches into the way of nature's operations. He was a younger son of Samuel Backhouse, a gentleman of good estate at Swallowfield, in Berkshire, whose eldest son, Sir John Backhouse, was a knight. He was a commoner of Christ Church, Oxford, but left the university without a degree; devoting himself to the study of the older alchemical writers, and to experimenting in the vain pursuit of what a little consideration might, it seems, have taught him to be unattainable. However, he attained to the knowledge of no small number of the *secrets* in this miscalled science, which he communicated to a man of better talents and higher attainments than his own, but who, like him, was devoted to this vain pursuit. This was Elias Ashmole, (see ASHMOLZ,) whom Backhouse, after the fashion of the fraternity to which he belonged, adopted as his *son*. Thus Ashmole, in the diary of his life: "1651, June 10, Mr. Backhouse told me I must now needs be his son, because he had communicated so many secrets to me;" and again, "1653, May 13, my father Backhouse lying sick in Fleet-street, over against St. Dunstan's church, and not knowing whether he should live or die, about eleven of the clock, told me, in syllables, the true matter of the philosopher's stone, which he bequeathed to me as a legacy." However, Backhouse recovered. His death is thus recorded by his grateful pupil: "1662, May 30, my father Backhouse died this evening, at Swallowfield." Backhouse translated and printed several alchemical treatises, viz. *The Pleasant Fountain of Knowledge*, 8vo, 1644; *The Complaint of Nature*; and *the Golden Fleece*.

BACKUS, (Azal,) an American, president of Hamilton college, near Utica, New York, was born about 1765, graduated at Yale college in 1787, and after having been converted from deistical opinions, was ordained minister at Bethlem, where he established a seminary, which obtained considerable reputation. He was appointed president of Hamilton college on its foundation, and obtained the degree of doctor in divinity. He died on the 28th December, 1816, having published some sermons.

BACKUS, (Charles,) an American divine and doctor of divinity, was born at Norwich, Connecticut, in 1749,

graduated at Yale college in 1769, and pursued his theological studies under the care of Dr. Hart, of Preston. He was ordained a minister at Somers, in which charge he remained until his death, which took place on the 30th of December, 1803. As a theological instructor, he was very much renowned, and had at one time under his direction nearly fifty young men. He published some sermons, and a volume on *Regeneration*, a subject in relation to which, it is said, during his residence in college, he entertained some serious doubts, happily afterwards dispelled. He is stated to have been, as a preacher, plain, but forcible.

BACKUS, (Isaac,) an American Baptist minister, was born at Norwich, Connecticut, in 1724. He is said to have received religious impressions for the first time in the year 1741, and in 1746 commenced preaching. Two years afterwards, he was ordained first minister of a congregational church in Titicut precinct, in the town of Middleborough, Massachusetts. The year after his ordination, several of his congregation changed their views with respect to baptism, and were ultimately joined by their pastor, who submitted to be re-baptized by immersion. He is stated for some time afterwards, "to have held communion with those who were baptized in infancy, but he withdrew from this intercourse with Christians of other denominations." Of a Baptist church formed in January, 1756, he was in June installed pastor, in which post he continued till his death, which happened on the 20th November, 1806. His diffidence is stated by Dr. Allen, (*Biog. Dict.*) to have been so great, that in conversing on important subjects he usually *shut his eyes*! He was a staunch opponent to any connexion between church and state. His writings are numerous, and are said to prove the author to have been too much under the influence of party and sectarian prepossessions to merit the character of impartiality.

BACLER-DALBÉ, (Louis Albert Ghislain, baron de,) a French artist and geographer, born at Saint-Pol, in the Pae de Calais, in 1761. His father having obtained the office of *directeur des postes* at Amiens, young Bacler studied there under Delille and Sélys. His love for the arts led him, at the age of twenty, to visit Italy; but, when he reached the foot of the Alps, he was so much struck with the beauty and grandeur of the spectacle

which offered itself to his eyes, that he could go no further. He remained seven years at Sallanches, and amid the Alpine ridges became at once a painter and a geographer. His reputation was already extensive, when he returned to France at the breaking out of the Revolution, of which he was a zealous partisan, and he immediately enrolled himself in the army. He went through different grades, and received various appointments from Napoleon, whose notice he had attracted, and who employed him in several great geographical surveys. After the restoration of the Bourbons, Bacler was neglected, and driven partly by necessity to have recourse to his earlier studies, and not only painted, but employed himself with great success in the newly-invented art of lithography. His works of this kind, principally views of the scenery which had always exercised so much influence on his mind, were in great repute. He died at Sèvres (where he had resided since 1815) in 1824. (Biog. Univ. Suppl.)

**BACMEISTER**, a German family, which has produced many distinguished men.

*Bacmeister, Henry*, son of the elder Lucas Bacmeister, afterwards mentioned, was born at Rostock, in 1584; took the degree of doctor of law at Tübingen, in 1615; was afterwards public advocate of the city of Lüneburg, and provost of the church of St. John in that city, and died 1629. He wrote *Tables on the Institutiones Juris*.

*Bacmeister, Henry*, the younger, born in 1618; studied at Cologne, Leyden, Utrecht, Oxford, Paris, Orleans, Saumur and Sora; and held honourable offices under the Swedes, in Germany. After resigning these, he employed himself in study; was afterwards bailiff of the duchy of Wurtemberg, in Neupyrge and Heidenheim; and after the death of his brother Lucas, secretary to the university of Tübingen, counsellor of the duchy of Wurtemberg; and in 1671, doctor of civil law. Besides his inaugural disputation, *de Palmario Advocatorum*, he left another, entitled *Delibata Juris ex Libris 48, Digestorum*, both of which are given in *Lauterbach's Disputationes Juridicæ*, vol. i.

*Bacmeister, Johannes*, doctor and professor of medicine at Rostock, where he was born in 1563; wrote an oration, *De Honoribus et Gradibus Academicis*, and several medical disputations, and died in 1631.

*Bacmeister, Johannes*, the son of a clergyman of Travemund, Sebastian Bacmeister, afterwards mentioned, born in 1680, studied medicine at Leipsic, was professor of medicine at Tübingen in 1710; and in 1719, counsellor and private physician to the court of Baden Durlach. He published the *Acta Philippica*, and undertook the editing of Lucas Bacmeister's *Commentary on the Prophets*; and his father Sebastian's *Continuatio Annalium Marulorum et Vandalorum Nicolai Mariscaldi*; as well as some other works.

*Bacmeister, Lucas*, a Lutheran divine, born at Lüneburg in 1530; studied at Wittenburg, and was appointed in 1552, by Christian III. of Denmark, tutor to the royal princes. After filling this office three years, he returned again to Wittenburg, where he took the degree of master of arts in 1558. In the following year he was called to Coldinburg, in Jutland, as chaplain to the widowed queen, Dorothea of Denmark, an appointment which he held three years; after which he was called to the pastorate of the church of St. Mary, and the professorship of theology in the university of Rostock. In 1564, he took the degree of doctor of theology; and in 1580, went on a clerical visitation to the churches of Austria. He died in 1608. His works are—*Formæ Precationum piarum*; *de Modo Concionandi*; *Explicatio Historiæ Passionis, Mortis, et Resurrectionis Christi*; *Explicatio Septem Psalmorum Pœnitentialium*; *Explanatio Threnorum Jeremiæ*; *Explicatio Typorum Veteris Testamenti*; *Answer to three Questions on the Civil Authority*; and several disputations, orations, programs, epistles, and funeral sermons. He published also a revised Church Constitution; and left behind him in MS. *Commentarii in Prophetas præter Danielelem omnes*; *Prælectiones in Epistolas Petri, Jacobi, Judæ, Paulinasque ad Romanos, Timotheum, Titum, Philemonem et Hebræos*; *Homiliæ in Genesin, Exodum, Psalmos et Esaiam*; *Consilia Theologica*; *Historia Ecclesiæ et Ministerii ecclesiastici Rostochiensis*.

*Bacmeister, Lucas*, a son of the former, born at Rostock in 1570; at first applied himself, at his father's desire, to the study of the law; but on the death of his elder brother, devoted himself to theology. After studying at Straßburg and Wittenburg, as also at various other universities in Germany and the Netherlands, he was appointed professor of

theology in 1600; and in 1612, superintendent of the district of Güstrow. He died in 1638, leaving behind him *Oratio de Jubilæo*; *Disputationes contra Decreta Consilii Tridentini*; *Tractatum de Lege*; *Fasciculum Questionum Theologicarum*; *Disputationes de SS. Trinitate, de Vocatione Ministrorum Ecclesiæ*; and in German, the *Great Mystery of Righteousness made known of Christ becoming Man*; *Examination of the Question, whether a Reformation be needful in the Lutheran Church*; *Confession of the Calvinist Teachers, that men may be saved in the Lutheran Church*; *Introduction how to read with profit John Ruelius's Sermon of Thursday, on the Holy Supper*; *Two Sermons on the Lutheran Reformation*; and other works.

*Bacmeister, Lucas*, a son of the last mentioned, was professor of theology at Rostock, where he died in 1679, in his seventy-fourth year. He left behind him, *Oratio de Attenta Scripturæ Sacræ Lectione*; *Analysis et Catena Catechismi Minoris Lutheri*.

*Bacmeister, Matthæus*, son of the elder Lucas Bacmeister, born at Rostock in 1580; studied medicine; and after returning from a tour in Germany, visited Copenhagen; and acquired so highly the favour of the chancellor Friesen, that he took him with him on his journey to England. On his return, he pursued his studies at Leyden; and afterwards at Leipsic, Jena, Frankfort, and Greiffswald; after which he returned to Rostock, and there took the degrees of master and doctor in 1606. He afterwards practised at Kiel and Rostock; and received in 1621 the office of court-physician at Luneburg. He died in 1626. He wrote—*Medicina Practica Generalis*, in Twenty-eight Disputations, as well as several disputations on other subjects; *Tractatus de Peste*; *Consilium contra Pestem* (in German); edited Fr. Joelis *Opera Medica Posthuma*, with Annotations; and left behind him *Consilia Medica* in MS.

*Bacmeister, Sebastian*, born at Ottern-dorf, where his father, Lucas Bacmeister, was preacher, in 1646; studied at Rostock and Wittenberg; was preacher at Travemund in 1676, and died in 1704. He wrote—*Septuplex Corona Senectutis*; and left behind him in MS. *Academiæ Rostochiensis Historiam ab ipsis Incunabulis ad Annum 1700 deductam*; *Mareschalci Thurii Annales Herulorum ac Vandalorum cum Continuatione et Ta-*

*bulis genealogicis ad hodiernum Ducem Mecklenburgensem deductas.*

*BACMEISTER*, (Hartmann Louis Christian,) was born in Russia, in 1736. He pursued his studies in the universities of Germany, and had for a long time the direction of the German college, at St. Petersburg, and many other institutions. He wrote—1. An Abridgement of the Geography of the Russian Empire. 2. A Collection of Authentic Pieces, relating to the History of Peter the Great. 3. A Russian Bibliotheca, in 11 volumes. The latter is a compilation very useful to those who wish for an account of Russian literature, and the state of that country. He died in 1806. (Biog. Univ.)

*BACON*, (Roger,) an English monk, of the order of the Franciscans, born near Ilchester, in Somersetshire, in the year 1214. He commenced his studies at an early age, in the university of Oxford; but, according to the custom of those times, subsequently went to complete them in the university of Paris, then in such high repute as to attract students from all parts of Europe. Here it was that he laid the foundation of his reputation, and, according to Saverien, formed his well-known friendship with the distinguished Robert Grosseteste, afterwards bishop of Lincoln, his great friend and patron. Having taken the degree of doctor of law, he returned to England in 1240, and, according to some, took the habit of the Franciscan order; although others assert that he became a monk before he left France. He now pursued his investigations in almost every department of science; and with the assistance of various liberal patrons, whose favour his high reputation had secured, he is said to have expended large sums in collecting books, and procuring and constructing apparatus, which he had devised for the prosecution of experimental inquiries. Dr. Hutton informs us, "from some scarce books," that he expended, in the course of twenty years, no less than 2000*l.* "an amazing sum in those days, and which, it seems, was generously furnished to him by some of the heads of the university, to enable him the better to pursue his noble researches." His new and extraordinary discoveries, however, were made in an age far too strongly fettered by authorial opinions, to remain long undisturbed. In an age like that in which he lived, there were few capable of profiting by his instructions; but those were not wanting who were able to appreciate their value, but, for the most



part, having good reason to dread the influence of such principles, took measures to impede their progress, and to suppress their promulgation. A pretext was supplied in the allegation that Bacon's pursuits were allied to magic, though he had actually written a work expressly against that art; and he was, accordingly, restrained from reading lectures to the young students in the university, and at length closely confined, and almost starved—the monks being afraid lest his writings should extend beyond the limits of his convent. He avowed the most enlightened views, in recommending the cultivation of natural science, with the express object of leading men to more just conceptions of the true foundations of moral knowledge; and this drew down upon him the whole weight of ecclesiastical vengeance. His reputation, however, continued to increase throughout Europe, and the blow was averted for a time during the liberal administration of pope Clement IV., who not only secured Bacon from molestation, but encouraged him to draw up a collection of his principal works, which Bacon did, under the title of *Opus Majus*, and which was published by Dr. Jebb in 1733. On the accession of Nicholas III., the general of the Franciscans not only prohibited the reading of his works, but sentenced Bacon, then in his sixty-fourth year, to imprisonment; and to prevent appeal, obtained from Nicholas a confirmation of his sentence in the first instance. On the accession of Nicholas IV., he attempted to conciliate that prince in his favour, by addressing to him a treatise *On the Means of avoiding the Infirmities of Old Age*; but no effect was produced by this step; and it was not till the close of this pontificate, that, through the interposition of some powerful friends, he obtained a release. Up to his death, which happened in his convent at Oxford, in the year 1292, he continued his literary labours.

Bacon was styled by some of his contemporaries, "the wonderful doctor;" and he doubtless was the most extraordinary genius of that age. Anticipating the mode of investigation perfected by his great namesake, he declared that experimental science alone can ascertain the effects to be performed by the powers of nature or by human art. That science alone, he says, in his tract *De Nullitate Magiæ*, enables us to investigate the practices of magic, not with the intent of confirming them, but that they may be avoided by the philosopher. Thus deter-

mined to consider the properties of material substances as matters of fact, and not of belief, he easily ascertained that many of the opinions of former writers were false, and he furnishes instances in support of his general position. In all branches of the mathematics he was well versed, and there is scarcely any part of them on which he has not written, with a solidity and clearness which have been deservedly admired by the greatest masters in that science. In astronomy, especially, he has left indications of attainment far superior to those of his contemporaries, and pointed out the necessity for a further reformation of the calendar beyond the Julian correction; the same as that which has been since applied. In practical mechanics and in chemistry, we have on record many of his actual inventions, and still more unfinished projects and speculations, many of which have been since realized. He is said to have invented the air-pump, the camera-obscura, the diving bell, and gunpowder! His discovery of optical lenses has been established beyond a doubt. Dr. Smith, indeed, in his *Treatise on Optics*, has endeavoured to prove that his conclusions on the theory of these instruments were purely theoretical, and that Bacon had never made any actual experiments on the subject. This has been controverted by Mr. Molyneux, who contends that Bacon was not only acquainted with the properties of lenses theoretically, but that he also applied them practically. We may mention, however, that some passages in Bacon's writings, which were pointed out by Digges, as early as the year 1591, and which were interpreted by him and others as referring to the principle of the telescope, seem to have been completely misunderstood, and to contain in reality nothing of the kind. Among other things attributed to him is that of the introduction of the Arabic numerals into England; but this has been completely disproved. (Halliwell's *Rara Mathematica*, p. 114, &c.) His works, published and in MS., are very numerous. Bale mentions more than eighty works attributed to him; and Dr. Jebb, in the preface to his edition of the *Opus Majus*, has collected the titles of a much greater number, under the distinct heads of grammar, mathematics, physics, optics, geography, astronomy, chronology, chemistry, magic, medicine, logic, metaphysics, ethics, theology, philology, and miscellany. His *Opus Majus* was pub-



lished by Dr. Jebb, at London, in 1733, and republished at Venice, in 1750. MSS. of all or parts of it are in Gale's collection at Cambridge, in which library is also a transcript of the celebrated Dublin MS. of Bacon's works, under the press mark, O. xv. 13. In the same collection with the *Opus Majus*, Bacon included his *Opus Minus* and his *Opus Tertium*, neither of which have been printed, although full of the most curious and interesting matter, and easily accessible in MS. in the Cottonian library. His treatise *De Mirabile Potestate Artis et Naturæ*, was printed, for the first time, at Paris, in 1542, and contains, *inter alia*, the earliest notice of paddle-wheels to boats, such as are now employed for our steamers. Besides these, we have his *Perspectiva*, 4to, Francof. 1614; *The-saurus Chemicus*, 8vo, Francof. 1620; *On the Infirmities of Old Age*, 8vo, London, 1683; *Tractatus brevis et utilis ad declarandum quædam obscure Dicta in libro Secreta Secretorum Aristotelis*, MS. Gale, O. i. 12; *Radix Mundi*, MS. Digb. 133; *Tractatus de Intellectu et Intelligibili*, MS. Digb. 55; *Summa Philosophiæ*, MS. Digb. 67; *Communia Naturalia*, MS. Digb. 70; *Fabrica Speculi Ustorii*, MS. Digb. 71; *De Inventionis Cogitationis*, MS. Digb. 72; *De Trigonometria*, MS. Digb. 76; *Breviarium de Dono Dei*, MS. Digb. 119; *Questiones et Commentaria in Libros Aristotelis de Anima*, MS. Digb. 150; *De Sermone Rei admirabilis*, MS. Digb. 183; *De Motu*, MS. Digb. 190; *Grammatica Græca*, MS. Fr. Douai. In the Digby collection is also a very curious treatise on geometry by Bacon, which is intended for publication by the Historical Society of Science, under the editorial care of professor Davies. To attempt, however, even a bare enumeration of the titles of manuscripts attributed to Roger Bacon would occupy more space than is compatible with the nature of this work; and we content ourselves, therefore, with having pointed out the most important ones. We may add, however, that Sir Thomas Phillipps possesses a fine manuscript of Bacon's chemical treatises, written in the early part of the fourteenth century, and which may possibly be the same which formerly belonged to Dr. Askew, and is described in the sale catalogue of his library, (8vo, London, 1785, No. 464.)

As frequent allusions are made to Friar Bacon's brazen head, it will not be irrelevant to give an abridged version of the

legend from a rare tract, entitled, *The famous Historie of Friar Bacon*, 4to. Lond. 1652. Friar Bacon, it is pretended, discovered, "after great study," that if he could succeed in making a head of brass which should speak, and hear it when it spoke, he might be able to surround all England with a wall of brass. By the assistance of Friar Bungey, and a devil likewise called into the consultation, he accomplished his object, but with this drawback—the head when finished was warranted to speak in the course of one month; but it was quite uncertain when; and if they heard it not before it had done speaking, all their labour would be lost. After watching for three weeks, fatigue got the mastery over them, and Bacon set his man Miles to watch, with strict injunctions to awake them, if the head should speak. The fellow heard the head at the end of one half-hour say, "Time is;" at the end of another, "Time was;" and at the end of another half-hour, "Time's past;" when down it fell with a tremendous crash, the blockhead of a servant thinking that his master would be angry, if he disturbed him for such trifles! We cannot conclude better than in the words of the excellent Robert Recorde,—"And hereof came it that fryer Bakon was accounted so greata a negromancier, whiche never used that arte (by any conjecture that I can fynde) but was in geometrie and othir mathematicall sciences so experte, that he coulde doe by them suche thynges as were wonderful in the sight of most people." (Pathway to Knowledge, 4to, Lond. 1551.)

BACON, (Robert,) born about 1198, has been supposed by some, though on slight grounds, to have been the elder brother of Roger Bacon. He studied first at Oxford, and from thence went to Paris. After his return, he settled at Oxford, and read divinity lectures there. In 1233, he preached a sermon before Henry III., in which he told that king plainly the mischiefs that arose from his reposing too great confidence in Peter de Rupibus, bishop of Winchester, and other foreigners, and obtained by his patriotic courage great reputation. He read, in conjunction with Fishakel, lectures in St. Edward's schools, and was very assiduous in preaching. In 1240, Bacon, though old, entered into the order of friars preachers, of which order also was his friend Fishakel. He wrote many theological works in high esteem at the time. He died in 1248. (Tanner, Bibl. Pegge's Life of Grosseteste.)

BACON, (Sir Nicholas,) a distinguished English lawyer and statesman, was descended from an ancient and respectable family in Suffolk, and was the second son of Robert Bacon, a gentleman of some property, residing at Drinkston in that county. He was born in the year 1510, at Chislehurst in Kent, and received his education at Bennet, or as it is now called, Corpus Christi college, Cambridge, of which he was admitted in 1523, and where he prosecuted his studies with the greatest assiduity and success. It was at the university that he formed an acquaintance with two individuals, afterwards distinguished in their several professions, and with whom his connexion tended, in after-life, very materially to assist his advancement. These were Cecil, afterwards Lord Burghley, and Parker, afterwards archbishop of Canterbury. (Strype, Life of Parker.) After leaving the university he travelled into France, and resided for some time in Paris, where we may suppose that he laid the foundation of that accurate knowledge of foreign affairs, by which, in after-life, he was enabled to render much important service to his sovereign and country. (Lloyd, State Worthies.) On his return to England, he entered himself at Gray's Inn, and devoted himself to the study of the law, in which he made rapid progress; and it could not have been long after his call to the bar that he acquired a very considerable reputation. We find him in 1535, consulted by his former fellow collegian Parker, then dean of Stoke college in Suffolk, in a matter relating to a dispute between the college and one of its tenants. Strype says, that at this time Bacon was what was designated "a great lawyer." (Strype, Life of Parker.) He has preserved a copy of Bacon's opinion in this case, in which he advises Parker that the college had no remedy at law; "yet, before the chancellor, it might have remedy by conscience." In the conclusion he says, "I pray you, speak well of the law till I next meet with you, though it appear by my letter that conscience and the law stand sub-contrary in *figura*." It appears that the relationship between moral right and legal right was, in those days, about as remote as in our own. We learn, however, from a letter from lord-chancellor Bacon to lord Burghley, that, in 1537, Nicholas Bacon had never practised, although in that year he was made "solicitor of the Augmentation, a court of much busi-

ness." Bacon seems to have very early attracted the notice of the king, who granted to him, on the dissolution of the monastery of St. Edmund's-Bury, the manors of Redgrave, Rotesdale, and Gillingham, with the park of Redgrave, and six acres of land in Wortham, together with the tithes of Redgrave, to hold *in capite* in knight's service. By grants of this kind, it was plain the king hoped to secure the support of a powerful body of adherents to his proposed plans for plundering the church of her property; and some such motive appears to have operated with him in the case of Bacon, whom we find, in 1547, one of the commissioners for the dissolution of certain colleges in Norfolk and Suffolk, (Strype, Life of Parker,) and in the same year he was appointed attorney in the court of wards. In this office, which was one, in those days, of considerable honour and profit, Bacon was continued by Edward VI., to whom he was greatly recommended by his attachment to the reformed religion. In the reign of Henry VIII. his circumspection in religious matters enabled him to preserve an influence which he appears to have used to the advantage of the country. After the dissolution of the monasteries, many projects were submitted to the king for the establishment of learned institutions, amongst which was one projected for the promotion of the study of civil law, the plan of which was drawn up by Bacon, and which is detailed at length in Burnet's History of the Reformation.

In 1552 Bacon became treasurer of Gray's-inn. During the reign of queen Mary his prudence and moderation preserved him from the intolerance of the ruling powers. Together with Cecil, "he was," in the language of Burnet, "accustomed to comply with what he condemned in religion." It was this, in a great measure, which recommended him to Elizabeth, who, on her accession, showed but little affection for zealous protestantism, and proved her title to the epithet—sweet sister *Temperance*—which her brother Edward had given her. She appointed Bacon lord keeper, taking the great seal from Nicholas Heath, archbishop of York (22d Dec. 1558), and he was shortly afterwards sworn of the privy council. No greater proof of her confidence in his temper and moderation could be given, than her committing to his charge the vexed questions of church policy and doctrine which at that time distracted the kingdom, and threatened

the stability of the throne. (Strype, Life of Parker.) He presided, together with the archbishop of York, in the capacity of moderator at a conference, or disputation between eight Protestant divines, and eight Roman-catholic bishops, from which, however, resulted no greater amount of advantage than usually accrues from exhibitions of the sort. He was appointed a commissioner to inquire into the grants made of crown lands in the reign of queen Mary, and on the assembling of parliament (25th January, 1558) opened the session with a very elaborate and eloquent speech. In this he treated of the various points which would come under the cognizance of the assembly, with a prudence and reserve becoming his station in the councils of the queen. He insisted on the queen's desire to promote true religion, and recommended the same object to their care. He advised them, however, to pursue it with caution and moderation, counselling them that "provision should be made that no contentious and contumelious words, as heretic, schismatic, papist, and such like, being the movers of seditious factions and sects, should be used, but banished out of men's mouths as the causers, continuers, and increasers of displeasure, hate, and malice, and as the utter enemies of all concord and unity, and *the very mark they were now come to shoot at.*" (Strype, Annals.) In 1559 he was made one of the lay-commissioners appointed for the visitation of the various dioceses. Norwich and Ely constituted his district. In pursuance of his great anxiety to secure for the church the services of a clergy, qualified not only by their learning, but by their morals, to promote and diffuse true religion,—the scandal of the times being an ignorant and demoralized ministry,—he used every persuasion to induce his friend Parker to accept the high post of archbishop of Canterbury, but it was not without considerable difficulty that he succeeded. (Strype, Life of Parker. Burnet, Hist. Ref.) It is recorded of him, that some years afterwards (1573) he nearly forfeited his right of presentation to a living, from the difficulty he found to discover a person worthy of the cure. At the opening of the next parliament (January 12, 1562) he alluded, with great severity, to the sloth of the clergy, and the negligence of their flocks. "Alliance was the policy of that time" (Lloyd, Stata Worthies) and Bacon did not fail to cultivate the friendship of those eminent persons who had married

into the same family with himself—Cecil, Hobby, Rowlet, and Killigrew. (Camd. Annal.) By their means he maintained himself at court against even the influence of the favourite, the celebrated earl of Leicester, who having been at one time a papist, and another a puritan, could have little in common with the lord keeper, a protestant of the high church school. In one matter, however, this powerful nobleman succeeded in depriving Bacon, although only for a time, of the confidence of his mistress. At this period the question of the succession to the throne was greatly agitated; some approving of the claim of the house of Suffolk, whilst others supported the title of the queen of Scots. The queen herself, desirous of balancing the factions—a secret, we are told, she learnt from Bacon (Naunton, Frag. Regal.), although it is far more probable that she had inherited it from her father—sometimes inclined to one and sometimes to another. Hales, a clerk of the hanaper, having published a book against queen Mary, the bishop of Ross, the Scottish ambassador, prompted by Leicester, complained of it to the queen.\* Hales was committed to prison, and Cecil, then secretary of state, desired to investigate the matter further. The result of the investigation was the imprisonment of Lord John Gray, of Pyrgo, in his own house, where he soon died, his friends reported, of the queen's displeasure, but Cecil believed merely of the gout. (Letter from Sec. Cecil to Sir T. Smith. Wright's Queen Elizabeth, vol. i. p. 179.) The lord keeper also was disgraced, it being suspected that he had some share in writing the book. Cecil, we are told by Wood, (Ath. Oxon.) was as much concerned in its authorship,

\* In 1723 was published a work entitled, the Right of Succession to the Crown of England in the Family of the Stuarts exclusive of Mary Queen of Scots, learnedly asserted and defended by Sir Nicholas Bacon, lord keeper of the great seal, against Sir Anthony Browne, chief justice of the Common Pleas, faithfully published from the original manuscript. An imperfect copy, in manuscript, is to be found in the Harleian Collection (Nos. 537, 555). Whether or no the first of these treatises was written by Sir Anthony Bacon it is not easy to determine. It is obvious, however, that the second could not, inasmuch as it is in favour of, and not against, the claim of the queen of Scots. A manuscript note in the printed copy in the British Museum states that the first treatise was written by Hales, and the second by Sir Anthony Browne. Wood, however, positively declares, that to Sir Anthony Browne's work in support of queen Mary's title, Bacon wrote a reply, and we are unable, therefore, to see upon what grounds it can be positively asserted that, not indeed the second, but the first of these tracts was not from the pen of Sir Nicholas Bacon. See further on this subject the Life of Sir Anthony Browne in this work.

"yet was the matter so wisely laid upon Hales and Bacon that Sir William was kept free, thereby to have the more authority and grace to procure the others' pardon, as he did." It is stated by the same writer, that there was an intention of taking the seals from Bacon, which would have been done if Sir Anthony Browne could have been prevailed on to accept them. As it was, Bacon was forbidden the court, and confined to the business of the chancery. It was with some difficulty that Cecil restored him to the queen's favour, who probably was not, after all, unwilling to be reconciled to him, as, especially in the adjustment of matters connected with the church, she had found his services of great utility. "About this time," says Strype, under the year 1565, "lawyers in most eminent places, were generally favourers of popery" (Annals). This consideration, together with a magnificent entertainment given by Bacon to the queen, at his house at Gorhambury, near St. Alban's, we are told cooperated with Cecil's exertions to place the lord keeper in his former position in Elizabeth's esteem. In 1567 a difference arose between him and the archbishop, who does not appear to have approved of the interference of laymen in church matters, respecting some ecclesiastical appointments which he had either made or sanctioned. Parker remonstrated, by letter, with the lord keeper, who, "being a passionate man," returned for answer a few lines importing that "he conceived that now of the archbishop which he thought not to have heard at his hands," and "sent also a hard message by the archbishop's man." Whether or no this breach was healed we have no information.

On his death-bed (1575), Parker is reported to have written to the queen, inveighing against Bacon and Burghley "as the chief procurers of the spoils of the church." (Strype.) Some judicious friend, it is said, dissuaded him from sending the letter, nor should we have known any thing of the matter but for the officious zeal of Dr. Whitgift. No one showed a more earnest zeal than did Bacon for the efficiency of the clergy, and we find him in 1569 signing an address of the privy council to the archbishop, censuring the negligence of the bishops, and requiring him to institute an examination into the state of his clergy. It was his zeal for the reformation, indeed, which exposed him to the calumnies of the papists. In the next

year was published a libel, addressed to the lieutenants of the county of Worcester, and which professed to emanate from Edinburgh, in which it was asserted that the queen's ministers, the lord keeper, Cecil, Mildmay, and Sadleir, misgoverned the state, and abused the confidence of the sovereign; and that by them and "the paganical pretended bishops" the people were continued "in a state of religion of their own devising, worse than Turkey!"

His hostility to popery, his having been, both in 1568 and in 1571, (Camden, Annal.) appointed to preside in the commission for hearing the differences between the queen of Scots and her subjects, appear to have exposed him to the hatred of the other party. In 1572 he again opened the session of parliament with a speech, in which he, as usual, dwelt chiefly on the state of religion, reprehending the clergy for their negligence, and advising the bishops to exercise a more rigid superintendence over them.

Of Bacon, it was said by Lloyd, that "he had the deepest reach of any man that was at the council-table," (State Worthies,) and we may believe the fact to have been so from the advice which he addressed to the queen a short time before he died (28th Nov. 1578). He warned her that France, Spain, and Rome were her *three* great enemies, that they had *three* ways of annoying, for which, in her turn, she had *three* remedies. The means of France was through Scotland; of Spain by the Low Countries; of Rome, by her emissaries in England. The way to withstand France was to attach Scotland to England; to meet Spain, was to assist the prince of Orange and the reformed party in the Low Countries; and to defeat the machinations of Rome, those who were hostile to the pope should be encouraged. (Strype, Annals.)

Bacon's health, which had long been indifferent, failed him towards the close of his life. He became exceedingly corpulent, so that the queen used sportively to remark, "My lord keeper's soul lodgeth well." Walking from Westminster hall to the star-chamber, he would become so much out of breath that counsel forbore addressing him until, by knocking with his staff, he notified that he had recovered himself. (See Burgon's Life of Gresham, vol. ii. p. 485.) His death took place on the 20th of February, 1579. Sir Nicholas Bacon was essentially a man for his time.

Moderation and firmness were his characteristics; himself a sincere protestant, and warmly attached to the Church of England; he used all his influence to check the misguided zeal of those who used "to thynke," as Cecil observed, "nothing sharp ynough ageynst papists." (Wright, vol. i. p. 126.) "He neither affected nor attained to greatness; *mediocritas firma* was his principle and practice." (Lloyd.) He died lord keeper, never coveting the title which was, in popular esteem at least, higher—that of lord-chancellor.\* "Give me," he said, "a good estate rather than a great one." He was no lover of "affected despatch;" he would say, "Let us stay a little, that we may have done the sooner." He is said to have shown a great tenderness for the law in the exercise of his duties in chancery. The following character of him, by his son, gives us all that could be desired. He was "a plain man, direct and constant, without all finesse and doubleness, and one that was of a mind that a man in his private proceedings and estate, and in the proceedings of state, should rest upon the soundness and strength of his own courses, and not upon practice to circumvent others; in-somuch that the bishop of Rosse, a subtle and observing man, said of him that he could fasten no words upon him, and that it was impossible to come within him, because he offered no play; and the queen-mother of France, a very politic princess, said of him that he should have been of the council of Spain, because he despised the occurrent and rested upon the first plot." (Observations upon a Libel, &c. Bacon's Works.) As a speaker, he is said to have combined two qualities rarely united; he was at once a witty and a weighty speaker. (Peachum, Complete Gentleman.) He was a lover of learning, as was shown by his munificent donations to the university library of Cambridge, his endowment of six scholarships in Corpus Christi college,

\* After he had been in office a short time he obtained from the queen a patent, declaring his authority as lord keeper to be as large as that of any lord chancellor; and, some years afterwards, he procured the passing of the Act 5 Eliz. c. 18, which declared "that the keeper of the great seal always had, as of right belonging to his office, the same authority, jurisdiction, execution of laws, and all other customs, as the chancellor of England lawfully had." In very ancient times, it is probable that the great seal was often committed to a keeper who had simply its custody, and professed no judicial power whatever. See Lord Ellesmere's Observations on the Court of Chancery, where he speaks of a keeper appointed without oath, and who could only affix the great seal to a document in the presence of certain masters in chancery.

(Master's Hist. Christ. Corp. Coll. by Dr. Lamb, p. 130,) the chapel of which was built chiefly through his assistance. He was twice married; the first time to a daughter of William Ferneley of West Creting, in the county of Suffolk, Esq., by whom he had issue three sons and three daughters: the sons were, 1. Sir Nicholas; 2. Nathaniel; and 3. Edward. The daughters were, 1. Anne; 2. Jane; 3. Elizabeth. He married a second time, Anne, daughter of sir Anthony Cooke, by whom he had Anthony and Francis.

Sir Nicholas Bacon was buried in St. Paul's, where a handsome monument was raised to his memory, with an epitaph, supposed to have been written by the celebrated Buchanan. This was destroyed by the great fire of London in 1666. Holingshead has mentioned Bacon as one of those who have written on the History of England; and Masters mentions in his History of Corpus Christi College, a Commentary on the Twelve Minor Prophets, which he wrote and dedicated to his son Anthony.

BACON, (Anthony,) was the fourth son of lord keeper Bacon, and his eldest by his second wife, and was born in the year 1558. He was, as we have elsewhere stated, educated with his brother at Trinity college, Cambridge, under Dr. Whitgift. He applied himself, during his residence at the university, with great assiduity to his studies, although, like his brother, his health was very infirm, deriving from his father the undesirable heritage of the gout. At the age of fourteen he was in danger of losing his sight; and throughout his life was compelled to submit to a strict course of medical discipline. The period when he left the university does not appear to have been ascertained, but it is not probable that he continued longer than did his brother Francis. On the death of his father he became possessed of a considerable estate in Hertfordshire and Middlesex, the rental of which, taken in 1579, shows that he was left in a state actually of affluence. In this year he went upon the continent, and resided for some time in Paris, where, at the request of lord treasurer Burghley, he became acquainted with Dr. William Parry (afterwards executed for an attempt to assassinate the queen) to whom he lent money, and from whom he obtained information useful to the English government. The earl of Leicester, at that time the queen's chief favourite, becoming jealous of the advantages which Burghley obtained in

this way, complained to the queen, but the lord treasurer, in reply, drily assured her majesty that his nephew would suffer neither in conversation or loyalty through his intercourse with Parry. During his residence in Paris, Bacon appears to have corresponded frequently with Sir Francis Walsingham, then secretary of state. In 1581 he appears to have left Paris, as we find him in that year at Bourges in Berri, from whence he removed to Geneva, where he lodged in the house of the celebrated Beza. The next year he left that city for Montpelier, from whence he went to Marseilles, where he was in January. He appears, during his stay there, to have suffered severely from illness, for in a letter he received during his stay in this city, we find his correspondent expressing a hope that he should soon see him "cured in body, mind, and purse."

From Marseilles he went to Bourdeaux, where his attachment to the reformed faith exposed him to considerable annoyance. An English catholic, residing in the town, drew up a memorial to the governor, the marshal de Matignon, which was signed also by two English jesuits, charging Bacon with sheltering and assisting the rebellious Huguenots—an accusation which made such impression on some fanatical members of the parliament that they declared Bacon to be worthy of the rack. He was protected by the governor, who treated his accusers with the contempt which they deserved. The visit which he had paid to the king of Navarre (afterwards Henry IV. of France), whose zeal for protestantism had made him obnoxious to the Roman catholics, contributed, without doubt, to Bacon's unpopularity at Bourdeaux. Henry was then residing at Berne, and on his visit there Bacon became acquainted with the distinguished civilian Danæus, who conceived so great a regard for him as to dedicate to him several of his works. During his residence at Bourdeaux, one of his friends addressed to him a letter entreating his return "from his voluntary banishment," observing that "they are not the best thought of where they would be that take any delight to absent themselves in foreign parts, especially such as are of quality, and known to have no other cause than their private contentment." (Birch.) There was, in fact, at this time a great jealousy evinced by the English government of its subjects residing in catholic countries, so much so, that in June 1580 a proclamation was

put forth, requiring all persons that had any children, wards or kinsmen, in any parts beyond seas, within ten days to deliver in their names to the ordinaries, and within four months, to send for them home again. (Aikin's Court of Queen Elizabeth.) Bacon, however, was unwilling to return to England, although, being then at Montaubon, he received (Nov. 1686) the queen's command to that effect, through secretary Walsingham.

He became about this time involved in a disagreeable affair with Madame de Mornay, the wife of the celebrated protestant, Seigneur du Plessis Marly. If we may credit the statement of Dr. Birch, who quotes the letters of Bacon himself, this lady was anxious to obtain him as a husband for her daughter, and, indignant at his refusing her advances for that purpose, and still more at his approving of the conduct of one of the pastors who had censured her for "scandalous excess in her head attire," succeeded in breaking off the intimacy which had previously subsisted between Bacon and her husband. This is said to have involved Bacon in considerable difficulties, from which he was only relieved by an application to the bishop of Cahors, who treated him with the greatest consideration, and, amongst other acts of kindness, lent him 1000 crowns. This benevolent prelate entreated Bacon to interest himself with the lord treasurer on behalf of two priests imprisoned at Westminster—an office that Bacon readily undertook, and chiefly, it is said, in order to enable him to send his servant safely to England, with some information of a very important but dangerous description. The lord treasurer acting, as it appears, on the suggestions of Lady Bacon, whom Madame de Mornay had prejudiced against her son, instead of rewarding this messenger imprisoned him for ten months.

By his continued residence on the continent, Bacon aroused the indignation both of his mother and of the lord treasurer. Burghley blamed him for his extravagance, declaring that "he spent like a prince, being but a squire;" but Lady Bacon did not hesitate to call him a traitor to God and his country, and asserted that he had undone her and sought her death, adding that when he should succeed he would get only a hundred pounds more than he was then possessed of. She threatened to obtain the queen's letter to force him home, and trusted that he might be imprisoned on his return. She vowed that she could not

bear to hear of him—that he was the most hated of all in France, and cursed of God in all his actions. The grounds of this displeasure appear to have been what she afterwards stated, that his extravagance had compelled her to sell all her jewels, and to borrow money of different persons to relieve his necessities. Her anger was also greatly aggravated by his contracting an intimacy with Anthony Standen, then imprisoned at Bourdeaux as a Spanish spy, and for whose liberation he had warmly interested himself. Lady Bacon suspected that Standen, who was an able, subtle, and designing man, had shaken Anthony's faith in the doctrines of the reformation; but, however, he easily satisfied her on that point. In February, 1591, he returned to England, and took up his abode with his brother in Gray's-inn. He managed also to effect a reconciliation with his mother. He joined also the party of Essex, a step which Francis Bacon declares he induced him to take. The statement he has himself given of his motives is, however, the more probable account: "On the one side," he says, "coming over, I found nothing but fair words, which make fools fain, and yet even in those no offer or hopeful assurance of real kindness, which I thought I might justly expect at the lord treasurer's hands, who had inned my ten years' harvest into his own barn, without any halfpenny charge." This he said in allusion to the valuable information which he had from time to time transmitted to Burghley from the continent. On the other side, he observed "the rare virtues and perfections" of Essex, "the interest he had worthily in his sovereign's favour," together with his kindness to Francis, and was therefore induced, by the combined motives of admiration, interest, and gratitude, to tender to him his services, which offer was thankfully accepted. His ill health prevented his waiting on the queen when he returned, who, however, graciously received his excuses, and spoke of him in terms of high commendation. Early in his career, Essex, in imitation of his step-father, the earl of Leicester, had established correspondences in various countries to obtain such information as might give him weight and importance at the council-table. Unlike Leicester, however, Essex never communicated any of his information to the Cecils, to whose crafty, though prudent policy, he was most decidedly opposed. (J. P. Courtes-

nay, Life of the Earl of Salisbury. Lives of Brit. Statesm. Cab. Cyc.) In his foreign correspondence he received very considerable assistance from Anthony, who, in the parliament of 1592, in which his brother Francis sat for Middlesex, sat himself for Wallingford, but appears to have devoted himself almost exclusively to foreign politics, and to maintaining an epistolary intercourse with his friends on the continent. Amongst these was the celebrated Beza, who had dedicated a book to Lady Bacon, and to whom Anthony sent in his own name and that of his mother, a gift worth one hundred marks, some compliment of the kind being, it seems, expected by the learned reformer. In the year 1595 he took up his residence in Essex-house in order that he might, with the greater convenience, assist his munificent patron with his advice whenever it should be required. So highly was his influence with the earl estimated, that in 1596 he received a letter from Henry IV. of France, entreating his interest with Essex; the duke de Bouillon appears also to have cultivated his friendship, and probably for the same reason. There is an anecdote related of Bacon by Sir Henry Wotton, which cannot be omitted from this memoir, although we concur with most preceding biographers in questioning its authenticity. "The earl of Essex," says he, "had accommodated Master Anthony Bacon in a partition in his house, and had assigned to him a noble entertainment. This was a gentleman of impotent feet, but a nimble head, and through his hands run all the intelligences with Scotland, who being of a provident nature, and well knowing the advantage of a dangerous secret, would many times cunningly let fall some words as if he could amend his fortunes under the Cecilians, and who had made (as he was not unwilling should be believed) some great proffers to win him away; which, once or twice, he pressed so far, and with such tokens and signs of apparent discontent to my lord Henry Howard (who was of the party, and stood himself in much umbrage with the queen), that he flies presently to my lord of Essex (with whom he was commonly *primæ admissionis* by his bedside in the morning) and tells him that unless that gentleman were satisfied with a round sum all would be vented. This took the earl at that time ill provided, whereupon he was fain suddenly to give him Essex-house, which the good old Lady Walsingham did after-



wards disengage out of her own store, with two thousand five hundred pounds; and, before, he had distilled fifteen hundred pounds at another time by the same skill, so as we rate this one secret as it was finely carried, at four thousand pounds in present money, besides at least one thousand pounds of annual pension to a private and bedridden gentleman." (Wotton, *Parallel between the Earl of Essex and the Duke of Buckingham*.) The fact that Lord Henry Howard was an agent of Cecil's appears inconsistent with the intimacy said, by Wotton, to subsist between him and Essex. (Dalrymple's *Secret Correspondence of Cecil*.) There is abundant evidence also to show that Anthony Bacon was, by nature, not provident, but, on the contrary, so scandalously negligent as often to have been involved in the most serious embarrassments, which, further, could hardly have been the case if he had received from Essex "at least one thousand pounds of annual pension," besides "a noble entertainment" at Essex-house. It is evident by a letter to his mother, published by Dr. Birch, that Essex simply afforded him lodgings, and nothing further.

He was in Essex-house at the time of the earl's mad attempt to raise an insurrection in the city. He is, however, supposed to have been one of those who counselled him to pursue moderate courses, whilst his secretary Cuffe urged him in those which ultimately proved his ruin. The affection which Bacon bore to Essex survived the earl's unhappy fate, which is supposed indeed to have hastened his death. Anthony Bacon was an acute politician, but gave no signs of those loftier qualities which belong to the statesman. In an intriguing age he acquired the reputation of an accomplished intriguer, which, with the fact that he was—better than this—an elegant scholar, and, to the extent of his means, a patron of learning, is all that we know of his character. The date of his death is not even ascertained; there is reason to believe that it preceded the accession of James I. The mutual attachment subsisting between him and his brother Francis has been already noticed. An extensive selection, or rather compilation, from his papers has been published by Dr. Birch, under the title of *Memoirs of the Reign of Queen Elizabeth*, from which this account has been chiefly taken, and to which the reader is referred for further information.

BACON, (Francis, baron Verulam,  
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viscount St. Alban's,) the youngest son of the preceding, was born on the 22d of January, 1560-1, at York-house, in the Strand. He is said very early in life to have displayed tokens of his future intellectual eminence. The gravity of his deportment in childhood was such as to induce queen Elizabeth to call him in sport, "her young lord-keeper;" and it is related that on her asking him once, how old he was, he replied with all the gallantry of a practised courtier, "two years younger than your majesty's happy reign." His propensity for observation was not less precocious. Whilst his boyish play-fellows were occupied with their sports, he would steal away to observe a singular echo in a brick conduit in St. James's-fields, near his father's house. To this echo he makes allusion in one of his most remarkable works. (Sylva, cent. ii. art. 140.) As early even as this he manifested that fondness for observing matters apparently trifling on the necessity of which he afterwards insisted so strongly. To the tricks of a juggler who visited his father's house during his childhood, he paid very particular attention, (Sylva, cent. x. art. 946.) His health was at this time very delicate; indeed, as he himself expressed it, he was "pudering in physic all his life." (Works by Montagu, vol. xii. p. 470.)

On the 10th of June, 1573, together with his brother Anthony, he was admitted of Trinity college, Cambridge, the master of which was at that time Dr. Whitgift, and who was himself under great obligations to the lord-keeper. (Strype, *Ecc. Mem.*)

It has been said that it was during his residence at the university, that Bacon conceived the design of that vast revolution in philosophy, which he afterwards effected, and that he then planned his most celebrated and logical work—*The Novum Organum*. (Montagu, *Life of Bacon*.) Although there is no evidence to warrant this opinion, there can be little doubt that the system of education then pursued in the university, was little calculated to gratify so ardent an inquirer and independent a thinker. "Studies confined and pinned down to the writings of certain authors," (Nov. Org. lib. i. aph. xc.) could scarcely have been grateful to one who had doubtless then "taken," as he afterwards expressed it, "all knowledge to be his province." (Letter to Lord Burghley, Works, vol. xii. p. 6.)

After having resided in Cambridge for three years and a half, he was, according



to the custom of the time, sent upon the continent to complete his education by travel. He was confided to the charge of Sir Amias Paulett, an able statesman, then resident at Paris, as ambassador from the English court. Some time after his arrival, Bacon had entrusted to him the delivery of "some message or advertisement to the queen," which task he is said to have discharged "with great approbation," (Rawley.) The study of diplomacy, peculiarly interesting as it was at that time from the aspect of affairs in Europe, does not appear to have withdrawn his attention from his favourite pursuits, as we find recorded in the 'Sylva' many observations of natural appearances made during his residence in Paris. It was about this time that he composed an ingenious system of ciphers, which he afterwards published in his treatise *De Augmentis Scientiarum*, (lib. vi. cap. 1,) and then most probably completed his *Outline of the State of Europe*. (Montagu, *Life*, Note Q.)

Sir Amias Paulett being recalled from his embassy, (December 1578,) Bacon left Paris for the provinces, where, especially at Poitiers, he resided for some short time. On his return to Paris he heard of the death of his father, on which he immediately set off for England; and on his arrival, found that the lord-keeper had died so suddenly as not to have made that provision for him which was intended, (Stephens, *Introd.* to Bacon's Letters.) The smallness of his inheritance\* rendered it therefore imperative upon Bacon to adopt some profession as a means of subsistence, and he very naturally preferred that which was, of all, the most conformable to his own studious habits, and from which his father and his uncle, lord Burghley, had been chosen to fill the highest offices in the country. He selected also the society of which they had been the distinguished ornaments, and entered himself at Gray's-inn, in 1580.

It was, however, necessity, and not choice, which prompted his decision. "How few there be," he observed in a letter to his illustrious uncle, dated that year, "which fall in with the study of the common law, either being well left or friended, or at their own free election." (Works, vol. xii. p. 472.) In this letter he calls to the lord treasurer's

memory a promise, which he had made him of recommending to the queen some suit—probably for a small appointment about the court. Whether the suit were denied, or whether it was ever moved, is not certainly known; but that it was not granted is certain, from the circumstance, that Bacon still continued at Gray's-inn, by which society he was called to the bar some time before Aug. 1583, (Letter to Anthony Bacon; Birch, *Mem.* i. p. 39,) being five years before the regular time, (Dugd. *Orig. Jurid.*) It was considered not a little remarkable that Coke should have been called within six years after his admission, (Lloyd, *State Worthies*); and it would be interesting to know whether Bacon was indebted for his early promotion to his extraordinary merit—to the employment of those means which were denounced by the judges in 1590, (Dugd. p. 312,) or to the influence of Lord Burghley. Three years after his call he became a bencher of the inn; two years afterwards, Lent reader; and in 1660, double reader. During his residence in the society, he raised a fine structure, long known as "Lord Bacon's Lodgings," in which he resided,† and assisted in the improvement of the gardens of the inn, although not, as it would seem, at his own cost. (Herbert, *Antiq. Inns of Court*, pp. 339, 340.) He also assisted in the masques and quaint devices, which were the fashion of the age. In a letter to the lord treasurer, he expresses his regret that "a joint masque from the four inns of court," which had been intended, could not be performed; but informs him that there are "a dozen gentlemen of Gray's-inn," ready by themselves to offer an entertainment to the queen, (Works, vol. xii. p. 477.) In a masque, acted before Elizabeth at Greenwich, on the 28th of February, 1587, the dumb showes "were partly devised" by "Maister Frauncis Bacon." (Certaine Devices and Shewes presented to her Majestie, by the Gentlemen of Grayes Inn, p. 50.)‡ In 1586, he applied to the lord-treasurer to be called within the bar, but his application was not received with much favour, although ultimately granted. In 1590, he was made queen's counsel ex-

† According to Mr. Montagu, Lord Bacon resided in apartments, which now form the first floor of No. 1 in Gray's Inn-square, on the north-side. A portion of York-house, in which he was born, is now (1840) 31, Strand.

‡ Of this play only two copies are known to be extant; one in the library of the duke of Devonshire, and the other in the Garrick collection. (See Payne Collier's *Hist. Eng. Dram. Poet.* vol. iii. p. 39.)

\* "My father, though I think I had the greatest part of his love to all his children, yet in his wisdom served me in as a last comet."—Letter from Bacon to Lord-keeper Egerton. Works, vol. xiii. p. 87.

traordinary, "a grace," says Rawley, "if I err not, scarce known before."

At this time the court was divided by two parties; of one the chief stay was the venerable lord Burghley, whose son, a contemporary of Bacon, was just then entering into public life. The head of the other party was the personal favourite of the queen, the gallant and accomplished earl of Essex. (See DEVEREUX, Robert.) It was to the latter that Bacon attached himself, without, however, withdrawing altogether from connexion and communication with his uncle. The reason of his choice he has stated to have been, a conviction that the earl "was the fittest instrument to do good to the state," and he devoted himself to his patron, "neglecting the queen's service, his own fortune, and, in a manner, his vocation." (Apology, Works, vol. vi. p. 248.) The brilliant qualities and chivalrous bearing of Essex, may also be supposed to have attracted his regard. Again, he may have believed the earl's influence with the queen to have exceeded that of Burghley; and, above all, he may, and indeed did, without doubt, feel that the lord-treasurer would be indisposed to assist from a regard to the interests of his own son. He, however, was not deterred from urging on Burghley his anxiety to obtain some appointment about the court, assuring the minister that he was "born under Sol that loveth honour, not under Jupiter that loveth business, but wholly carried away by the contemplative planet." These solicitations obtained for him the reversion of the office of registrar of the Star-chamber, worth about 1600*l.* a year, (under "a good chancellor," Bacon remarked, "worth more,") which did not, however, fall into possession for nearly twenty years afterwards. In spite of Bacon's assertion, that he sought office only as enabling him to devote his time to study, he was, undoubtedly, actuated by ambition—the laudable ambition of distinguishing himself in public life.\* In order to conciliate, as much as possible, the favour of the Cecils, he in the following year put forth a reply to a scandalous libel, supposed to have been written by the Jesuit Parsons, against lord Burghley and his policy. In this tract,—of which

the title is, *Certain Observations upon a Libel, published in this present year, 1592, entitled, A Declaration of the true Causes of the great Troubles, presupposed to be intended against the realm of England*,—he remarks of Burghley, "that though he be not canonized for a saint in Rome, yet he is worthily celebrated as *pater patrie* in England; and though he be libelled against by fugitives, yet he is prayed for by a multitude of good subjects;" and concludes, by declaring, that to "great parts," he added, "temper of affection," with "ability of moderation," and great "diligence and love of travail;" and what was superior to all, "faith and sincerity." Of Robert Cecil, he speaks in terms scarcely less eulogistic, pronouncing him to possess "one of the rarest and most excellent wits in England," and almost all the qualities proper to an accomplished statesman. (Resuscitatio, p. 117.) In this year Bacon entered parliament as one of the representatives for Middlesex, an honour which he obtained, probably, through the agency of his brother Anthony, who had a considerable estate in the county. (See Bacon, Anthony.) He appears to have devoted himself to the discharge of his parliamentary duties with great assiduity and zeal, (Letter from Mr. A. Bacon, Birch, vol. i. p. 93.) In the first speech which he delivered, we readily detect that love of improvement and hostility to rash and ill-advised innovation which afterwards distinguished him. In this he expressed a strong opinion in favour of law reform, provided, however, it were undertaken with caution, and pursued with discretion, (D'Ewes, Feb. 26, 1592.) Four days afterwards, he had an opportunity of showing his affection to the privileges of the commons, and on the debate respecting a message from the lords, demanding a conference on the subject of a subsidy, he rose and insisted on the undoubted right of the commons to originate all motions for supply, and succeeded in spite of the opposition of Cecil, and the mediation of Raleigh, in inducing the house to decline the required conference, (D'Ewes, pp. 483-4; Hatsell, *Preced.* vol. iii. p. 111.) Three days after this he was again committed with the government, and that too on a matter of supply. He objected not to the amount of the vote proposed, but to its payment under six years, contending that any other course "would breed discontentment," and, consequently, endanger her majesty's

\* Such, indeed, is the statement of his faithful chaplain and affectionate biographer, Dr. Rawley, who says of him, that "notwithstanding that he professed the law for his livelihood and subsistence, yet his heart and affections was more carried after the affairs and places of state, for which, if the majesty royal then had been pleased, he was most fit."

safety, which he declared to "consist more in the love of the people than their wealth," (D'Ewes, 7th March.) When this speech was reported to the queen she expressed the highest displeasure, and desired both the lord-treasurer and the lord-keeper Puckering to communicate to Bacon her indignation at the freedom with which he had spoken of the measures of her government. Bacon, however, probably surmised the true cause of her displeasure, when, in reply to their admonition, he assured Burghley and Puckering that he had said what he had done from no desire of *courting popularity*, but simply from a feeling of duty. (Works, vol. xii. p. 28.) The rebuke, however, had the desired effect of inducing him, for the future, to support the government on all occasions; but in such a manner, if we are to believe Mr. Montagu, as to be "ever regarded as an advocate of the people." (Life, p. 38.)

His pecuniary embarrassments about this time became so great, as to affect even his health, which, in itself naturally infirm, it may be supposed, suffered also in some degree from his severe studies, and close attention to his legislative duties. His brother Anthony, who had assisted him with his purse even to his own detriment, applied to his mother (16th April, 1593) to execute an intention she had formerly expressed of disposing of her interest in an estate, to pay off his brother's debts. "It cannot but be a grief to me," Anthony observes, in the conclusion of his letter, "to see a mind that hath given so sufficient a proof of itself in having brought forth so many good thoughts for the *general*, to be overburdened and cumbered with a care of the *particular*, estate." (Birch, Mem. vol. i. p. 96.) About this time the application of Bacon to the Cecils alarmed Essex's jealousy, and he appears (April, 1593) to have mentioned the subject to him, and received for answer Bacon's assurance—"I will not dispose of myself without your allowance,"\* (Birch, vol. i. p. 97.) With this assurance, the generous spirit of Essex seems to have been content, for, in a letter from Anthony to his mother, (July 1593,) he says, "our most honourable and kind friend, the earl of Essex, was here yesterday three hours, and hath most friendly

\* And yet, in spite of his protestations to Essex, he assured Burghley not long afterwards,—"Your lordship is, upon just title, owner and proprietor of what, I cannot call, talent, but mite, that God hath given me." (Works, vol. xii. p. 162.)

and freely promised to set up, as they say, his whole rest † of favour and credit for my brother's preferment before Mr. Coke, ‡ whensoever the now attorney-general (Sir THOMAS EGERTON, whom see) shall be removed to the place of the rolls. His lordship told me likewise that he had already moved the queen for my brother, and that she took no exception to him, but said that she must first dispatch the French and Scots' ambassadors and her business abroad, before she thinketh of such home matters." (Birch MSS. No. 43; Mem. vol. i. p. 113.) Upon his renewal of his application, the queen changed her tone, and remarked with great asperity on Bacon's conduct in parliament, in reference to the subsidy, declaring that in that affair he had been more culpable than any one in the house, and taking great credit to herself for her goodness, in not forbidding him the court. Still, however, she did not absolutely refuse the earl; "her humour," said he, "is for delay." The lord-treasurer also applied to her in behalf of his nephew, but it was that he might *succeed* Coke, the solicitor-general, whom he recommended should be promoted attorney-general. This afforded to the queen a ready reply, when Essex renewed his suit; and he was accordingly met by the observation that it was strange he should ask for the higher place for one whose own uncle thought him deserving only of the lower. On Bacon's youth and want of experience she also greatly insisted. And at another time, in reply to Essex's warm commendations of his friend, "she did acknowledge that Bacon had a great wit, and an excellent gift of speech, and much other good learning. But in law she rather thought he could make show to the uttermost of his knowledge, than that he were deep." (Works, vol. xiii. p. 80.) The appointment of Coke to the vacant office (16th June, 1592) it might be thought would have terminated this controversy between the queen and her favourite—Elizabeth nominating Bacon solicitor-general; but it was not so, and in spite of Essex's repeated entreaties, to none of which would she give a positive denial, Mr. Serjeant Fleming became

† In a letter from lord Essex to lord-keeper Puckering, he mentions his "resolution to set up his rest and employ his uttermost strength to get Mr. Bacon him placed before the end of the term." (Bacon's Works, vol. xiii. p. 51.)

‡ It is not a little surprising that Mr. Montagu, in his elaborate Life of Lord Bacon, should not have adverted to the fact, that the application of Essex was, in the first instance, for the *attorney-generalship*. Coke, before whom Bacon was preferred, was then solicitor-general.

solicitor-general on the 6th June, 1596. This disappointment was felt severely by Bacon, who had looked forward with confidence to the issue of the contest; but if severely by him, still more so by Essex, who, in communicating to him the intelligence of his failure, said, "Mr. Bacon, the queen hath denied me the place for you, and hath placed another. I know you are the least part of your own matter; but you fare ill because you have chosen me for your mean and dependence. You have spent your time and thoughts in my matters. I die, if I do not something towards your fortune. You shall not deny to accept a piece of land, which I will bestow upon you." Bacon's reply is too remarkable to be omitted. He said that the earl's proposal reminded him of what was said of the duke of Guise—that he was the greatest usurer in France, because he turned all his estate into obligations. "Now, my lord," he continued, "I would not have you imitate this course, nor turn your estate thus by greatest gifts into obligations, for you will find *many bad debtors*." The earl was not, however, to be deterred by this consideration, so candidly stated, and continued to press his offer, to which Bacon answered, "I see, my lord, I must be your homager, and hold land of your gift. But do you know the manner of doing homage in law? *Always it is with a saving of his faith to the king and his other lords*. And, therefore, my lord, I can be no more yours than I was, and it must be with the ancient savings."\* (Apology.)

Anticipations of the fate of his patron, at the moment of receiving his bounty, were crossing his mind. The cause that he

failed in obtaining a post for which he was well fitted, and to which he was highly recommended, deserves some consideration. Undoubtedly it arose, in some measure, from the queen's unwillingness to promote Essex's friends, arising from her jealousy of his ambitious views. He was fond of affecting "a military dependence;" he had cultivated a good understanding with the people—patronizing those in the commons' house who formed what might be called the country party; he had established agents for the transmission of foreign news, which he often received earlier than did her ministers. These things excited her fears, in which she was encouraged by Burghley, from interested or from patriotic motives, or, perhaps, from both. While, then, she lavished upon Essex honours and dignities, she forbore from strengthening his party by advancing his adherents. The vehement manner in which Essex pressed Bacon's claims for preferment, operated also against his success. "Though the earl showed great affection," observed lady Bacon to her son Anthony, in reference to this affair, "he married all with violent courses." "I find the queen," said Essex himself, after an interview, "very reserved, staying herself upon giving any kind of hope, yet not passionate against you till I grow passionate for you."

The Cecils were also suspected of having something impeded their kinsman's suit; doubtless the suspicion was not wholly unfounded. Bacon himself, in express terms, charged Robert Cecil with having been bribed to oppose him; declaring he had been so informed by "a wise friend," who was "not factious" towards Cecil, and who, as he said, spoke "with asseverations." Bacon, however, afterwards admitted that he had been "too credulous to idle hearsays in regard to his right honourable kinsman;" which admission, scarcely going to the extent of the charge—founded, as it was, if he spoke true, on any thing but "idle hearsays"—may possibly have been made to conciliate Cecil, when it was policy to do so. When, however, Bacon advanced this charge, he exculpated the lord-treasurer\* from any participation in the treachery of his son, although he still felt that whether Burghley was sincere in his endeavours to obtain for him the solicitor's

\* It has been supposed (Montagu, *Life of Bacon*) that this gift was of Twickenham, otherwise Isleworth, Park. But this is an error, as we find that this park was crown land, and in the year 1547 was demised to Edward Bacon, third son of the lord-keeper, and who married a daughter of Edward Lord Wotton, (Lodge, *Illustrations*, vol. iii. p. 387, note); in 1581, to Edward Fitzgarrat, who appears to have disposed of his interest in it to Bacon, whom we find in 1592 going down there with some friends, to avoid the plague which had broken out in London. In 1595 a lease was granted of it to Francis Bacon, Esq. and John Hibbard. Here had Bacon the honour of entertaining queen Elizabeth, and of presenting her with a sonnet in favour of his patron, the earl of Essex. Such, at least, is the statement of Mr. Lysons, (*Env. of Lond.* vol. iii. p. 565,) on the authority of his patron, the earl of Oxford; but Bacon merely speaks of the queen's visit as having been intended, and the sonnet as having been *purposed* to be presented. (Bacon, *Apology*.) He sold this place afterwards for 1800*l.* which was less than its value; and in some "instructions to his servant, Thomas Bushell," expresses a wish that it might be repurchased, for "deserving places to study in." (MSS. Brit. Mus. Bibl. Reg. iii. D. 14.)

\* The opinion which Anthony Bacon entertained of Burghley's disposition towards his brother, may be seen by reference to Birch's *Memoirs*, vol. i. p. 493, vol. ii. p. 355.

place, yet there was but little disposition in the old minister, generally, to assist him. "In time of the Cecils, the father and the son," he some years afterwards observed to Villiers, "able men were by design and of purpose suppressed." (Works, vol. xii. p. 61.) Essex imputed Bacon's failure also, in some degree, to "his mighty enemies," the Cecils. (Birch, vol. i. p. 150.) Lady Bacon herself believed her brother to have lent her son no very great assistance, as she assured Robert Cecil that "some think if my lord had been in earnest," the matter would have been easily settled. In a conversation which passed between Lord Essex and Robert Cecil, the latter inquired, "Whom his lordship desired to see at attorney-general?" Essex replied, that he marvelled at the question, seeing it must be well known "that resolutely against all he stood for Francis Bacon." "Good Lord," was Cecil's answer, "I wonder your lordship should go about to spend your strength in so unlikely or impossible a matter," and wished to know if there were any precedent of so raw a youth being appointed to the office. The earl replied, that he could not; but that he knew an instance of one inferior to Bacon in years and learning, and not superior in experience, who was suing for an office of far more importance, weight, and charge than the attorneyship. Cecil, then expecting the post of secretary of state, calmly replied that he knew his lordship referred to him, and admitting the truth of what he said, observed that his own education in his father's school, as well as his father's merits, rendered him in some degree worthy of what he sought; but hoped his lordship would again consider, ere he prosecuted Bacon's claim, recommending him at least to apply for nothing higher than the solicitorship, "which might be easier of digestion to her majesty." "Digest me no digestions," the earl returned with heat, "for the attorneyship for Francis is that I must have; and in that will I spend all my power, might, authority, and amity;" adding, "for your own part, sir Robert, I think strange both of my lord-treasurer and you, that can have the mind to seek the preference of a stranger before so near a kinsman." In the Lansdowne collection there is a letter from Robert Cecil to Mr. (afterwards Sir Michael) Hickes, in which he says, rather enigmatically, "Mr. Hickes, *now or never*. For Mr. Solicitor [Coke], doubt him not, and on the other side she doth and hath

resolved, and I hope to-morrow my lord shall have order for it. Mr. Attorney [Egerton] removeth, and Mr. Solicitor with him." In a postscript he adds, "*Burn this*;" words which, together with the mysterious language of the letter, raises in the mind a belief that Coke's promotion to the attorney-generalship, in place of Bacon, was not only especially agreeable to Cecil, but that he used his influence to effect it. Mr. Courtenay (Life of the Earl of Salisbury) declares the letter to be altogether unintelligible to him. There is, however, no certain evidence against the Cecils. Still little doubt can be entertained that if they did not actively oppose Bacon, they denied him a support which would certainly have obtained his success.

Amongst those to whom Bacon's promotion was obnoxious, were the lord-keeper Puckering and Coke, to the latter of whom the promotion of one who had endeavoured to keep him from a place which he really deserved, could not be supposed to have been very grateful. Bacon could, however, number amongst his friends the amiable and learned Egerton, afterwards lord-keeper Ellesmere, who offered to him "his own observations for the exercise of the solicitorship." (Birch, vol. i. p. 165.) The judges also, if his own statement may be believed, "voiced him" to the post he so earnestly sought. (P. 168.)

While thus refused the appointment he desired, Bacon was, however, distinguishing himself at the bar. The first cause he is said to have pleaded (25th Jan. 1593) was in "one of the heirs of lord Cheney against the purchasers of his land, said to be sir Thomas Perrot," who was married to a sister of lord Essex. For his conduct in this cause he obtained great applause, and received the congratulations of the lord-treasurer.\* This latter lord, it would seem, endeavoured to obtain for him some appointment in the court of wards, but without, as he said, success. Bacon, in thanking him for his exertions, expressed his regret that he had never employed him in any causes in which either he himself or any of his

\* It is probable that he succeeded in this cause, as we find some years afterwards that Sir Thomas Perrot having died, and his widow having married the earl of Northumberland, an attempt was made (fostered by sir Edward Coke) to deprive the earl of his wife's property derived from Perrot. But see further on this subject, Birch, vol. ii. p. 281; Sydney Papers, vol. ii. p. 35; Collins's Peerage by Brydges, vol. ii. p. 342; Strype's Life of Aymer; and the 27th vol of the Archaeologia, p. 306.

friends were interested. (Works, vol. xii. p. 162.) The queen, however, acted very differently; for in the years 1594 and 1595,\* Bacon was so much employed by her in court, that he declared he had received "the employment," though not "the office" of solicitor. In the first of these years, he seems to have been employed by her in some affair which compelled him to go into the north; but his falling sick at Huntingdon prevented its completion. In that year also, (27th July,) he graduated master of arts at Cambridge, to which university, when he was finally refused the solicitorship, he was very anxious to retire, and devote himself to philosophical pursuits. He was anxious also to travel, but the queen would not hear of the proposal. His increasing reputation at the bar does not appear to have diminished his repugnancy to it as a profession; for while his suit for the solicitorship was pending, he declared that if he succeeded, he should give himself up wholly to the queen's business, and relinquish his private practice. After his disappointment in the affair of the solicitorship, he had two interviews with her, in which she comforted herself towards him so graciously, that he was led to hope that he might be able to succeed sir Thomas Egerton in the Rolls. Egerton, however, continued master of the Rolls for some years after his elevation to the woolstack.

Bacon was about this time again engaged in a contest of rivalry with Coke. Anxious to fortify himself by an alliance, as was the policy of the times, Bacon sought the hand of lord Burghley's sister, the wealthy widow of sir William Hatton; but although Essex interested himself in his behalf, his suit did not prosper; and Coke, a rival suitor, succeeded in obtaining another triumph over him—at what cost, the reader is referred to the article Coke to learn.

In 1594, (Easter term,) Bacon delivered an argument before the twelve judges in the exchequer chamber, in the famous Chudleigh's case, which had been argued in the preceding term by Coke, in whose reports Bacon's argument is omitted—an omission he excuses with the observation that he did not hear it. (1 Rep. 121 a.) It is to be found in manuscript, (Lansd. MS. No. 1121,) and is incorporated in the Reading upon the Statute of Uses.

\* His name appears two or three times in the books of the privy council, as having been directed with others to examine prisoners at the rack. (Jardine on Torture, p. 42, *et seq.*)

\*We now arrive at one of the most important periods of Bacon's life. For the character and history of Essex, reference must be made elsewhere. (See DEVAUREUX, Robert.) We have simply to consider Bacon's conduct in regard of him. "The greatest trust between man and man is the giving of counsel," (Essays, xxi.); and if we credit the statement of Bacon, the counsel he rendered the earl was wise and prudent. "I ever set this down, that the only course to be held with the queen was by obsequiousness and observance;" but "my lord, on the other hand, had a settled opinion that the queen could be brought to nothing, but by a kind of necessity or authority." (Sir F. Bacon's Apology.) "To stand upon two feet, and not fly upon two wings," was the advice he was ever instilling into the unwilling ears of the favourite, whose love of distinction, whose anxiety for popularity, and fondness for military glory, were the subjects of frequent censure with his sagacious dependent. He strove to deter the earl from going to Ireland, alleging that his absence from the queen would diminish her favour for him; that it was certain he would not content her with his government; and that the very nature of the undertaking he was entering on would secure his ultimate ruin. For more than a year and a half before his going, Essex had felt so offended with what he had himself called Bacon's "natural freedom and plainness," (Letter from Essex to lord-keeper Puckering, 31st August, 1595,) that he had no intercourse with him. Then, however, he sent to advise with his friend, who counselled him to refuse the proffered appointment, but to no effect. The result was as he had foreseen; and on the first occasion when Elizabeth expressed to him her dissatisfaction with the earl, he frankly confessed that he wished she had kept Essex at home, "with a white staff in his hand as society to herself, and an honour in the eyes of the people and of foreign ambassadors." A strange position, truly, for one whom he had believed "the fittest instrument to do good to the state," and to whom he had himself, in the preceding year, commended "the care of Irish affairs," as "one of the aptest particulars that hath come, or can come upon the stage for his lordship to purchase honour upon."

There can be little doubt that Bacon was sincerely anxious to reconcile Essex to the queen, whom he always endeavoured

to pacify whenever any fresh instance of her favourite's misconduct awoke her indignation. When, after his return, the earl was summoned before the council, Bacon was commanded to appear against him. Common rumour declared he sought this office; he himself asserts he desired to be excused from it, which is probably the truth. He did, however, appear, and, according to his own account, "declared himself according to the queen's mind," fraught, as he knew it was, with all the bitterness and violence which belongs to a woman's jealousy. His argument, also, had reference to a circumstance which he had himself told the queen had no connexion with the subject of the proceeding, and this, in his own words, he "did not use tenderly."

His motive, he says, was twofold; first, to discharge the duty he owed the queen; secondly, to strengthen his credit with her, in order, at a future time, to render some good offices to Essex. He declares after the proceedings were over, he spared no exertion to restore to royal favour the disgraced earl. So pertinaciously, he says, did he press his point, that he offended the queen, who declined any further intercourse with him than what was connected with her law business. At length he says, "I determined to meddle no more in the matter, as that I saw it would overthrow me, and not be able to do him any good." Essex's mad attempt on the city is well known. On his trial, Bacon appeared as counsel against him. The reason of the selection does not appear. In the memorandum for the order of his arraignment, which was drawn up by sir Edward Coke,—and the original of which is now in the State Paper-office,—Bacon's name does not appear in the list of crown counsel, (Jardine, *Criminal Trials*, vol. i.) Rumour again imputed to him the seeking of this office—his denial of the assertion is probably correct. He argues, that his duty compelled obedience to the royal behest—duty, perhaps, he also thought rendered it imperative he should discharge his office as he did. On the trial, despite Mallet's assertion, (*Life of Bacon*,) he was neither "decent," nor "moderate." He compared Essex, who had endeavoured to stir up the people with the assertion, that he was threatened perpetually with assassination, to Pisistratus, who exhibited his self-inflicted wounds as the work of his foes, to incite the Athenians to rebellion. Essex exclaimed that Bacon had himself, under his own hand,

declared the truth of assertions he now denominated idle pretexts. Undeterred, the advocate went on to compare him to the duke of Guise—an allusion, as a periodical writer (*Edinb. Rev.* No. 132) observes, quite unnecessary for the purpose of obtaining a verdict, but one certainly calculated to produce a strong impression on the mind of the haughty and jealous princess, on whose pleasure the earl's fate depended. After the unhappy prisoner had been convicted and executed, the government thought fit to vindicate their conduct in the eyes of the world by a public narrative of their proceedings. This was published under the title of *A Declaration of the Practices and Treasons attempted and committed by Robert, late Earl of Essex, and his Complices*, (*Works*, vol. vi. p. 299,) and was composed by Bacon. In his *Apology*, he declares that his part was scarcely more than that of "a secretary," and that he was not answerable for its contents—an excuse the world were not in those days pleased to allow. The researches of Mr. Jardine (*Crim. Trials*) have also furnished us with the fact, that the depositions of witnesses on the trial were garbled by Bacon for the purposes of this publication, many passages in the originals in the State Paper-office being marked in Bacon's handwriting, to be left out in the statement given to the public. Elizabeth seems now to have considered that she had proved the fidelity and unscrupulousness of Bacon sufficiently; and henceforward he was deep in her confidence, she "frequently using his pen in public writings of satisfaction." (Letter to Lord Northumberland.)

The accession of a new king in 1603, opened to Bacon new prospects of advancement. He immediately addressed letters both to the king and to some of those around him, abounding with protestations of personal affection, and allusions to the services rendered to James in Elizabeth's life-time by his brother Anthony, who was then dead. While thus recommending himself to the new monarch, he endeavoured to relieve himself, as far as he might, from the odium into which he had fallen, by his conduct at Essex's trial. Not only did he publish a declaration of the motives from which he had acted upon that occasion, (*The Apology of Sir Francis Bacon*, in certain imputations concerning the late Earl of Essex,) but he excused himself by letter to lord Southampton, who had been tried at the same time and



for the same offence as Essex: his letter was couched in terms which showed how fearful he was his excuse should not be accepted, (Works, vol. xii. p. 115.) His commission of king's counsel was renewed, and an annual pension of sixty pounds, with a salary of forty pounds a year, was conferred on him, partly in consideration of his brother's services. (Rym. Fœde.) He was employed by the king in all the important proceedings which took place at the beginning of his reign. The darling object of James being the effecting a union between his two kingdoms, Bacon was appointed one of the commissioners for treating with those named by the Scottish parliament for the same purpose, (1 Jac. I. c. 2,) and on him, he declares, devolved some of the weightiest part of the business.

In 1607, he obtained that office, for which he had sought so long, and was appointed solicitor-general. His merits were so far acknowledged by the king, as that he originally promised him the attorneyship; but the chancellor, lord Ellesmere, lord Salisbury—now placed beyond dread of competition—and other of Bacon's friends, appear to have advised his nomination to the inferior office, (Works, vol. xii. p. 95.) He had previously received from James the honour of knighthood, (July 23, 1603,) an honour conferred at the same time on not less than three hundred gentlemen. For this honour Bacon was solicitous; first, because, so profuse had been the king in his favours, that he found himself the only esquire in his mess at Gray's-inn; and, secondly, because he had "found an alderman's daughter, a handsome maiden, to his liking." This maiden, whom he soon afterwards married, was Alice, daughter of Benedict Barnham, a wealthy alderman in the city. He appears to have owed his success with this lady, in some degree, to the earl of Salisbury, (Works, vol. xii. p. 63,) and lady Ellesmere, (vol. xii. p. 106.)

It was in his applications for the attorneyship, and for the office he previously obtained, that he acquired that experience which enabled him sometime afterwards to observe to Villiers, that honours were then purchased by "time-serving, and cunning canvasses, and importunity."

Lord Salisbury and lord Ellesmere were amongst those he chiefly applied to; but according to his own statement, he owed his office, after all, to the king's personal favour; although lord Somerset, "when he knew his majesty had

resolved it, thrust himself into the business to gain thanks." (Works, vol. xii. p. 31.) Towards James, Bacon conducted himself with all the obsequiousness\* he had commended to Essex, and succeeded in possessing himself of that monarch's confidence. The profusion of the king, and the rapacity of his favourites, frequently reduced the exchequer to a very low ebb, and no means were there more efficient for a minister to recommend himself to royal favour, than the devising of some ingenious plan by which the revenue might be improved. Bacon and Coke sought to rival each other in suggesting schemes of this kind; one which the former communicated to the king deserves especial notice, from the extreme ingenuity with which it was framed, so as to effect the double object of filling the king's coffers, and enabling him, at the same time, to pursue his policy of exterminating the nonconformists. "I have heard," writes the attorney-general, "more ways than one, of an offer of 20,000*l.* a year for *farming the penalties of recusants*;" and then went on to boast, that he had himself been "no small spurs to make them feel your (majesty's) laws, and to seek this redemption." He, at the same time, however, frankly confessed that the fruits of this policy had been to increase conformity rather than conversion. But as to the offer of farming to the penalties, he finally observes, "I hold this offer very considerable, of so great an increase of revenue, if it can pass the fiery trial of religion and honour, which I wish all projects may pass." (Works, vol. xii. p. 126.) In the discharge of the duties of his office, Bacon acquitted himself like a man of his age. Serving a prerogative king, he was a prerogative lawyer, and all his sagacity and foresight, which lent such practical value to his speculations, appear never to have indicated to him the fact, that prerogative would prove the grave of the monarchy, and that the wanton invasion he perpetrated on the liberties of the people, was precipitating a struggle in which the throne, the church, and the constitution, would be alike subverted. He pre-

\* He ministered, most profusely, to the royal love of flattery. Sending to the king a tract printed under the title of *The Beginning of the History of Britain*, he most anxiously explains to James the reason why he did not speak of him in it "encomiastically," which would have been, he declared, contrary to the "law of a history, which doth not cluster together praises upon the first mention of a name, but rather disperseth and weaveth them through the whole narration." (Works, vol. xii. p. 68.)



secuted, and with marked virulence, Oliver St. John, for having asserted the sole right of parliament to tax the people, and the illegality of benevolences. He appeared also as counsel against Peacham, of whose trial and history a detailed account will be found in the life of Lord Coke. (See COKE, Edward.) On this occasion, he endeavoured to tamper with the judges, and induce them to deliver their opinions privately before the prosecution. The fact was, that the only offence charged against the prisoner was his having written a sermon (which was never printed or delivered,) containing some passages asserted to be treasonable; and undoubtedly the government dreaded lest, on the mere point of law, the judges should direct the jury to acquit him. Facts also were necessary to be obtained; and Peacham was put to the rack, and was examined by Bacon, though without success, under the agony of torture. Torture was at that time notoriously illegal; and a very few years afterwards declared to be so by all the judges of England, after solemn judgment. (Rushworth, Collections, vol. i. See also Sir Thomas Smith, *De Republicâ Anglorum*.)

The next important criminal proceeding in which he was engaged, was that of the trial of the earl and countess of Somerset and others for the murder of sir Thomas Overbury. The history of this dreadful transaction is still veiled in mystery. This, at least, is clear, that the earl was in the possession of some secret, the disclosure of which was greatly dreaded by James, who displayed intense anxiety that the examinations should be so shaped, as that this secret should not be elicited in evidence. Into his master's views Bacon entered with the greatest alacrity, and so managed the matter, that historians and antiquarians are to this day doubtful as to the real truth of this melancholy affair.

In the differences which arose about this time between the courts of chancery and common law, and which will be found explained in the lives of Sir Edward Coke and Lord Ellesmere, (see EGGERTON Thomas,) Bacon, who, as did others, believed himself to have been

"the destin'd heir,  
From his soft cradle, to his father's chair,"  
(Ben Jonson,)

of course maintained, and with great acuteness and learning, the authority of the chancellor and the jurisdiction of his court, "which," said Bacon to the

king "is the court of your absolute power."

To the union with Scotland, which the king desired so earnestly, but little inclination was shown by the English parliament and people. Important, therefore, was the decision of the judges in the famous Calvin's case, sometimes called the post-nati case, argued before them by Bacon. (4 Rep. 596, Works, vol. v. p. 106.) In this case it was held that every subject of king James born in Scotland after his accession to the throne of England, was a natural-born citizen of England. This decision was very unpopular in England, and rumours were rife that the judges had been purchased, and that their resolution was not law. (Osborne, Trad. Mem.; Wilson, Court of King James.) The legality of the judgment may, indeed, fairly be questioned; and looking to the state of the judicial character in those days, the virtue of the judges, perhaps, not unjustly, may be suspected; but we must, at all events, feel grateful to Bacon, for having, by his ability and genius, obtained this practically most beneficial decision. His argument, delivered, when solicitor-general, before the judges in the exchequer chamber, (printed in his Works, vol. v. p. 106,) is remarkable for power and learning, and for evincing that philosophical spirit which pervades his speculative writings. Bacon was desirous that the king should proceed with caution in his design of incorporating the two kingdoms,\* and submitted to him two memorials on the subject, (Works, vol. v. pp. 1—83,) one of which had reference to a union of the laws of the two countries. On this important subject, as well as on a resolution for the naturalization of the whole Scotch people, he delivered very elaborate and learned speeches in the house of commons. (Works, vol. v. p. 47, Parl. Hist.) of which body he was, in the two first parliaments of James's reign, an active and influential member. To the first parliament, which assembled in March 1603, he was returned both for Ipswich and for St. Alban's, (of which place the chancellor surrendered to him the stewardship,) and even named by several members as speaker. (Comm. Journ.) He was a member of twenty-nine committees, and of that appointed to consider the grievances of the nation it is probable that he was chairman. "He

\* Writing to the earl of Northumberland, soon after James's arrival in England, Bacon says of the king, "He hasteneth to a mixture of both kingdoms and occasions, faster, perhaps, than policy will well bear."

spoke on every debate; was selected to attend the conferences with the privy council, and to report the result; to prepare various remonstrances and addresses; and he was nominated as a mediator between the commons and the lords." (Montagu.) The dexterity with which he conciliated the commons, while in the service of the crown, deserves remark; but there can be little doubt that he had many personal friends in the house, who materially contributed to consolidate and strengthen his influence. On the assembling of king James's second parliament, in 1614, he having been in the mean time appointed attorney-general, the question was agitated whether he was in consequence disqualified from sitting, inasmuch as the attorney-general is an officer of, and attendant upon the house of lords. The house, however, decided, that though for the future no attorney-general should be suffered to sit, this should not extend to the present attorney-general, who consequently retained his seat. (Comm. Journ., Hatsell, *Preced.* vol. ii. p. 26.) He had, however, in the mean while, been sworn of the privy council—an honour in those days of the greatest distinction, when the judicial authority of the body was in more frequent use than at present. When this mark of royal favour was conferred on him, it was stipulated that he should resign his practice in court, except upon important occasions, and when he had obtained the king's permission. He had previously, in 1614-15, been made a judge of the court of Marshalsea. (Morice, *Anc. Jur. Marsh.*) His influence in the new parliament was not diminished by the marks he had received of royal confidence, although the house exhibited a most refractory spirit. Great excitement agitated the commons, in consequence of a rumour then in general circulation, that several persons in the interest of the court had undertaken to procure the king a majority. Bacon made a very animated speech, to show the absurdity of such a report, as that "private men should undertake for the commons of England." "Why," he added, "a man might as well undertake for the four elements." "Giddy and vast," as he was pleased to designate the project, there can be little doubt but that it was seriously entertained, and that it was its failure that led to the dissolution of the parliament. Much of Bacon's influence may be ascribed to his stately but energetic eloquence, thus described by his friend, Ben Jonson:—

"There happened in my time one noble speaker, who was full of gravity in his speaking; his language, when he would ~~spoke~~ or pass by a jest, was nobly censorious. No man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness in what he uttered: no member of his speech but consisted of its own graces. His hearers could not cough, or look aside from him without loss: he commanded when he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power; the fear of every man that heard him was lest he should make an end." (Discoveries.)

In the letter which he addressed to the king, 12th Feb. 1615, (Works, vol. xii. p. 31,) soliciting the great seal, on the death of Lord Ellesmere, then daily expected, amongst his other qualifications he insists greatly upon the interest which he had "in the gentlemen of England," and his hope "to do some good effect in rectifying that body of parliament men," which he pronounced to be "*cardo rerum*." In the same letter he reviews the pretensions of those likely to become candidates for the office; observing, in reference to Coke, that to "put an overruling nature into an overruling place, may breed an extreme;" that "his industries in matters of finance would be blunted, which" qualified him for another place; and, lastly, he observes, "popular men are no sure mounters for your majesty's saddle."

To the great office thus sought, Bacon was, on the 7th March, 1616-17, promoted, owing it as much to the favour of Villiers, as to that of the king. It was no slight proof of his sagacity, that he had knit himself to the fortunes of the youthful favourite, rather than those of Somerset, with whom, indeed, he was never at all connected.\* We must fairly admit that although to a great extent he owed his elevation to the influence of a favourite, he had endeavoured to render that favourite a wise, prudent, and virtuous statesman. We find nowhere in our literature a code of political conduct so comprehensive and sagacious as the "Advice to Sir George Villiers,"—transcending in value the famous "*Il Principe*," as much as the knowledge and

\* "I am not so well seen in the region of his friends." (Letter to Villiers, 2d May, 1616.) "I am far enough from opinion that the redintegration or resuscitation of Somerset's fortune can ever stand with his majesty's honour or safety." (5th May.)

experience of an English statesman of the seventeenth century exceeded those of a Florentine secretary of the fourteenth. By his elevation, Bacon is said to have suffered pecuniarily; losing the attorney-generalship, which he confessed to have been honestly worth 6000*l.* a year, the registrarship of the star chamber, and the chancellorship to the prince. The avowed value of the keepership was not more than 918*l.* 15*s.* The amount derived from fees, however, cannot be computed. On the first day of term, (7th May,) accompanied by a retinue not inferior to that of the last cardinal-chancellor, he took his seat in the court of chancery, and delivered a speech, which proved how well he knew the duties he discharged so ill. He addressed himself, in the first instance, to the question of excess of jurisdiction, and assured his auditors he would use his authority with temperance. He declared he would exercise all caution in the sealing of patents, and, avoiding "affected dispatch," be careful that justice should not be delayed. He concluded with the memorable declaration, "The place of justice is an hallowed place; and, therefore, not only the bench, but the footpace, and precincts, and purpise thereof ought to be preserved without scandal and corruption."

The elevation so anxiously sought soon involved him in all the difficulties incident to high station, and which, in an especial degree, embarrassed the ministers of that time—a king governed by favourites, an embarrassed treasury, active foes abroad, and discontented subjects at home. The finances still formed a part of his care, and he endeavoured, in the true spirit of loyalty, to diminish the royal expenses by a reformation of the household. But he was conscious that this improvement would not meet the full extent of the evil; and we find, amongst other propositions, that he suggested that "Ireland might be brought, by divers good expedients, to bear its own charge."\* Although appointed one of the commissioners for managing the treaty of marriage between the prince and the infanta of Spain, Bacon was warmly opposed to the alliance, and pointed out to the king, though with no success, the disadvantages that would ensue upon it.

\* To the policy of England towards Ireland, all through his public life, Bacon paid great attention; and many allusions to it may be found in his works. His views were worthy of a descendant of his father.

"*Diu Britannici  
Regni secundum columnen.*"

On the 4th of January, 1618, he was created lord high chancellor; in the July of the same year, baron of Verulam; and early in the year following, viscount St. Albans.† He had now reached the highest station to which a subject could attain, and had now that "power to do good" he had himself pronounced "the true and only lawful end of aspiring." But, unhappily, he did otherwise; and, although he honestly discharged his pledge of shunning needless delay in delivering judgment,‡ he suffered Buckingham to exercise upon him that influence in the determination of causes, which he had himself more than once denounced. To the favourite's§ rapacity in accumulating in his hands, and those of his friends, the most oppressive monopolies, he offered every assistance; and had the candour to acknowledge, in reference to one cause, that though "the evidence went well, I will not say, I sometimes helped it as far as was fit for a judge." By his advice, in 1620, the king summoned a parliament, the chancellor assuring him, as we are told by Mr. Montagu, that the only way by which he could maintain a good understanding with his subjects, was by calling frequent parliaments. A reference to a letter to Buckingham, (vol. xii. p. 267,) will show in what way, in Bacon's estimation, parliaments were to contribute to the preservation of that understanding, and how cunningly it was arranged that they should become the instruments for destroying popular freedom, and the machinery of a free government made to do the work of a despotic prince. Bacon's recommendation, however, in this instance, proved his ruin. The tide of reform ran too high to be controlled. The days of "undertaking" were passed.

† "His estate in land," says D'Ewes, "was not above four or five hundred pounds per annum, at the uttermost, and his debts were generally thought to be near 30,000*l.* Men made very bitter sarcasms, or jests on him; as, that he was lately very lame, alluding to his barony of Verulam, but now having fallen into a consumption (of purse without all question,) he was become All-bones, alluding to his new honour of St. Albans."—*Goodman's Court of James I.* vol. i. p. 284.

‡ In his letter to the house of lords, he spoke of himself as "a judge, that makes two thousand orders and decrees in a year."

§ Whilst lord-keeper, Bacon was imprudent enough to oppose a marriage between Coke's daughter and a brother of Villiers, which he dreaded would have given his rival too great an influence with the favourite. This enraged Villiers, who desired the match; and Bacon was forced to give way, imploring at the same time, and in the most abject terms, his restoration to the favour of the all-powerful favourite. The whole affair is detailed in the *Life of Coke*, together with an account of the various contests between these two illustrious lawyers.

The commons, on their assembling, appointed no less than eighty committees to examine into abuses in the church, the courts of law, and every department of the state. Buckingham, himself, was threatened, and conscious that his danger was imminent, he consulted one of the most sagacious and penetrating men in England, Williams, dean of Westminster. The advice he received was prudent—it was to shelter himself, by abandoning his accomplices to the vengeance of parliament. Approved of by the king, this counsel was followed. In the first instance, (15th March) the committee on the courts of justice reported, through their chairman, that two petitions had been presented for corruption against the chancellor by two suitors. The first petition stated, that having a cause depending in chancery, it had been hinted to the petitioner, that a gift of 100*l.* to the chancellor would secure success. Not having the money, the petitioner was forced to borrow it, which he did, from a usurer, at an enormous rate of interest. He carried the money to the chancellor, and was assured through the domestics that all would be right. The decree, however, was given against him. The next case was that of a suitor, who, at a like instigation, had presented the chancellor with 400*l.* and with no better success. To these charges even Bacon's friends could scarcely say anything. The king sent the commons a message, regretting the suspicions against his chancellor, and proposing to refer the charges for investigation to a commission of members of both houses. The commons, however, and amongst them was sir Edward Coke, did not approve of this new way of trial; and having agreed to articles of accusation, presented them to the upper house at a conference according to the accustomed form. (Comm. Journ. Lord's Journ.) Bacon foresaw his fate, and withdrew from the Lords' house, excusing himself for his absence, and entreating them to suspend their judgments respecting him until he had been tried. He shut himself up in his chamber, and abandoned himself to despair. In the meantime the number of the charges against him increased to twenty-three, and the lords proceeded in their investigation, which was interrupted by the prorogation of parliament for three weeks. This period was spent by Bacon in vain endeavours to induce James to screen him from punishment. The king advised him to plead guilty, and promised

to do all in his power to mitigate what he could not prevent. On the 17th of April the house met again, and resumed their inquiry into the charges sent up from the commons. On the 22d, prince Charles delivered to them a letter from the chancellor, acknowledging in general terms his guilt; but they requiring a more explicit confession, he sent them such a one on the 30th, in which he admitted he was "guilty of corruption, and renounced all defence." Upon this they appointed a deputation to ascertain, from his own lips, that this confession was really subscribed by him; and having obtained this information, they sent the serjeant-at-arms to summon him to Westminster-hall to hear his sentence. His illness, however, was accepted as a sufficient reason for his absenting himself, and sentence was accordingly pronounced. It subjected him to a fine of 40,000*l.*, and to imprisonment during the king's pleasure. It incapacitated him from holding any office in the state, or sitting in parliament; and banished him for life from the verge of the court.

On the last day of May he was committed to the Tower, whence, after two days, he was released, and retired to Parson's-green, from whence he went to Gorbamby, where he remained until the end of the year. Although his income amounted to 2,500*l.* (of which 1,200*l.* was a pension from the government,) he was deeply involved, being both extravagant and negligent of money. The king, however, released his fine, or rather assigned it for his benefit to certain of his friends. A vacancy (1623,) occurring in the provostship of Eton college, he applied for the post, but without success. If his fall had been shameful, his retirement was not ungraceful. Occupied in the composition of works "ære perennius," he was building up for himself a more durable reputation, than the most brilliant career could ever win for the most accomplished statesman. "Eminent foreigners crossed the seas on purpose to see and discourse with him." His friends were of those whose names "men will not willingly let die:"—"Rare Ben Jonson;" the learned Selden; the philosophic Hobbes; the amiable sir Julius Cæsar; the pious Herbert; the subtle Gondomar. His secretary, who so nobly stood up for him when his master had deserted him (see MEAUTY, Sir Thomas) and his chaplain, (see RAWLEY, W.) still remained with him.

In the commencement of the year

1624, the whole of the parliamentary sentence was remitted, and Bacon was summoned as a peer to the first parliament of Charles I., but his infirmities prevented his attending. In 1626, he returned to Gray's-inn, having been forced to part with York-house. In April, whether on his way to Gorhambury, or merely in the course of a drive, is not known, he visited the neighbourhood of Highgate. The day was cold, and the snow lay thick on the ground. It had previously occurred to him, that snow might be used for the purpose of preserving animal substances from putrefaction, and, determined to try the experiment, he descended from his carriage, entered a cottage, and purchased a fowl, which, with his own hands, he stuffed with snow. A sudden chill struck him, and he rapidly became so ill, as to be unable to return home. He was carried to the house of the earl of Arundel, at Highgate, where, after lingering a week, he expired in the arms of his friend, sir Julius Cæsar, on Easter day, the 9th of April, 1626. Howell (*Epistolæ Ho-Elia-næ*), speaks of him as having died of a languishing illness, and so poor, as not to have left sufficient to defray the expenses of his funeral. By his will, which seems to have been written at various times, but bears date on the 19th of December, 1625,\* he directs that the surplus of the monies to be derived from the sale of his property (therein directed) should be applied to the purchase of lands for the endowment of two lectures in either of the universities; one to be for natural philosophy and the sciences therewith connected. Neither of the lecturers were to be "professed in divinity, law, or physic." The magnitude of his debts, however, prevented the execution of this design, the amount being 22,341*l.*, and the funds for their satisfaction being only 6,000*l.* Lady Bacon survived him, and died on the 29th June, 1650, and was buried in Eyworth church, near Biggleswade, in Bedfordshire. In the early part of his will, Bacon bequeaths her certain property, which bequest towards the end he revokes, and "leaves her to her right."

We have now to consider lord Bacon in another character to that of the dexterous politician, or the corrupt judge, in one for which he was more qualified to shine, being, as he himself observes, "ad

literas potius quam ad aliud quicquam natus, et ad reagerendas, nescio quo fato, contra genium suum abreptus." (*De Aug. lib. viii. cap. 3.*) His writings may be considered as naturally divisible into three classes, according to the subjects to which they relate—Law, Policy, and Philosophy.

I. Of his law writings, the first which he composed (1596) was his *Elements of the Laws of England*, published in 1636, and which consists of two tracts—the first of which is a Collection of the Rules and Maxims of the Common Law, with their latitude and extent, and the other explains the Use of the Common Law for the preservation of our persons, goods, and good names. It is, however, by his *Reading on the Statute of Uses* that Bacon is best known as a law writer. This *Reading*, delivered before the Society of Gray's-inn in 1599 or 1600, is characterised by Mr. Hargrave as "a profound treatise on the subject as far as it goes;" and at the time of its appearance must have been of the greatest utility. In it, shunning the errors of his predecessors in office, who loved to raise needless objections, and "concise and subtle doubts," his object was to expound the statute and the cases relating to it as clearly as might be; to open," as he expressed it, "the law upon doubts, and not doubts upon the law." In this *Reading*, Bacon controverts the doctrine, that the intention of the statute was, the extirpation of uses. He says that "this was the exposition, as tradition goeth, that a reader of Gray's-inn, who read soon after the statute, was in trouble for and worthily, who, as I suppose, was a *boy*." This doctrine, which he treats with such contempt, is mentioned by Coke, who also read upon this statute, (1 Rep. 125,) and to whose opinion chief baron Gilbert expressed his adherence, (on *Uses*, 74,) but both Mr. Sanders (on *Uses*, 89) and sir Edward Sugden (*Notes on Gilbert, in loc. cit.*) agree in the opinion of lord Bacon.

This treatise is more systematical than his *Elements*, in the preface to which he vindicates his mode of composition, on the ground that "delivering knowledge in distinct and disjointed aphorisms doth leave the wit of man more free to turn, and stop, and make use of that which is delivered to more several purposes and applications." Thus did he shun that "over-early and peremptory reduction of knowledge into arts and methods," which he elsewhere (*Advancement of Learning*) denounced.

\* It is a remarkable circumstance, that every one of the witnesses to this will (six in number,) were legateses under it.

The Proposal for Amending the Laws of England, which he presented to king James, is well worthy of the reputation of the author. It is valuable chiefly as containing his views of the then existing defects of our laws—the severity of the penal code, the uncertainty of decisions, the accumulation of statutes, and the multiplicity of suits naturally consequent thereon. The remedy which he proposed was, “the reducing or perfecting the course, or corps of the common laws, digesting or recompiling them, so that the entire body and substance of law should remain only discharged of idle, or unprofitable, or hurtful matter.” This plan is widely different from the modern plan of codification, in reference to which, he observes, “I dare not advise to cast the law into a new mould. The work which I propound tendeth to pruning and grafting the laws, and not to ploughing up and planting it again; for such remove I hold a perilous innovation.”

Bacon, however, was unaware of all the results such a plan would produce, for he speaks of the *Corpus Juris Civilis* as containing the whole library of a civilian. He did not know that the *Jus Civile Ante-Justinianum* was as necessary to the civilian as the Pandects or Codex; and that, in fact, an English code would not have superseded the necessity of Fitzherbert and Brooke in the chambers of the lawyer. It may be as well, here, to mention that he induced king James to take some steps towards law reform—1st, By appointing two lawyers as reporters, with a salary of 100*l.* a-year each; and 2dly, By nominating a commission for the “reducing of concurrent statutes to a clear and uniform law.” On the commission, besides himself, were lord Hobart, Noy, the two Finches, and others. His own plan, probably the least objectionable that has been devised, has never been attempted—the risk attendant on experiments of the kind has been sufficient to prevent its essayal. He wrote, besides these, some law tracts of slight importance.

II. Lord Bacon's political writings, or at least such as are exclusively political, are neither numerous nor important. Their spirit is that of the school in which he was educated—the spirit of reform, tempered with prudence, and directed with knowledge. Commending to Villiers the counsel of the royal philosopher, “Meddle not with them that are given to change;” he was equally hostile to “a froward retention of custom,” or to

the support of institutions unsuited to the character and requisitions of the age. As we have already observed, the condition of Ireland attracted much of his attention, and while the king was endeavouring to unite his two great kingdoms, Bacon strove to turn the royal attention to that unhappy country, which was then suffering all the evils of conquest, without even the compensation which a strong government brings with it. He declared Ireland to be “blessed with a race of generous and noble people, but,” he added, “the hand of man does not unite with the hand of nature. The harp of Ireland is not strung to concord.” Immigration, the establishment of a learned and pious clergy, and the diffusion of the scriptures, were amongst the remedies he advised for her ills.—From the number of political reflections scattered through it, and which are its chief source of value, the History of Henry VII. (written in 1621, and published in 1622) may be properly mentioned here. Dr. Johnson has remarked that, in the composition of this work, Bacon “does not seem to have consulted any records, but to have just taken what he found in other histories, and blended it with what he learnt by tradition.” The applauses which he bestowed in it on many of the legislative enactments of Henry's reign, proves that he had formed the same extravagant estimate of the efficiency of laws as did his contemporaries, and the fallacy of which it has needed the development of a more enlightened political philosophy to enable us to detect. We refer especially to the terms in which he characterises the laws then passed against the great evil of the times—the increase of pastures, and which required the keeping up of all houses which were used with twenty acres of land, and forbade the letting of the house apart from the land. The laws for the maintenance of drapery, for keeping wool in the country, and limiting the price of cloth, he also highly eulogizes. But that wise and beneficent act (2 Henry VII. c. 1), by which the adherents of a *de facto* king were exempted from the penalties of treason, Bacon characterises as a law more “just than legal,” and “more magnanimous than provident.” See Fuller, Holy State, book iv. chap. 7.

In ecclesiastical politics Bacon was, as might be expected in the nephew of Burghley, the successor of Ellesmere, and the friend of Andrewes, a zealous churchman; and when some one,

hostile to the church, was objecting to him her abuses, he replied, "Sir, the subject we talk of is the eye of England, and if there be a speck or two, we endeavour to take them off; but he were a strange oculist that should pull out the eye." In 1606 he drew up two tracts, one on the Controversies of the Church, and the other on the Pacification and Edification of the Church, in which last he says, "I am persuaded that the papists themselves should not need so much the severity of penal laws if the sword of the Spirit were better edged, by strengthening the authority and suppressing the abuses in the church." In his Considerations touching the War with Spain, (1604,) he recommends a measure of that kind; the tract, together with his curious Advertisement touching a Holy War, (1622,) and his essay of the True Greatness of the Kingdom of Britain, well deserve perusal.

Bacon when young exhibited great indifference to religion, (Birch, Mem. vol. i. p. 72,) but a spirit of ardent piety breathes through all his works. He has left us a Confession of Faith, (Reliq. Wotton. p. 471,) and some Prayers, which assure us that, erring as he might have been in conduct, he entertained just and true notions of religion. The Christian Paradoxes, published under his name, bear internal marks that they are not authentic. When chancellor, he showed (Montagu, Life, p. 199) that, with sir Edward Coke, he was willing that "church livings should pass by livery and seizin, and not by bargain and sale." In his essay on the Vicissitude of Things, he alludes to the *heres* of Arminius, from which also we may conclude that his views were orthodox. See besides, his Advice to sir George Villiers.

III. Dr. Warburton said of Mallet's Life of Bacon, that the author had forgotten that Bacon was a philosopher. Without desiring to become obnoxious to this censure, it will hardly consist with our design to treat as fully of Bacon's philosophical character as the importance of the subject deserves. We shall be compelled to content ourselves with a list of his principal works, and some brief observations on their tendency and results. 1. *Essays*, first published in 1597; republished, with considerable additions, in 1612; and again, with still further additions, in 1624. The value of these *Essays* is too well allowed to require any comment. Without the elegance of

Addison, or the charming egotism of Montaigne, they have acquired the widest circulation; and if Bacon had written no more, they would have bequeathed his name, undying, to posterity. Burke preferred them to the rest of his writings, and Dr. Johnson observed, that "their excellence and value consists in their being the observations of a strong mind operating upon life, and in consequence," he added, "you will find there what you seldom find in other books." (Malone's Life of Sir Joshua Reynolds.) They were translated into Latin by Ben Jonson and Bishop Hacket. 2. *The Advancement of Learning*, Divine and Human, published in 1605. 3. *De Sapientia Veterum*, published in 1609, in which he gives a moral or political turn to most of the fables of the Greek mythology, sometimes displaying remarkable acuteness and penetration; at other times an exuberance of fancy, which amuses rather than instructs. It was, as he says, "written in the midst of a term and parliament." 4. *Novum Organum*, published in 1620. 5. *De Augmentis Scientiarum*, Lib. IX., first published correctly in 1623. This work is a translation of the *Advancement*, revised and enlarged. The alterations consist chiefly in the addition of an analysis of natural history, and the insertion of a dissertation on the philosophy of law. The translation was executed principally by the well-known George Herbert, and other of his friends. It was honoured by being entered, fifty years afterwards, in the Catalogue of *Librorum Prohibitorum*, at Rome. King James expressed his opinion of it rather profanely, by observing that "It was like the peace of God; it passed all understanding." 6. *Apothegms*, published in 1625. A reviewer has pronounced this to be "the best jest book" ever given to the public. (Edinb. Rev. No. 132.) 7. The translation of certain Psalms into English verse, published also in the same year. Aubrey declared lord Bacon to have been "a good poet," but in this work his piety is more to be commended than his poetry. It was dedicated to his friend, the incomparable George Herbert. 8. *Sylva Sylvarum*, published after his death, by his chaplain, Dr. Rawley, together with that most admirable romance, 9. *The New Atlantis*. Many of his tracts and letters are to be found in Rawley's *Resuscitatio*, Tension's *Baconiana*, and Stephens's Collection of his Letters. The above list, it is to be understood, comprehends only his



most important works. The whole are to be found collected in Mr. Montagu's edition, which was completed in 16 vols, 8vo, in 1834. There is also an edition published by Mallet, in folio and 4to, and afterwards in 8vo.

In considering the character of lord Bacon's philosophical writings, we are at once struck with the fact, that his mind was eminently critical, and that those facts are decidedly the most valuable which are occupied in testing the results of the existing systems of knowledge, and in ascertaining also the causes which impede and perplex the mind in the pursuit of truth. There is abundant evidence in his works, that he had not entered very deeply into the study of those writers who had founded the various schools of knowledge. There is little reason to believe that he had read much of Plato, or Aristotle; nor indeed is it at all probable, his amount of scholarship was adequate to such a task. He appears to have felt, that with all the intellect that had been enlisted in the service of philosophy, little had been done towards what he esteemed the true end of all learning. The indulgence of a vain and profitless curiosity, the attainment of a mere reputation, the acquisition of a facility of disputation,—such were ends men had for the most part proposed to themselves in the pursuit of knowledge, while the true end he believed to be “the glory of the Creator and the relief of man's estate.” It must not, however, be concluded, that we yield a perfect adherence to the censures which he passed on previous systems of philosophy; \* or, that we believe his criticisms to be in every instance just. Still for the most part he correctly represented the results which had ensued from the conduct of their disciples and successors, who instead of advancing from the point which they had reached, “spent their wits and industries about the wits” of their masters, “which many times they rather depraved than illustrated.” It was in directing attention to the study of nature, in advocating “original and severe inquiry,” that the chief value of Bacon's writings appears to us to consist. The phrase of the Baconian philosophy is current enough, but no phrase was ever invented with less meaning. His opinions are not susceptible of reduction to any fixed or settled scheme; they stand aloof from system; in fact, they abound with

contradictions and inconsistencies.† The phrase originates in an opinion that he discovered, or invented some new method, called the Inductive process, for the investigation of truth; and that to this method all the brilliant discoveries, and the useful inventions of later times, are to be ascribed. The facts are far otherwise. The links which connect the *Novum Organum* with the discovery of planetary gravitation, and the invention of the spinning jenny are not so apparent. The inductive process is that merely of common sense. When, from a variety of conclusions compared, we arrive at a general truth, we reason inductively. Plato, as Mr. Coleridge has very properly observed, “argues on all subjects, not only from, but in, and by inductions of facts;” (*The Friend*, vol. iii. p. 157;) and as a reviewer remarks, Aristotle “has given the history of the inductive process, concisely indeed, but with great perspicuity.” ‡ Lord Bacon has, indeed, and correctly, analyzed the process, and given rules by which it may be applied; but it is never to be forgotten, that in the words of a zealous Baconian, “only a few observe,” it might be added, have observed, “the rules and precepts of the inductive logic,” (*Todd's Book of Analysis*,) as laid down by lord Bacon. We have no hesitation in expressing our conviction, that it is as the advocate of freedom of inquiry, and also as drawing the attention of mankind to natural philosophy, (a science then but little cultivated,) that Bacon's chief merits consist.

It has been supposed farther, that it is to Bacon we owe the annihilation of the authority of the schoolmen. But this is an error; the standard of revolt had been unfurled before,

“Vixere fortes ante Agamemnona  
Multi.”

In Italy, the great intellectual movement began, and the names of Telesius, Pomponatius, Campanella, and Patricius, predecessors of Bacon, were the earliest to expose the folly of exercising the intellect, not in the discovery of new truths, but in the interpretation of old writers. There seems, however, no reason to believe that to the writings of these authors Bacon owed any thing; that his hostility to the schoolmen and their unprofitable pursuits, was other than self-originated, except so far as it may have

\* One instance, which ought to be very familiar, is in the *Essays*. Compare the first sentences of the 16th and 17th *Essays*.

† See his observations on Aristotle and Plato in the 7th chapter of the *Interpretation of Nature*.

‡ In the last chapter of the *Posterior Analytics*, and the first of the *Metaphysics*.—*Edin. Rev.* No. 132.



been influenced by the character of the age, the character of free inquiry and independent thinking. The struggle then convulsing Europe between the catholic doctrines and the reformed faith, itself the result of free inquiry, taught men to examine, as well as believe: this struggle and its results, it is likely, may have communicated to Bacon somewhat of that boldness and freedom which marked his philosophic writings, whilst in the desire which he manifested, that his philosophy should conquer by chalk and not by weapons; (Nov. Org. aph. xxxv.) we may detect the moderation of temperament and prudence of conduct which governed English counsels at the time. To Bacon, indeed, we owe a deep debt, although his merits have been mistaken in kind,\* and exaggerated in extent. On this subject it would be well to consult Stewart's Philosophy of the Human Mind, and a paper on the Scope and Influence of the Writings of Lord Bacon, by professor Napier, in the eighth volume of the Transactions of the Royal Society of Edinburgh.

The extent of Bacon's knowledge was amazing. It was the same writer, on one of whose legal works Mr. Hargrave passed the eulogium we have mentioned, that sir John Hawkins, in his History of Music, declares to have been "a master of the science, and very intimately acquainted with the principles of musical composition." "He would," says his chaplain, "light his torch at every man's candle." "I have heard him," says Osborne, "entertain a country lord in the proper terms relating to hawks and dogs; and at another time out-cant a London chirurgeon. All which renders him no less necessary than admirable at the council table; when in reference to impositions, monopolies, &c., the meanest manufactures were a usual argument, and in this he baffled the earl of Middlesex, who was born and bred a citizen." Universality of knowledge is the true characteristic of great men. His literary merits can hardly be too highly estimated. His style was rich even to a fault; often nervously masculine; oftener forcible from the boldness of its imagery, and sometimes indeed ungracefully gorgeous. Mr. Seward declared, that an English dictionary might be composed from his works, (Boswell's Life of Johnson;) and a great poet, justly styled the Correct, has

\* Of science, properly so called, Bacon knew hardly any thing, nor was his learning, although diffuse, very exact.

referred to the purity of his language in alluding to the

"Words that wise Bacon or brave Raleigh spoke:"  
Pope.

His love of metaphor † sometimes, however, led him too far. The originality of his ideas, and the vividness of his conceptions, were sometimes lost in the profusion of his imagery; the *dulcia vitia* of his style, designated by Coleridge the "Dalilahs of our philosophical Samson." His writings bear visible marks of having been elaborated with the greatest care. "I alter ever when I add," he himself observed, in a letter to his friend, Mr. Matthew, "till all be finished."

A strange contradiction did his life offer to his writings. The advocate of purity was the corrupt minister; the panegyrist of liberty assisted at the torture, and sat in the star chamber; the most philosophical of lawyers, and the most accomplished of statesmen, was the abettor of monopolies, the supporter of abuses, the most greedy and parasitical of courtiers. Of his administration of chancellor, the best that can be said is that none of his decrees have been reversed, (Rushworth, vol. i. p. 31;) and that for the reformation of the abuses of his court, he framed some excellent ordinances, which, however, he never put into execution. His character was munificent; he was to learned men both a patron‡ and a friend. His pride and ostentation were, however, excessive, and exposed him to the odium which ultimately wrought his fall.§ His negligence of money is well known: he was plundered by his servants without mercy. His affectation of philosophical indifference to the honours of the world was accompanied with the most unworthy craving for their possession. While he was "pale with grief," because the queen denied him the solicitorship, (see lady Bacon's letter, Birch, Mem. vol. i. p. 271,) he was writing to his brother from Twickenham, professing his satisfaction at being in retirement, "inasmuch as solitariness

† His fondness for metaphor affected even his speculative inquiries. It betrayed him into false analogies. "Is not the delight of quavering upon a stop in music, the same with the playing of light upon the water?" (Advancement.) Is it not, indeed?

‡ See his letter to the chancellor on the History of Great Britain, for the first time correctly printed by Mr. Payne Collier, in his Catalogue Raisonné of lord F. Egerton's Library. Daniel, it has been said, was induced to write his history in consequence.

§ See the anecdote related by bishop Goodman, vol. i. p. 283.

collecteth the mind, as shutting the eye doth the light." But he did not forget to inquire how lord Essex sped in his suit. (Birch, Mem. vol. i. p. 189.) Gondomar's reproof to him, under similar circumstances, is well known. (Apothegm. 199.)

By his example, by his writings, Bacon has instructed the world. He was, indeed, in his own language, "a new-risen star," and "the eyes of all men" were upon him; but his "own negligence made him fall like a meteor." Still did he cooperate, and effectively, with those of his time, in bequeathing to us "an heritage better than silver;" a philosophy profound in its principles, and practical in its spirit; a mighty literature; a lofty and enlightened policy; which, while it has given us the sovereignty of empires abroad, has enabled us to enlarge our circle of happiness at home, and has endowed us with all the blessings that intellectual power and physical resources can bestow—the giant progeny of the steam-engine and the printing-press.

BACON, (Sir Nathaniel,) was the youngest son of Sir Nicholas Bacon, the first baronet, by Anne, daughter of Edmund Butts, of Thornage, in Norfolk, Esq. (Jermyn's Suffolk Collection. MS. No. 8169. Gent's Mag. vol. xcvi.)

He lived at Culford, in Suffolk, in a mansion which was built by his father in 1591. Sir Nicholas, who was a person of great consideration in the county, having been the first baronet created by James I., and having served the office of high sheriff several times, (23d and 24th Eliz. and 1 James I. see Jermyn's Coll. *ut sup. cit.*) gave him at the same time an estate of 1000*l.* a year. He travelled into Italy, and devoted himself to the study of painting, in which he made such proficiency as, in the opinion of Horace Walpole, to have "really attained the perfection of a master." (Anecd. Painting, edited by Dallaway.) Despite his Italian education, Walpole observes, that "his manner and colouring approaches nearer to the style of the Flemish school." Peacham, in his *Graphice*, or the most ancient and excellent Art of Drawing and Limning, says of him, "None, in my opinion, deserveth more respect and admiration for his skill and practice in painting than Master Nathaniel Bacon of Broome, in Suffolk, not inferior, in my judgment, to our skillfullest masters." Edward Norgate spoke of him as his "deare friend, Sir N. Bacon, K. B., a gentleman, whose rare parts and generous disposition,

whose excellent learning and great skill in this and good arts, deserves a never-dying memory." Speaking of "Pinke, which is a colour so usefull and hard to get good," Norgate observes, that sir Nathaniel succeeded in making one so good, that "P. Oliver making proofe of some that I gave him, did highly commend it, and used none other to his dyinge daye; wherewith and with Indian lake he made sure expressions of those deep and glowing shadows in those histories he copied after Titian, that no oyle painting should appeare more warme and fleshy, than those of his hand." He proceeds to give the recipe for making "Sir N. Bacon's brown pinke," which may be found in Dallaway's Notes to Walpole's Anecdotes. Walpole says, that at Culford there were several pictures painted by him, and at Gorhambury, a painting representing "a cook-maid with dead fowls, admirably painted, with great nature, neatness, and lustre of colouring." He speaks also of a portrait of Bacon, painted by himself, which it may be presumed is the same that is engraved in the new edition of the Anecdotes, (vol. i. p. 318.) Bacon was married to Anne, daughter of Hercules Meautys, and widow of sir William Cornwallis, by whom he had a son, who died without issue male, and two daughters, the eldest of whom was married first to sir Thomas Meautys, secretary of lord chancellor Bacon, and secondly to sir Harbottle Grimston. Sir Nathaniel Bacon was buried in Culford church, where there is, or was, a monument to his memory. He was created a knight of the bath by Charles I. There is in the Additional Manuscripts (in the British Museum, No. 397,) "a relation of the State of Francis Spira," which it is probable was written by him.

BACON,\* (Sir Nathaniel,) was the second son of the lord-keeper Bacon, and was born in the year 1546. His father presented him with an estate at Stiffkey, or Stivekey, in Norfolk, which he had purchased in 1571. (Blomefield, Hist. Norf.) According to Masters, (Hist. Corp. Chr. Coll.) Sir Nathaniel built there the hall, or manor house, in 1604; and on the gateway of which are his arms, with those of his wife. He was in 1586, and again in 1599, sheriff of Norfolk, and was knighted in July 1604. He married, in the first instance, Anne,

\* Walpole (Anecd. Painting), Chalmers (Biog. Dict.), and Mr. Montagu (Life of Lord Chan. Bacon, Note C.) have confounded him with the preceding Sir Nathaniel.

who was an illegitimate daughter of sir Thomas Gresham, (Burgon. Life of Sir Thomas Gresham,) by whom he had three daughters, the eldest of whom married sir James Townsend, the father of the first baronet of that name, from whom the present marquis Townsend derives his origin. Sir Nathaniel married, secondly, Dorothy, daughter of sir Arthur Hopton, of Witham, Suffolk, knight, by whom he had no issue. He erected a monument to himself in the year 1605, in the chancel of Stiffkey church. The date of his death is unknown. In the Harleian MSS. (No. 287, printed in Montagu, Life of Lord Chancellor Bacon,) there is a letter from sir Nicholas Bacon, the lord-keeper, dated the 18th of July, 1568, in which he mentions his desire to have "his second son married in Suffolke," and observes that, "indeed of all my children, he is of best hope in learning." There are some letters of sir Nathaniel Bacon's in the Lansdowne Collection, (Nos. 75, 89, 142,) but they contain nothing of importance.

BACON, (Nathaniel,) the third son of Edward Bacon, of Shribland, in the parish of Coddendam, Suffolk, who was the third son of lord-keeper Bacon. He was educated for the bar, and was for some years a justice of the peace in Essex, where he resided; afterwards, removed to Crowfield, in Suffolk; after which, he lived in the parish of St. Margaret, in Ipswich. In 1657, he became a master of requests. In 1643 he was elected recorder of Ipswich, to which borough he, in 1651, was appointed town-clerk "for the year following." He was elected to the Long Parliament, as member for the university of Cambridge, having sat as chairman of the seven associated counties. After this he filled the important post of an admiralty judge, and was finally elected a Burgess for the borough of Ipswich, in the parliaments of 1654, 1656, and 1658. He was, in addition, recorder of the borough of St. Edmund's Bury, and a bencher of Gray's-inn. He was a sturdy republican in those republican times, and took an active part in all the proceedings of the time relative to politics. He drew up an account of Ipswich, from the time of the heptarchy to the reign of Charles I. which has never been published, but is said to exhibit considerable research and industry. He died in 1660; and so highly did the corporation of Ipswich estimate his antiquarian labours, that they ordered, after his decease, a gratuity of twenty-five pounds to be given to his widow.

He was twice married; first, to Elizabeth Maidstone, and, secondly, to Susan Holloway. This latter died in 1723, aged ninety. It has been supposed, and on good grounds, (Gentleman's Magazine, vol. xcv. p. 22,) that he was the author of the well-known treatise, *An Historical Discourse of Uniformity of the Government of England*; the first part of which was published in 1647, and the second in 1652. It has been said, and on the authority of lord chief-justice Vaughan, one of Selden's executors, that "the grounds of this book were laid by that eminent person." The same observation is repeated in Bishop Nicholson's *Historical Library*. The authorship of this book has been also imputed to Bacon, the Virginian rebel. (See also *Gentleman's Magazine*, vol. lxxii. pt. ii. p. 807.)

BACON, (John, November 24, 1740—Aug. 4, 1799,) an eminent English sculptor, was the son of a clothworker in Southwark, Surrey, where he was born. At fourteen he was apprenticed to Mr. Crispe, a porcelain manufacturer, in Bow Church-yard, who had a factory at Lambeth, where Bacon was taught the art of painting china, and making figures for chimney-piece ornaments. In the second year of his apprenticeship he made such improvement, that he was the principal hand in this department of the factory. The sculptors of that day were accustomed to send their clay-models to be burnt at the furnaces of his employer; and the superiority of their execution over the figures he was accustomed to model, soon struck Bacon's observation. He carefully studied; and in his leisure hours tried, and successfully, to imitate them. In 1758 or 9, he sent a model of Peace, on a small scale, to the Society for the Encouragement of Arts, who awarded him a premium of ten guineas; and on nine subsequent occasions he gained their first premiums, amounting together to the sum of two hundred pounds.

On the establishment of the Royal Academy in 1768, he became a student, and the next year gained the first gold medal, which had been adjudged for sculpture by that institution. Two years after, he was elected an associate, and in 1780 a royal academician. In 1770, a statue of Mars, which he exhibited, procured him the notice and patronage of Dr. Markham, afterwards archbishop of York, by whom he was commissioned to make a bust of king George III. for which his majesty consented to sit. The

propriety of his conduct secured for him the patronage and warm support of the king, who was pleased to find that the sculptor's education had been entirely received in England. In 1774, he removed to a large house in Newman-street, furnished, it is said, and prepared for his reception by a friend, without any previous notice, and offered to him, the time of payment being left to his own convenience. Here he sculptured, in 1777, a statue of the founder of Guy's Hospital, the merit of which induced the citizens of London to engage him to execute the monument of the earl of Chatham in Guildhall.

In 1780, he was engaged to execute the monument of lord Halifax, in Westminster Abbey, the statue of Blackstone for All Souls' college, Oxford, and that of Henry VI. for the ante-chapel at Eaton. When government proposed to erect a monument to the earl of Chatham in Westminster Abbey, the members of the academy were appointed to decide upon the design which should be adopted; but Bacon relying on his interest with the king, refused to submit to the scrutiny, and laid his model before his majesty, who decided that he should perform the work. Nor was this the only instance in which he outraged both propriety and fairness; for he offered to make all the national monuments at a price less than that voted by parliament. This offer was declined, and naturally excited the indignation of his brother artists. He died, leaving a numerous family, amongst whom he equally divided a fortune of sixty thousand pounds, and was buried in Whitefield's chapel, Tottenham-court-road, of the congregation of which he was a member. A tablet is placed over his grave, bearing the following inscription, composed by himself—"What I was as an artist, seemed to me of some importance while I lived; but what I really was as a believer in Jesus Christ, is the only thing of importance to me now." Having mentioned the two facts before enumerated to his discredit, it is only just to add that Bacon was considered a sincere Christian, and a man of very charitable disposition; and that when any of his workmen were incapacitated by illness from labour, he would supply their wants, and solace their sick-beds by his personal attention, munificence, and care.

As a sculptor, his principal defect is a want of simplicity in the lines, which, as for instance in the monument to Chat-

ham, in Guildhall, are unnecessarily multiplied, and as needlessly involved. In his single figures, such as those of Dr. Johnson, and of John Howard the philanthropist, both in St. Paul's cathedral, he is forcible, impressive, and characteristic. The execution is free and masterly, though carefully finished. Amongst his other very numerous works may be mentioned a monument to Mrs. Withers, in Worcester cathedral, and a statue of Mrs. Draper (Sterne's Eliza); the figure of the Thames, in the court-yard of Somerset-house; statues of Mars, Venus, and Narcissus, and the pediment of the East India-house. Several monuments by him are also at Calcutta, Jamaica, and other parts of the world. He worked with much success in bronze; was the author of a *Disquisition on the Character of Painting and Sculpture*, published in Rees's edition of Chambers's Dictionary; and the inventor of a new pointing machine, with which a workman was enabled to rough hew a statue in less than half the time formerly employed, and with much more accuracy. He has been sometimes spoken of as the inventor of the art of making statues of artificial stone; and although there is little doubt but that the practice was of earlier date, he is certainly entitled to the credit of having greatly improved it. (Memoir by Cecil. Allan Cunningham's Lives.)

BACON, (Phanuel,) had a considerable reputation as a comic writer while living, for which the works he has left behind him will hardly account. In the *Oxford Sausage* is a ballad by him, called *The Snipe*, written while he was at college; but he had previously produced a poem entitled, *The Artificial Kite*, which was first published in 1719, and is reprinted in the *Gentleman's Magazine* for 1758. He also wrote four pieces in a dramatic form, but not intended for the stage, the names of which are to be found in the *Biographia Dramatica*; viz. *The Taxes*; *The Insignificants*; *The Trial of the Time-killers*; and *The Moral Quack*; all printed in 1757, 8vo. He was born in 1700, and died on January 10th, 1783. At what school he was educated is not known, but he was of Magdalen college, Oxford, and took the degree of M. A. on 17th April, 1722. He was made B. D. on April 29, 1731, and D. D. on December 7, 1735. He obtained the vicarage of Bramber, in Sussex, and subsequently became rector of Balden, in Oxfordshire,

but he had no other preferment. He seems to have been a merry companion, and was very fond of punning, a circumstance to which he, perhaps, owes much of his character for humour.

BACON, (Philemon,) a British sea-officer of the time of Charles the Second. He commanded several vessels during this reign. He was captain of the *Bristol*, in the first action between the duke of Albemarle and the Dutch in 1666. Commanding one of the look-out ships from the fleet, he was the first who discovered the enemy, and was also among the first who fell in the ensuing action. As an active and gallant seaman, his loss was much lamented.

BACON, (Nathaniel,) general, a Virginian rebel, was a member of one of the inns of court, who went out to America and was chosen member of the council. Some differences having arisen between the Indians and colonists on account of the murder of six Indian chiefs, the savages took such terrible vengeance as to cause all the frontiers to be abandoned. Governor Berkeley, in order to stop this, built a few forts, but the people, not satisfied with these, chose Bacon as their general. He sent to the governor for a commission, which was refused, but he marched out at the head of eighty or ninety colonists, defeated the Indians, and destroyed their magazine. The governor, at the instigation of his enemies, proclaimed him a rebel, May 29, 1676, and marched in force against him, but soon returned to meet the assembly. Bacon proceeded in a sloop with thirty men to Jamestown, where he was surprised and put in irons. He was tried before the governor and council, June 10, and acquitted. He was now restored to the council, and promised a commission as general for the Indian war; but the governor having afterwards refused to sign it, he appeared at the head of five hundred men, and obtained it by force. He now entered in earnest upon the war, sent companies under select officers, into the different woods and swamps, where the Indians might be sheltered, and restored the colonists to their plantations. Whilst thus employed, he was again proclaimed a rebel, which led him to countermarch to Williamsburg, whence, August 6, he issued his declaration against the governor, and drove him across the bay to Accomac. He then again prosecuted the Indian war, after taking an oath from the people to support him against the governor. He

put the governor to flight a second time in September, and burned Jamestown. He was preparing to follow up these successes, by crossing the bay to attack the governor at Accomac, when he was seized by the sickness of which he died, October 1, 1676. Had he been triumphant, he would probably have been looked up to as the deliverer of his country.

BACON, (John,) an American minister, was born at Canterbury, Connecticut, and graduated at the college of New Jersey, in 1765.—After having preached for some time in Somerset, county of Maryland, he became one of the pastors of the Old South church at Boston, in 1771; but differences arising between him and his congregation on some of the most vital articles of the christian faith, he was in 1775 dismissed his cure. He removed to Stockbridge, Berkshire county, where he died 25th October, 1820. He is stated to have been a magistrate, a representative, associate, and presiding judge of the Common Pleas, a member and president of the state senate, and a member of congress; and in political sentiments to have accorded with Mr. Jefferson, and his party. His son Ezekiel was a distinguished member of congress, previous to the war of 1812. The variety of offices filled by John Bacon is shown by the fact, that he published some sermons, a speech on the Courts of the United States, and some Conjectures on the Prophecies.

BACON, (Thomas,) an American episcopal clergyman, at Fredericktown, Maryland, who published in 1737, a Complete System of the Revenue of Ireland; and in 1765, a Complete Body of the Laws of Maryland, (folio,) together with some other valuable works. He died on the 24th of May, 1768.

BACON, (Samuel,) an American episcopal clergyman, employed by his government to establish a colony in Africa. He proceeded to Sierra Leone with eighty-two coloured people, and arrived there on the 9th of March, 1820. From thence he proceeded to Campelar, on the Sherbro river, but being taken ill on reaching this place, proceeded to Kent at Cape Shilling, where he died on the 3d of May. The mortality in this expedition was most dreadful.

BACON TACON, (Pierre Jean Jaques, 1738—1817.) He first took up with some success the study of antiquities, and afterwards, at the time of the French revolution, came to Paris, where he

became a most indefatigable writer of pamphlets. His most remarkable publications are, 1. *Manuel du Jeune Officier*, which ran through six editions. 2. *Nouvelle Histoire Numismatique des différents Peuples anciens et modernes, et de tous les Papiers-monnaies de l'Europe*. 3. *Recherches sur les Origines Celtiques et principalement sur celles du Bugey considéré comme le Berceau du Delta Celtique*. (Biog. Univ. Suppl.)

**BACONTHORP**, or **BACONDORP**, or simply **BACON**, (John,) was born about the end of the thirteenth century, at Baconthorp, a village in Norfolk. In his youth he was a monk of the convent there of Blakeney. After some years spent there he removed to Oxford, and from thence to Paris, where he acquired a great reputation for learning, and was esteemed the head of the followers of Averroes. Upon his return to England, he was chosen the twelfth provincial of the English Carmelites, in a general assembly of that order, held in London in 1529. Of his works the following have been published: *Commentaria seu Quaestiones per quatuor Libros Sententiarum*, which has passed through six editions; *Compendium Legis Christi et quodlibeta*. Leland, Bale, and Pitts, have given a catalogue of his writings. He died at London in 1346. He was called "The Resolute Doctor." (Biog. Brit. Tanner.)

**BACQUE**, (Leon, 1608—1694,) was born in Gascony, of Protestant parents, but afterwards became a Roman catholic. He wrote a Latin poem on the Education of a Prince, (Delphinus, seu de prima Principis Institutione, Toulouse, 1670,) which was much thought of, as it came out at the time that preceptors were about to be chosen for the dauphin. To this poem he owed his elevation in the church. He was made bishop of Pamiers in 1686. (Biog. Univ.)

**BACQUET**, (Jean,) an eminent French lawyer, of the latter half of the sixteenth century. He wrote, 1. *Traité des Droits du Domaine Royal*; and 2. *De l'Etablissement et de la Jurisdiction de la Chambre du Trésor*, which are still consulted. (Biog. Univ. Suppl.)

**BACUET**, (Paul,) a pastor of the reformed church at Grenoble, in 1654, who wrote a work entitled, *Hoséas, ou l'Apothécaire Charitable*, published in 1670, as well as some other philosophical tracts. (Biog. Univ.)

**BACZKO**, or **GLODZLAUS**, was custos of the library at Posen, and undertook, on the death of the bishop of that

place, Bogalulphus II., to continue his Polish chronicle. This undertaking he pursued in spite of incessant engagements of other kinds, and of a journey which he was obliged to take to Rome in 1265, on account of a disputed election of a bishop; and he carried the history down to 1271. This work, which contains much valuable information on the then state of Poland, was long supposed to be lost; till the MS. was found by Sommersberg, and incorporated by him in his *Scriptores Rerum Silesiacarum*. (Jöcher, *Gelehrten Lexicon*.)

**BADA**, (Josef,) a Spanish architect, who was employed, in 1719, to complete the building of the cathedral at Malaga, the works of which had been discontinued since 1623. As the original designs had been lost, Bada prepared others, but that for the façade was made by Vincente Acero, in 1724. All the works, however, were conducted entirely by Bada until his death, which happened in 1756.

**BADAJOS**, (Juan de,) a Spanish architect of considerable note in the sixteenth century, was a native of the city of the same name. He appears as one of a committee of nine architects employed in 1512 to consult about erecting the new cathedral of Salamanca, begun in 1513; in which same year Badajoz commenced the principal chapel in the church of St. Isidoro at Leon. One of his chief works is the cloister in the monastery of San Zoil at Carrion, in Old Castile, which was designed and begun by him in 1537, and which is remarkable for the profusion of medallions, and other sculptures, with which it is decorated; representing a series of patriarchs, prophets, and other biblical personages. In the same year he also began the sumptuous façade of the convent of St. Mark, at Leon, which is also distinguished for the display of sculpture it makes, especially for a number of colossal busts. Neither the exact time of his birth, nor that of his death, are known; but that he was living in 1545 is evident, since it appears from an inscription in the building, that in that year he began the church and monastery at Exlonga, near Leon.

**BADAKHSI**, (Mevlana,) of Samarcand, a Persian poet, under the government of Ulug Beg, whose name he mentions in several laudatory poems. His works are much celebrated in Mawarannahar, or the district beyond the Oxus; especially his *Cassidah*, called "of the Sun."

**BADALOCCHIO**, (whose proper name was *Rosa Sisto*, 1581—1647.) He was a pupil of Annibal Carracci, and lived on familiar terms with him. He was also a friend of Lanfranco, to whose style (as an engraver) his own bears the greatest resemblance. He knew so well how to captivate the good graces of Annibal, that the latter said that Badalocchio was a more correct designer than himself. He engraved the *Loge* of Raphael with Lanfranco, and published also six great plates of the pictures of the cupola of Correggio in Parma; but this work was never completed. He painted subsequently under Guido, Dominichino, and Albano. The *Galathea*, which he executed in the palace Veraspi, is almost worthy to be compared with the master-pieces of the latter. Although a painter of secondary rank, he still was above such of his fellow artists, as Jacconi, and others. Most of his pictures are to be found at Modena, in the palace of the duke, in the palace Gualtieri, &c. Badalocchio was also remarkable for his modesty and cheerfulness. Bartsch mentions thirty-four plates engraved by him. (Bartsch, *Peintre Graveur*. Vol. xv. p. 352. *Biog. Univ.*)

**BADARACCO**, (Giuseppe,) called *Il Sordo*, an Italian painter, who died at Florence in 1657. He was a native of Genoa, and a scholar of Andrea Ansaldi. He went subsequently to Florence, where he became a great admirer of the works of Andrea del Sarto. There are some pictures by him at that place. (Bryan.)

**BADARACCO**, (Giovanni Raffaele,) son of the preceding. He studied under his father; and, on his going to Rome, became the pupil of Carlo Maratti, but aiming at a bolder style, he preferred the works of P. da Cortona. He used a great deal of ultramarine, which gave much brilliancy to his pictures. His largest works were to be found in the Certosa at Polcevera. He died in 1726. (Bryan's Dict.)

**BADARO**, (Jean,) a physician and botanist, was born in 1793, and died in 1831. He published some works on botany, which appeared in a scientific journal at Pavia. (*Biog. Univ. Suppl.*)

**BADBY**, (John,) an artificer, and among the first of those burned in England for opposing the errors and abominations of popery, during the persecution of the Lollards under Henry IV. Arundel, then archbishop of Canterbury, would fain have persuaded him that the conse-

crated bread was really and properly the body of Christ. Though unlettered, he returned the common-sense and scriptural answer, "After consecration, it remains the same material bread which it was before; nevertheless, it is a sign or sacrament of the living God. I believe the omnipotent God in Trinity to be one; but if every consecrated Host be the Lord's body, then there are twenty-thousand Gods in England." He was condemned to the fire in Smithfield, in 1409. The prince of Wales (soon afterwards the renowned Henry V.) was present, and earnestly exhorted him to recant, but in vain. When, however, the martyr felt the fire, it extorted from him the exclamation, "Mercy!" on which the prince ordered the fire to be quenched, and promised him both pardon and a pension, if he would then recant. No: the martyr came sufficiently to himself to understand the offer, and disdained it. The flames were rekindled, and he expired, witnessing a good confession.

**BADCOCK**, (Samuel,) was born at South Moulton, Devonshire, in 1747, and educated for a dissenting minister. He was pastor, first at Beer Regis, Dorsetshire; and then at Barnstaple, whence he removed to his native place, and in 1778 commenced writer. He had previously become intimate with Dr. Priestley, and infected with his doctrines; but further knowledge of ecclesiastical history convinced him that unitarianism was not of the early origin which the doctor ascribed to it. He entered into the controversy respecting the materiality of the soul, then in debate by Dr. Priestley and others, in a pamphlet entitled, *A slight Sketch of the Controversy between Dr. Priestley and his Opponents*. He also, in the *Monthly Review*, attacked the doctor's *History of the early Opinions relative to Jesus Christ*. Before he had finished his critique, the doctor replied, confessing he had a formidable antagonist; but in the next number of the *Review*, Badcock continued his assault, sparing neither the History nor the Defence; and, in the view of many, demolished the system he had assailed. In 1781 he wrote *The Hermitage*, a poem; and gave a very just review of *Madan's* strange work, *Thelyphthora*. In the discussion respecting Rowley's poems, he well maintained the negative side. He also assisted Dr. White, at the doctor's request, in completing his lectures and the notes. His ecclesiastical reading having satisfied him that the church of

England was most in conformity with the model of the primitive church, he applied for admission into her ministry; and in 1787 was ordained as curate of Broad Clyst, by bishop Ross, of Exeter, who invested him (it is said, without examination) with the office of deacon one Sunday, and of priest the next. He also published *Memoirs of the Wesley Family*, and some other tracts. He died in London, in May, 1788, aged forty-one years. He was a man of extensive literature, of quick understanding, of a kind temper, and of some eminence as a preacher, as well as writer.

**BADDELEY**, (Robert,) a low comedy actor of much ability, for many years attached to the Drury-lane company. The date of his birth is uncertain, but he died November 20, 1794. He is chiefly noted for having left by his will to the members of the theatrical fund his cottage at Hampton, upon trust, that they should elect to reside in it such four of the pensioners on the charity as might not object to live sociably together.

**BADDELEY**, (Sophia, 1745—July 1, 1801,) an actress of some celebrity in polite comedy, was the daughter of Mr. Snow, serjeant-trumpeter to king George the Second. She was intended for a singer, but having eloped with the subject of the foregoing article, she appeared at Drury-lane theatre in 1764. She played Cordelia in *King Lear*, and Mrs. Beverley in the *Gamester*, but generally was a comic actress. The king admired her acting so much, in Fanny in the *Clandestine Marriage*, that he commanded Zoffany to print her portrait. She afterwards sang at Vauxhall and Ranelagh, and received a salary of twelve guineas a week. She early separated from her husband and led a life of great and shameless depravity, until she ultimately fell into a state of destitution, and died in abject poverty at Edinburgh.

**BADEN**, one of the oldest families of Germany, which now enjoys the grand ducal title and dignity. It originated in Gottfried, duke of the Allemanni, who lived about A.D. 700.

*Hermann I.* (son of Berthold I. duke of Zähringen and Carinthia,) married Judith, daughter of Adelbert, count of Calw, or Calb; who brought him as her marriage portion the county of Uffgau, which now forms part of Baden. He retired towards the end of his life to the abbey of Cluny, and died there the 25th of April, 1074.

*Hermann II.*, son of the preceding,

possessed himself of Breisgau, took first (at the diet of Basle, February, 1130,) the title of Margrave of Baden, and was therefore the immediate founder of that illustrious house. He obtained also from the emperor, the title of duke of Verona, borne by many of his successors.

*Hermann III.*, son of Hermann II., distinguished himself in the armies of the emperor Conrad III., and assisted in 1140 at the siege of Weinsberg. He went with Conrad to the second crusade, and died in 1160. His son

*Hermann IV.* accompanied Frederic Barbarossa to the Holy Land, and distinguished himself in the battles with the Sultan of Iconium, in Asia Minor. He died in Cilicia in 1196, and was buried in the cathedral of Antioch. His sons were,

*Hermann V.* and *Henry*, the latter being the founder of the margraves of Hochberg. Hermann distinguished himself in the political struggles of Italy, and died in 1243.

*Hermann VI.* (son of Hermann V.) married Gertrude, granddaughter and heiress of Leopold the Glorious, duke of Austria and Styria. Hermann took the titles of his wife, and received from William, the Roman king, the investiture of them. But he died shortly afterwards, and left his son, Frederic I., an infant of one year old.

**BADEN**, (Frederic I. of,) was deprived of the inheritance of his mother. They both took shelter at the court of Lewis the Severe, of Bavaria. The Margrave Frederic entered there into a very intimate friendship with Conradin, the last of the Hohenstaufens, and grandson of Frederic II. When the Neapolitans called on Conradin, to take the field against Charles of Anjou, who had usurped the throne, Frederic determined to accompany his friend to the wars. The battle on the plains of Tagliacozzo took place 23d of August, 1268. He displayed much courage and skill, which in the beginning were crowned with success; but Charles of Anjou, in the end, remained victorious. Frederic and Conradin fled together in a fisherman's boat, but James Frangipani, commandant of Astura, sent a brig after them; and they were taken, and beheaded at Naples on the 26th October, 1268. Frederic's head, which fell first, was taken up by Conradin, who kissed it, and bitterly repented having brought his friend to such an untimely end. Had it not been for this accident, the house of



Hapsburg would never have been raised to the imperial dignity. (Sachs, J. C. *Einleitung in die Geschichte des altfürstlichen Hauses Baden, Karlsruhe, 1764*—1773, 8vo, Voll. 5. Schreiber A. *Badische Gesch. ibid.* 1817. Biog. Univ.)

**BADEN**, (James I., margrave of,) son of Bernard I., who on account of his wisdom and justice had obtained the surname of Solomon. The private feuds and robberies of those rude times found in him a most severe, yet judicious antagonist; and peace reigned in his states. The parish church at Baden having been erected by pope Nicolas V. into a collegiate church, James provided for it in a most liberal manner. He assisted the emperor Frederic III. in his struggles against the Swiss, and was in 1446 one of the mediators for a peace. He died in 1453.

**BADEN**, (Philip I. margrave of,) took an active part in the affairs of the reformation in Germany, and assisted in 1521 at the diet of Worms, called together by Charles V., as well as in 1526, at that of Spyer. At the latter he bore the title of principal commissary, and having, as such, in the absence of the emperor, the lead in religious affairs, some authors have been led into the error of saying, that he governed instead of the emperor. He died in 1533. His two brothers founded two branches of the family, Bernhard II. (died 1537,) that of Baden-Baden; Ernst I., (died 1553,) that of Baden-Durlach. The former introduced the Protestant religion into his states.

**BADEN-BADEN**, (William I., margrave of,) born in 1593. He tried to restore the catholic religion in Baden, and thus obtained the good graces of Ferdinand III. of Austria. He was nominated commander of the army, which had to defend the Rhine against Gustavus Adolphus, after his victory on the field of Leipsig. But William stood no chance with a warrior of such astounding talent, and his lands were invaded and laid waste. He opened, in 1640, the diet of Ratisbonne, as plenipotentiary of Ferdinand III.; but his endeavour to reconcile the Protestant and Catholic parties proved vain.

**BADEN-BADEN**, (Lewis William I. margrave of,) grandson of the preceding, born in Paris in 1655, was one of the greatest generals of his age. His mother, a princess of Carignan, wished to have him educated in Paris; but his father (Ferdinand Maximilian) had him conveyed to Baden, when only three months

old. He received a superior education, which he improved by travelling through most parts of the continent. He served first in 1674, 1675, and 1676, under Montecuculi, and at the storming of the redoutes of Philippsburg, was made a colonel. In 1677 he succeeded to the sovereignty of Baden, and after the peace of Nimeguen, (1678,) for a time resided there. The memorable war of 1683 against the Turks, called him back to the army, and he threw himself with a large body of Germans into Vienna, then besieged. By a most courageous sally, he assisted the junction of Charles of Lorraine, with king Sobieski of Poland, near Nussdorf and Dobling; and whilst both wings of the Christian army proceeded onward, Lewis swept the trenches, which the Turks had made near the Schottenthor of Vienna. He equally distinguished himself at the battles of Barkan, Wissehrad and Ofen. He recognised at an early period the merit of Eugene of Savoy, and became most intimate with him. The following years saw him the conqueror of Slavonia and Bosnia; victorious also on the fields of Nissa, Widin, &c. Still, his army of only 12,000 men could not effectually cope with the rebellious Hungarians and Transylvanians, who took the part of the Turks, and all previous conquests were again lost. This finally aroused the supreme war office of the court of Vienna from its drowsiness. Thus strengthened, the margrave of Baden was able to win the great battle of Salamkenen, (19th Aug. 691,) which lasted six hours, and where the grand vizir fell. The year 1690 called him again into the field against the French, who made great progress in Suabia. There he fought, although suffering severely from the gout. Still, he generally kept himself on the defensive, to which he was driven by the superior forces of his enemies. After the death of Sobieski, he competed for the Polish throne, but without success. At the commencement of the war of the Spanish succession (1702), Lewis commanded the armies of the Elsass, and kept even Villars in check. In 1703 the latter besieged Kehl, but Lewis (although much weaker,) kept himself in the famous Stollhofer lines. In 1704, the armies of Eugene of Savoy and Marlborough were united with that of Lewis, and the two latter were appointed to command alternately. Marlborough and Eugene, both younger and more active, wanted to get rid of the cautious

and hoary old general. The accusations of Marlborough especially became so severe, that duke Lewis wished to resign his command in 1705; worn out, as he was, by wounds and illness. Yet he passed part of the following year in the defence of the Stollhofer lines. Some have ascribed Lewis's cautious and slow mode of operations to corrupt motives; but this seems to be without foundation. He died on the 4th January, 1707; a striking example of a sovereign neglecting his own country, to fight other people's battles. His lands consequently were left to his successor in a most deplorable state; and many subsequent years were required to heal up the wounds. Still, considering him as a warrior, he was a man of merit, having been present at twenty-six campaigns, twenty-five sieges, and having commanded at thirteen battles. (O Cahill Geschichte der grössten Heerführer. Militär Conversations Lexicon. Hormayer's Neues Archiv für Geschichte, Staatenkunde, etc. Wien.)

**BADEN-DURLACH**, (the margraves and grand dukes of,) see **DURLACH**.

**BADEN**, (Zähringen,) see **ZÄHRINGEN**.

**BADEN**, (James,) professor of eloquence in the university of Copenhagen, and one of the founders of Danish literature, was born in 1735, and died in 1804. His principal works are, a Critical Journal, from 1768 to 1779, a very useful collection; the University Journal, from 1793 to 1799, which was not in much esteem; with several grammars, a Latin Dictionary, and translations of the classics. (Biog. Univ.)

**BADESSA**, (Paolo,) an Italian poet, born at Messina, who flourished about 1560. He published a translation of the Iliad. He is said also to have translated the Odyssey, and part of the Metamorphoses of Ovid. (Biog. Univ.)

**BADEW**, (Richard,) was descended from a knightly family fixed at Great Badew in Essex. In about 1326 he built a hall at Cambridge, called University Hall, for the reception of students, and placed a principal in it. About sixteen years after, this hall was burnt, and Badew not being able to rebuild it, application was made to the lady Elizabeth, sister and coheirress of Gilbert, earl of Clare, who liberally undertook the work. The new building was called, after this lady, Clare Hall. (Biog. Brit.)

**BADGER**, (Stephen,) an American divine, suspected of unitarianism, was born at Charlestown, in 1725, of humble

parents, graduated at Harvard college in 1747, was, on the 27th of March, 1753, ordained as missionary to the Indians, at the instance of the Commissioners for Propagating the Gospel in New England, and died August 28, 1803. His writings were few, and not particularly interesting, with the exception of a letter published in the Massachusetts Historical Collections, which contains some amusing anecdotes of the Indians.

**BADI-AL-ZEMAUN**, ("the rarity of the age,") a prince of the house of Timour, from whom he was fifth in direct descent. On the death of his father, sultan Hussein Mirza, which occurred when he was on his march against the Uzbeks, A.D. 1505, A.H. 911, Badi-al-Zemaun succeeded to the throne of Khorasan, in conjunction with his brother Mozuffer Hussein, but this joint reign was of short duration. In 1507 Khorasan was overrun, and subdued by the Uzbek conqueror, Sheibani Khan (see **BABER**); and Badi-al-Zemaun, whose mother and family had fallen into the hands of the invader at the capture of Herat, fled for refuge to Shah Ismail in Persia, who assigned him Tabreez for a residence. At the capture of this city by the Ottomans (1514), he fell into the hands of the sultan, Selim I., who treated him with high respect in virtue of his descent, and assigned him a pension of a thousand aspers a day; he retired to Constantinople, and died there of the plague, A.D. 1517, A.H. 923. He left a son, Mohammed Zemaun Mirza, who appears not to have accompanied his father in his flight into Persia, as he is frequently mentioned by his relative, sultan Baber, (in his Autobiography,) as attending him, at a later period, in his Indian campaigns. Badi-al-Zemaun was the last prince of the house of Timour who exercised authority in Khorasan, as Baber was the last who reigned in Transoxiana; but the acquisition of India, by the sword of the latter, amply compensated his descendants for the loss of the ancient patrimony of their race. (D'Herbelot. De Guignes. Memoirs of Baber. Von Hammer, Ottoman History.)

**BADI EZZAMAN ABULFAZLAHMED BEN HOSSEIN AL HAMADANI**, a distinguished Arabic poet, born, if we may judge from his name, in Hamadan, and who died at Herat in A.H. 398 (A.D. 1007). From his wit and eloquence in writing he received the name of Badi Ezzaman (or wonder of his time). His chief work is a Collection of

Mekamat (literally, "sessions") which relate the adventures of a supposed Abulfat'h al Iskenderi, as told by another imaginary personage, named Isa Ben Heshâm. These tales are written in a highly artificial style, which, as well as the framework of the story, was afterwards imitated by Hariri, whose work is better known, and who, at the desire of the khalif Mostarshedbillah, took this work as his model. Some specimens of the work of Badi Ezzaman are given in De Sacy's *Chrestomathie Arabe*. This poet died, according to Ibn Khallacan, of poison; but others state that he was buried too hastily when supposed to be dead, and though dug up again, he died in reality of the fright.

**BADIA Y LEBLICH**, (Domingo, 1766—1818,) better known by the name of Ali Bey, one of the most extraordinary adventurers Europe has ever seen, was a native of Biscay. He had the advantage of a very liberal education; he studied Arabic assiduously; made great progress in the modern languages of Europe, in natural history, physics, astronomy, and geography. He then entered the army, but only to procure greater facilities for the strange design he had formed, viz. that of founding between Morocco and Algiers a colony of Europeans, which should not only be the channel of African civilization, but should diminish the power of the Mohammedans in that part of the world. A project so magnificent would require more than regal funds; and these funds could not be granted until the localities had been examined, until the disposition of the people had been sounded, until all the advantages and all the obstacles, physical or moral, had been duly weighed. This could only be done by a personal visit, or, indeed, residence in the country. With the consent of Charles IV. his sovereign, and, above all, of the minister Godoy, who sanctioned his project, he passed some time in Paris and London to collect information and to form connexions. In London he assumed the Mohammedan garb. In 1803 he returned to Spain, embarked, and landed at Tangier, where he proclaimed himself the son of a Syrian prince, Ali Bey el Abossi, who having all the luxuries of life at command, intended to fix his residence in Africa. The letters of recommendation which he delivered to the chief inhabitants, in his manner, his constant attendance at mosque, where he devoutly joined in the prayers, left no doubt that he was what

he represented himself to be. By the cadi, the doctors of Mohammedan law, and the authorities of government, he was treated with the greatest respect. At this time the emperor of Morocco, Muley Soleyman, visited Tangier, and by that monarch he was exceedingly well received. Presents passed between them; Badia became a frequent guest at the imperial table. They visited Mequinez, Fez, Morocco, and other places. After spending some time in this manner, in January, 1805, he received the order to proceed on his mission. He represented to the emperor of Morocco that he wished to look around him,—to see Algiers, Tripoli, and Tunis,—to converse with learned men, to enlarge his knowledge of mankind, and afterwards to go on a pilgrimage to the holy city. In vain did Muley try to detain him; he departed with letters of recommendation for several local governors. But in the empires of Morocco and Algiers, where his colony was to be erected, he remained longer than pleased the suspicious court of Morocco. There was civil war on the frontiers; to protect the imperial favourite, soldiers arrived, and put him on board a vessel which conveyed him beyond the dominions of Morocco. How notice of his project had transpired (if, indeed, it had transpired), is, and must remain, wrapt in mystery. Landing at Tripoli, he was well received by the pasha; and from thence he proceeded to Alexandria, where M. de Chateaubriand had the honour of an interview with him. Nothing better illustrate the consummate art with which he supported his character, than the conviction of the acute Frenchman that "Ali Bey was the most polished Turk in existence," and that "he was a worthy descendant of Saladin." By the Egyptian pasha, and by a brother of the Moorish emperor, who happened to be at Cairo, he was received with much consideration. To maintain the deception, he set out on his pilgrimage, visited Mecca, swept and perfumed the caaba after the sherif, and was proclaimed "servant of God's house." He then visited most of Arabia, was plundered by the Wahabis, but reached Cairo in safety, contrary to the expectations of every one. Next he passed through Syria, visited the holy places of Palestine, and passed through Asia Minor to Constantinople. There he remained some time, honoured equally by the Spanish ambassador and the Turks; and, return-

ing through Hungary, Germany, and France, he proceeded to Bayonne, where he arrived in May, 1808, and where he found his royal master in the power of France. Charles recommended him to enter into the service of Napoleon; and he became prefect of several Spanish provinces subject to Joseph Bonaparte. On the fall of Bonaparte, he hastened to Paris, was well received by Louis XVIII. who was pleased with his African plan. He was created a grand officer in the French army, and funds were provided for a new voyage. This time he was to revisit Mecca as a Mussulman; there he was to hire servants who could vouch for his being of the true faith; and from thence he was to proceed into Africa, to carry into execution his long-cherished design. In 1818 he embarked, landed in Syria, assumed the habit of the faithful, and joined the caravan for Mecca; but Mecca he was never to see; late in August the same year a dysentery hurried him to the grave, and he was buried on the route to the holy city.

If the object which led Badia to undertake so many labours was purely chimerical, there can be no doubt that geography and natural history have benefited by them. The *Voyages d'Ali Bey el-Abossi en Afrique et en Asie, pendant les Années 1803, 1804, 1805, 1806, 1807*, 3 vols, 8vo, Paris, 1814, are full of information on these points. To keep up the deception, he writes in the Mussulman manner. Great was the anger of the ulemas, pashas, sherifs, &c. to find that they had thus been duped. Altogether, Badia was one of the most singular men that ever lived. If his own account were to be credited, he was once on the point of revolutionizing Morocco; he found disaffection enough; and all the chiefs were ready to embrace the views of a Mussulman prince so enlightened as Ali. (Biog. Univ.)

BADIA, (Tommaso,) cardinal, was born at Modena about the year 1483, and received his education from the monks of St. Dominic, whose habit he took as soon as he became of age. His great talents and attention to business procured him, from pope Clement VII., the high office of Magister Sacri Palatii, and in this capacity he attacked the celebrated Commentary of cardinal Sadoletto, upon the Epistle of St. Paul to the Romans, and caused it to be condemned, as savouring of the new opinions propagated by Luther. After the death of Clement, pope Paul III. elected him one of the members who were

to form the famed congregation of Worms, convoked by Charles V. in 1540, preparatory to the council of Trent. On his return to Rome, in consideration of the zeal and prudence which he had shown, he was made a cardinal on the 2d of June, 1542. He died not long after, on the 6th of September, 1547. Some of his biographers mention several works of Badia which have not been published, and there is no doubt that he had a great share, perhaps the greatest, in the drawing up of the memorial or report of the congregation, which appeared under the title of *Consilium delectorum Cardinalium et aliorum Prælatorum de emendanda Ecclesia S. D. N. D. Paolo III. ipso jubente, conscriptum et exhibitum*. The object of this report was to exhort the pope to undertake a severe reform of all abuses and scandals, of which they mentioned many which had crept into and existed in, not only all catholic churches, but the papal court itself. This report, however, though ordered by the pope, and printed in Rome in 1536, was not allowed by him to be circulated publicly at the time, but it has since been often reprinted and published.

BADIA, (Carlo Agostino,) an Italian musical composer, who was employed at the beginning of the last century in the chapel of the emperor Leopold I. at Vienna, to whom he inscribed twelve *Cantati à Voce sola e Cembalo*. He also published *Narciso Opera*, first performed, in 1699, at Laxenburg; *La Ninfa Apollo*, performed at Vienna. He wrote, like *visc*, several oratorios. His style is correct, and not deficient in vivacity. (Schilling, Univ. Lex. d. Tonkunst.)

BADIA, (Carlo Francesco,) a celebrated Italian preacher, born at Ancona in 1675, was brought up by a maternal uncle, who was a priest at the court of Parma. At first he followed the profession of the law, but, changing his mind, took orders, and preached throughout Italy, and even at Vienna, with the highest reputation, for the space of thirty-four years, so as to deserve the admiration and praise of Apostolo Zeno, who speaks of him in his letters. The bishop of Parma, for the sake of retaining him in that city, gave him a living and the abbey of St. Niccolo; but Vittorio Amedeo, king of Sardinia, succeeded in fixing him at Turin, (where he was called to preach the funeral sermon of queen Anne, in 1728,) by creating him president of the Royal Academy, having already the year before given him the rich abbey of Nova-

lese, and the freedom of Turin. He was also made a nobleman of Ancona and Fossombrone, and died at Turin in 1751. His principal works are, 1. *Prediche Quaresimali*, from the royal press of Turin, 1749, 4to; 2. *Panegirici, Ragionamenti, ed Orazioni diverse*, Venezia, 1750, 4to; besides some ascetic treatises and translations from the French, with a great number of MS. sermons.

**BADIALI**, (Alessandro,) a painter and engraver, born at Bologna in 1626. He was a disciple of Flaminio Torri. He etched also some things, but, as Strutt says, in a very slight style. (Bryan. Strutt.)

**BADILE**, (Antonio,) a painter, born at Verona, in 1479, where he died in 1560. He was the master of Paul Veronese and Baptista Zelotti. Some of his pictures, especially those in the church of St. Nazarius at Verona, possess great merit.

**BADILY**,\* a distinguished naval officer in the time of Oliver Cromwell. Like the majority of the few sea-bred officers employed at that period, little is known of his early career. At the close of the year 1652, when serving in the capacity of commodore over a squadron of three vessels of war, and a fire-ship, entrusted to convoy some homeward bound merchantmen from the Levant, he was attacked off the island of Elba, by the Dutch admiral, Van-Galen, who commanded a powerfully superior force. The Dutch squadron consisted of eleven vessels of war. "The first day's fight began in the afternoon, and continued till night, with little advantage to either party." Under cover of the dark, the English merchant ships parted from their escort, and pushed for the harbour of Porto Longone, in the isle of Elba: at this port the British traders arrived in safety.

The next morning the battle was renewed with increased vigour. Van-Galen began a close engagement with the English commodore, but being much cut in his hull and rigging, and thrice on fire, he was forced to desist; another of the enemy's largest ships renewing the attack, had her main-mast shot away, and was boarded by the *Phoenix*. A dreadful carnage ensued, but the bravery of the English was not sufficient to sup-

port their temerity; most of the seamen were either killed or wounded; and at length the *Phoenix* was carried by the enemy. In the mean time, two Dutch ships at the same moment, attacked and boarded Badily; but far from sinking under this unequal conflict, the British commodore repulsed his antagonists, beating off both ships with the loss of their captains, and as the Dutch historians admit, with a dreadful slaughter of their respective crews. Badily contenting himself with the glory of this achievement, having had slain, and badly wounded, "a greater number of his men," followed the merchants' ships into Porto Longone, leaving the Hollanders the empty boast of a ruinous victory. Soon after, the most disabled of the Dutch ships repaired to the same harbour, to recover from the shattered condition to which they were reduced. Whilst in this neutral port, the animosity between the crews of the two squadrons was laid aside, and no insults were offered by either so long as they remained on shore.†

At the same time commodore Appleton, with another squadron of English ships,† was lying in the roads of Leghorn, where some portion of Van-Galen's squadron had repaired after the action with Badily, and had brought in their prize, the *Phoenix* frigate, the command of which had been given to captain Van Tromp, whose ship had been disabled in that "desperate fight." Whilst in this situation "a design was formed" by one of the captured lieutenants of the *Phoenix*, to seize her in the harbour, and carry her off. This unjustifiable, but still well-concerted and well-executed design, was carried into effect and accomplished with signal success, as will be seen by a reference to the memoir of Commodore APPLETON, page 63. In the same sketch appears the stratagem which the two British commodores, Badily and Appleton, had adopted in order to induce the Dutch to depart their neutral anchorage. In the action which ensued, Lediard speaks disparagingly of Badily. He talks of "his squadron keeping aloof;" but such conduct appears to be incom-

† Abridged and corrected from Lediard's Naval History.

	Guns.	Men.
‡ The Leopard.....	52	180
Bonaventuro .....	44	150
Samson .....	30	90
Levant Merchant ...	28	60
Pilgrim .....	30	70
Mary .....	30	70
	220	620

\* Charnock makes no mention of this officer. Campbell and other authorities name him Bodley, (see memoir of APPLETON;) but Burchet, who officiated as secretary of the Admiralty, spells his name as above.

partable with the courage evinced by the commander in the previous engagement with the enemy. Besides, Badily sent a fire-ship down to the rescue of Appleton; and therefore it is only fair to presume that the former, from his reduced state, was not in condition to take part in the second encounter. Of Badily's death nothing is accurately known.

**BADINO**, (Luigo Dunato, 1675—1749,) a native of Mondovi. He was educated under the Jesuits, and having taken priest's orders, he was made rector of the seminary in his native place; and when Victor Amadeus II. opened the royal schools there in 1727, he was made professor of rhetoric, which post he retained until his death. He published many poems, chiefly on ecclesiastical subjects. A list is given in Tipaldo, iv. 277.

**BADIS**, (Abou-Menad,) the third prince of the dynasty of the Zeirides, (a family which reigned over the greater part of northern Africa, Sicily, and Sardinia, after the Fatimites had removed their residence into Egypt,) succeeded his father, Mansar, A.D. 996, A.H. 386. He visited his insular dominions shortly after his accession, and the remainder of his reign was spent in obscure wars against the Arab and Moorish tribes, who acknowledged only an imperfect subjection to a supreme ruler. He had, on mounting the throne, invested his uncle, Hammad, with the viceroyalty of the western part of the kingdom, comprehending the modern provinces of Algiers and Constantiniana; but, in 1014, Hammad threw off his allegiance, and commenced a dynasty which, under the title of Beni-Hammad, governed those regions for a century and a half, till the rise of the power of the Almohades. Badis marched against his uncle on the news of this defection, routed him in the field, and invested him in a castle where he had taken refuge; but he died in his camp while pressing the siege, A.D. 1016, A.H. 406, and his son and successor, Abut-enim Moezz, returned to his capital of Mahadia on the death of his father, without completing the reduction of the place.

**BADIS** was also the name of the seventh prince of the above-mentioned dynasty of the Beni-Hammad. He succeeded his father, Mansour, A.D. 1104, A.H. 498, and was followed, after a reign of only a few months, by his brother Aziz. (De Guignes. Abulfeda.)

**BADIUS**, (Jodocus, or Jossac,) a cele-

brated printer, was born in 1462, at a village named Asche, or Assen, near Brussels, from which he took the appellation of Ascensius. He studied Greek and Latin in Flanders and Italy, was tutor of Roman and Greek literature at Lyons, and corrector of the press to Johann Trechsel, whose daughter he married. He afterwards established a press in Paris, (the Prælum Ascensianum,) from which issued many of the most important classics, as well as some modern works. His three daughters were married to the three printers Vasconan, Stephanus, and Jean de Roigny, the latter of whom continued the press after the death of his father-in-law. Badius wrote a Latin paraphrase of Sebastian Brandt's Ship of Fools, with annotations, under the title—*Navis Stultifera a Domino Sebastiano Brant primum edificata et lepidissimis Teutonicæ Linguae Rithmis decorata, deinde ab Jacobo Lochero Philomuso Latinitate donata, et demum ab Jodoco Badio Ascensio vario Carminum Genere non solum eorumdem familiari Explanatione illustrata*. He also imitated Brant, in a work, entitled, *Naviculæ Stultarum Foruminarum*, Par. 1500. He printed also *Navis Stultiferæ Collectanea*; some Epigrams; and a Life of Thomas à Kempis.

**BADIUS**, (Conrad,) the son of the former, surpassed his father in learning, and in the beauty of his editions; the first of which that are known, are dated 1546. Three years after this time, he left Paris for Geneva, fearing the persecutions to which he might be exposed by his conversion to the reformed religion. Here he associated himself with the celebrated Jean Crespin, and afterwards with his brother-in-law Stephanus, who had also left Paris for Geneva. These two printed several works, valuable not only for their beauty and correctness, but for the prefaces which Badius himself wrote. He translated from Latin into French the famous Alcoran of the Cordeliers, by Erasmus Allen, Geneva, 1556; and wrote—*Les Vertus de Notre Maître Nostredamus*, en Rime, 8vo, Geneva, 1568. He died in 1568; some accounts say in 1562. He lived in friendly correspondence with both Calvin and Beza.

**BADLAM**, (Stephen,) an American officer, was born at Canton, Massachusetts, and entered the army in 1775. In the next year he took possession on the 4th of July of the mount, called from thence the Mount of Independence. He distinguished himself in the action under

Colonel Willett, in August 1777, lived for some time at Dorchester, (U.S.) where he acted as magistrate and deacon of the church. At the time of his death he was brigadier-general of militia.

**BADOARO, (Bonaventura, cardinal.)**

Biographers do not agree on the place of his birth, or about his name; by some he is called de' Peragini; by others, da Peraga, though there seems no doubt that his family name was Badoaro. He was born in 1332; and having entered the order of St. Agostin, at Padova, was sent to be educated in Paris, where he took his degree in divinity, and continued to teach it for ten years afterwards. On his return to Italy, it seems that he held the same chair at Padova with great reputation. Badoaro spoke the funeral sermon at the obsequies of his friend Petrarch, in 1374. In the following year, he was sent by pope Gregory XI. as legate to the king of Hungary, to induce him to undertake the holy war. In 1377 he was elected general of his order (that of St. Augustine), and attached himself to the party of Urban VI. against Clement VII.; for which reason, in the following year, he received from the grateful pontiff the cardinal's hat, and was sent as legate or ambassador to Vladislaus, king of Poland. During this embassy, he not only confirmed the marriage of that king with queen Hedwige, which seems to have been the chief object of his mission, as it is related by Andrea Cattaro, a contemporary writer, but succeeded in spreading the catholic religion through Russia, Lithuania, and Poland, by confirming the new converts to Christianity, and baptizing those which had not yet embraced the gospel. As to the time and mode of his death, there is a great difference of opinion amongst biographers. The greatest number affirm, that he was killed by an arrow on his way to the Vatican, whilst crossing the bridge of the castle of S. Angelo, by the hand of an assassin, engaged by the elder *Francesco da Carrara*, lord of Padova, whom he had opposed in his design against the immunity of the church; and that this happened in the year 1388. Others pretend that this murder took place by the order of *Marsiglio da Carrara*, not at Rome, but at Padova, where Badoaro was sent *reipublice tuendæ causâ*; and the inscription placed on his tomb fixes the year 1379 as the epoch of his death. Amongst such variety of opinions, the judicious

*Iraboschi* is of opinion that a simple alteration of the word *his* into *dis* in the inscription, must remove any doubt about the year of his death, as it will then fix it in 1388,\* as there is not the least doubt of his being alive in 1381, having in that year subscribed the grant which pope Urban VI. made of the kingdom of Sicily to Charles of Durazzo. In the same manner, that indefatigable critic shows that the writers who make Badoaro to have been killed at Padova, mistake him for Albertino da Peraga, who certainly was beheaded in the city as a traitor, by the order of Francesco, who was too much occupied in perpetual wars to think of ecclesiastical privileges; nor was Urban a man to be silent and remain quiet if a cardinal, his partisan, should have been murdered by the hand of an assassin, hired by him.

**BADOARO, (Lauro),** a Venetian nobleman and poet, was born in the year 1546. He entered the congregation of the Cruciferi, so called from a cross of red cloth, which is sowed on their mantle, and on their gown, and whose duty is to assist the Christians on their death-bed. He distinguished himself by preaching, obtained the highest offices amongst his brethren, and was appointed to the bishopric of Alba, of which, however, he never took possession. He died at the age of forty-seven, and was buried in the church of Santa Maria, of which he was the prior. By him we have—  
1. An Ode to Pope Sixtus V. on his having approved the establishment of his order, which was printed at Rome in 1589. 2. *Rime Spirituali*, Bologna, without date. 3. *I Sette Salmi Penitenziali ridotti in Rime Italiane*, Mantova, 1591 and 1594, 4to, in which he assumes the title of the "Agitato."

**BADOARO, (Daniele),** a Venetian senator, who died in 1584. Of him nothing remarkable is mentioned, either as a statesman or author, for the five treatises on Civil Law, which Chalmers, on the authority of the Historical Dictionary, ascribes to him, belong to his son, Pietro Badoaro.

**BADOARO, (Pietro),** a natural son of Daniele, one of the most famed Venetian advocates, lived during the greatest part of the sixteenth century, and died in 1591. The little which is known of this great and good man, is collected from a

\* The passage of the inscription alluded to is this:—

— "inde  
Anni milleni decies septemque trienni  
Additis his novem Christi, requievit in urbe."

funeral sermon, which Agostino Micheli, his pupil, published in Venice, at the time of his death. On account of his he could not be enrolled amongst the noblemen of his country, although he distinguished himself by his eloquence and learning. A year before his death, he published the *Orazioni Civili secondo lo Stile di Venezia*, of which, as it has been already noticed, some biographers have given the credit to his father Daniele. They have been several times reprinted.

BADOARO, (Federico,) son of the illustrious senator, Alvise Badoaro, was born in Venice, in 1518. By his talents he soon obtained a great share in public affairs, and was sent by the republic as ambassador to Charles V. and to his son Philip II. With the assistance of his friend Domenico Veniero, he instituted in Venice, in 1558, the celebrated academy, which, having taken fame for its emblem, assumed the title *della Fama*. The object of this academy, which was composed of the most remarkable men of that class, was to reprint the works of the best authors, many of which had already been reprinted, when on the 19th of August, 1561, Badoaro was sent to prison by the order of the senate; and on the following day, by a second order, the academy was suppressed. For a long time the public had a vague notion of the real nature of Badoaro's crime, from a letter of Lucca Contile, who hinted that Badoaro, under the name of the academy, had committed some unlawful act, which would affect his honour, and most probably his life; and it was not before the indefatigable Mazzuchelli visited Venice, that he learned from a senator that Badoaro's crime was forgery in the administration of the money of the academy. It is not known whether he was fortunate enough to clear himself of the imputation. He survived it for more than thirty years, and died in 1595. It is said that he wrote several historical memoirs, relating to his two embassies, which were never printed, and some Latin and Italian orations, which some authors assert to have been printed, without, however, mentioning either the place or the date.

BADOARO, (Giacomo,) a nobleman of Venice, of the same family, lived during the seventeenth century. He was a friend of the celebrated Paolo Sarpi, and a dramatic poet of some reputation. From him we have, *Le Nozze di Enea con Lavinia*, Venezia, 1640. 2. *Ulissee*

1644. 3. *Elena Rapita* (named *Asca*). They were all represented which he the theatre of S. Giovanni e Paolo, where He still also represented a fourth drama, *Il Ritorico*, Italy, *Ulissee* in Patria, which has never been printed.

BADOLATO, (P. D. Silvio, *ca. to* ad also Scipione, this being his baptismal name,) a famous Neapolitan Cenobite. Born about 1510 in Monteleone, he studied first the civil and canonic law in Naples, desirous of applying himself to the bar; but, being connected with some friends, who were monks at the Carthusian convent of St. Martino, above Naples, he felt himself suddenly inspired, and joined them in 1529. In that curious composition—*Theatrum Cronologicum Magistrorum, Abbatum, et Priorum hujus Ercmi Calabriae S. Mar. de Turri, et Carthusiae SS. Steph. et Brunonis, &c. per V. P. D. Barth. Falveti*; in *Carthusia Sanctorum*, 1821, folio,—padre Badolato is described as one of those patterns of monastic humility, devotion, and learning, which were among the most remarkable characteristics of the middle ages. He was elected successively prior of the convents of Capri, Naples, Rome, and subsequently a visitor of all Tuscany and the kingdom of Naples. He exerted himself especially when, in 1576, the plague crossed from Messina to Calabria. In 1583, he proceeded again to Rome, where Gregory XIII. received him as a friend, and availed himself of his advice. Finally, he retired to his beloved cell of St. Martino, where he composed some learned Commentaries on the Epistles of St. Paul, and other works on different subjects. He died in 1587. (*Biog. degli Uomini illustri del Regno di Napoli*. vol. ix.)

BADOLET, (John,) a minister of the Reformed church at Geneva, in 1655, and for many years a learned member of the college there. He wrote some works, of no great importance, and now very rare. (*Biog. Univ.*)

BADONVILLE, (Pierre, 1760—1811,) an aid-de-camp of Pichegru, distinguished by his courage and skill. He was the agent of correspondence between Pichegru and the prince de Condé; and when the papers of the latter were seized by the French, it was thought that there was sufficient to implicate him. After a long imprisonment, he was tried and acquitted, but never recovered his former rank; and was, until his death, under the surveillance of the police. (*Biog. Univ. Suppl.*)



**BADOU**, (Jean Baptiste,) a French preacher, born towards the close of the seventeenth century. He spent the latter years of his life, passing about preaching in the different dioceses of Languedoc, at the request of the bishops there. He was preaching in a convent on the Garonne, in 1727, when the waters suddenly arose, and swept away both preacher and audience. An account of this disaster was published at Paris, in 1727. Badou published a book, entitled, *Exercices Spirituels*, Toulouse, 1716. (Biog. Univ. Suppl.)

**BADRESHI**, (Abraham,) a Hebrew author and poet of the thirteenth century, who lived in Spain. He was the father of the celebrated Jedaia Appenini, (or Penini); and there is some doubt whether a poem on the fast of the day of expiation, every word of which ends with a lamed, is to be attributed to him or to his son. Stoccurs has given it in the Mantuan edition of the *Bechinath Olam*. (See De Rossi, and F. Delitzsch's *History of Hebrew Poetry*, pp. 3 and 48.)

**BADUEL**, (Claude,) was a native of Nismes, and born in the latter end of the fifteenth century. He was a pastor of a church near Geneva, and taught philosophy and mathematics till his death in 1561. He is the author of, *De Ratione Vitæ studiosæ et literatæ in Matrimonio collocandæ ac degendæ*, and of some other works of little importance. (Biog. Univ.)

**BADURATUS**, bishop of Paderborn, from 815—859. He finished the building of the cathedral at Würzburg, and founded there a gymnasium, out of which afterwards the university took its origin. He built also, in 822, the monastery of Corvey.

**BAEHR**, or **BEER**, (Johann,) born in Austria in 1652, entered very young into the Benedictine convent of Lambach. Possessing talent and a fine voice, he received the instructions of an Italian friar, not only in music, but also in classical studies. Having gone to Leipsic to study theology, his splendid voice, and skill on the piano and violin, obtained for him a situation in the chapel of the duke Augustus, in Halle. Afterwards, he became master of concerts in Weissenfels; but died in 1700 by a wound in the head, which he received through the awkwardness of a sharpshooter at a public amusement. Bähr was a man enjoying many natural acquirements, with a great vivacity of mind; and his life abounds in anecdotes and adventures.

The most interesting incident of that kind is a quarrel with rector Vocke, who had published several libels against the musicians of the court of Gotha. Bähr took up the cudgels, and published a series of replies, which rendered the poor rector. The most remarkable are entitled—*Ursus Murmurat*, *Ursus Saltat*, *Ursus Triumphat*, *Ursus Vulpinatur*; *Schola Phonologica*; *Der Wohl-ehrenfeste Bierfiedler*, etc. They contain, interwoven with the most pungent satire, some very good remarks on musical subjects. He left also manuscripts on philosophical and moral subjects. (Univ. Lexicon der Tonkunst.)

**BAEHRENS**, (John Christian) (Johann Christian,) a physician, born March 1, at Meinertshagen, took the degree master of arts in 1786, became the rector of the royal school of his native city, and in 1790 was appointed pastor and rector at Schwartz on the Unna, the county of La-Marck. He took the degree of doctor in medicine in 1798, and published numerous works on various subjects, some of which are curious and interesting.

**BAEK**, (Abraham,) was born in 1713, and died in 1795, a Swedish physician of considerable reputation in his time. He published many treatises on subjects connected with natural history, which were inserted in the *Memoirs of the Swedish Academy*. (Biog. Univ.)

**BAELI**, (Francesco,) a Sicilian poet, born at Melazzo in 1639. He joined the study of mathematics to the pleasure of poetry. At the age of twenty, he went to Paris, to improve his mathematical learning; and afterwards to Madrid, to extend his knowledge of literature. He subsequently visited almost all the countries of Europe. From this time there is no mention made of him till the year 1707, when we find him residing in Sicily, and contributing to the *Biblioteca Siciliana*, a publication set up by Montigore, the following works, some of which had been published the year before—1. *Lo Statista Ristretto*, Venezia, 1676. 2. *La Polissena*, Commedia in Versi, Venezia, 1676. 3. *La Corona ovvero il givoco degli Asili*, nuova Invenzione, Venezia, 1677. 4. *Il Siciliano veridico*, ovvero risposta, e vera Dimostrazione del presente e susseguente Stato della Città di Messina, Francfort, 1676. Montigore records two more works which had not been published: 1. *Tempe Panajo*, ovvero la Ninfa linfata, o il Talamo alterato, Tragicommedia

Pastorale. 2. Trattati lirici, che comprendono odi e Sonetti.

**BÆNGIUS, (Peter),** a Swedish divine, was born in 1633. He was professor of divinity at Abo, in Finland. (Dict. Hist.)

**BAËNTSCH, (Louis Gustavus),** was born in 1774, and died in 1830. He filled some high offices in the court of the duke of Anhalt-köthen. (Biog. Univ. Suppl.)

**BAËR, (Benjamin de),** born in Dantzic, and bore, until he was created a noble, the name of Ursinus. He became first preacher to the court of Berlin, and when Frederic I. intended to assume the royal dignity, he made him the consecrating bishop. As such he performed the ceremony of unction to the elector, after he (a prototype in that respect of Napoleon) had himself placed at Königsberg the royal crown on his brow, 18th January, 1701. Bär was the first Protestant bishop ever created in Germany. (Preuss. National Encycl.)

**BAËR, (Frederic Charles de, 1719—1797),** honorary professor at Strasburg, and for some time pastor of the Swedish embassy in Paris. He wrote, amongst other things, *Essai Hist. et Crit. sur les Atlantiques*, Paris, 1762, 8vo. In this paper he undertook to prove the Atlantis of Plato to have been the land of the Israelites. He pronounced the funeral orations on the Mareschal Saxe and Louis XV. (Meusels gelehrt. Deutschland.)

**BAËR, (Ludwig),** born at Basil about 1490, died 15th April, 1554. He studied at Paris, became successively a doctor of divinity, and professor and rector at the university of Basil. Among his disciples were Okolampad, Capito, Urbinus, Regius, and Hedio. Although he had declared himself strongly in favour of the abolition of church abuses, as long as the demonstrations against them were merely preparatory, and although he had stated to Erasmus, that he felt nearly induced to go over to the opposite party on account of the misrepresentations of ignorant monks, yet he remained a catholic. Bär was intimately acquainted with Erasmus, who called him *Absolutissimum Theologicum*, and was chiefly induced by Bär to write his book, *De Libero Arbitrio*. At the religious colloquy at Baden, in Switzerland, 1526, Bär was one of the four arbitrators or presidents. After the introduction of the reformation, he retired to Freiburg, in Breisgau, where he was received as a canon. Bär's principal works

are, *De Christiana ad Mortem Præparatione*, Basileæ, 1551, 8vo. Comment. in aliquot Psalmos, &c. Discuss. Quæst. an Tempore Pestis iugiter uiceret, is also ascribed to him. (Isellii Viri docti. Bär in Bibl. Brem. Erasmi Epistolæ Würtemb.)

**BAEREBISTE, a king of the Danes**—contemporary with Sylla, Cæsar, and Augustus. He was one of the most warlike of the barbarian princes of his time, and his exploits created some uneasiness even at Rome. (Biog. Univ.)

**BAERENS, (John Henry),** born at Copenhagen, 26th August, 1761, a distinguished administrator, and practical philanthropist. He studied first medicine, and then the law—sciences useful to him in his subsequent labours. After having held some minor situations, he obtained, in 1779, a place in the department for the poor of Copenhagen. From the year 1787, to that of his death, there was no committee relating to the affairs of the poor in Copenhagen, in which Bærens did not take an active part. Having received in 1800, a remuneration of 1000 dollars for his extraordinary public services, he established therewith an institution for the daughters of indigent civil officers, where he became also a gratuitous teacher. He was a member of the society for the improvement (*Veredelung*) of the working classes, and one of the first who established yearly exhibitions of objects of national industry. Notwithstanding those time-absorbing duties, he was one of the most prolific writers of his country, and during the last ten years of his life, he relinquished the whole (very considerable) profits of his publications, to the great poor house of Copenhagen, and other similar institutions. A few years before his death, he married the clever tutoress, A. K. Thorboe. In 1811 he received the golden cross of the Danebrog order, and was made an Etatsrath. His manifold, tiresome, and even ungrateful occupations and endeavours, such as that to obtain civic rights for the Jews, occasioned him much trouble, and shortened his life. He died 6th July, 1813. Feeling the approach of death, he wished the words, *Sein Leben war That*,—His life was action—should be placed on his grave; words which bespeak the whole tenor of his honourable and truly christian career. Among his numerous works may be mentioned, *Penia, eller Blæde for Skolevaesenet, &c.* (P. or Journal for Scholastic, Industrial, Medicinal, and Pauper Affairs); on the Liberty of the Press, 1797; Notices for Friends of Music,

1811; On the Means of making the most advantage as possible to Denmark. 1807. (Dansk Literatur-Tidsskrift for Aract, 1810. New Thorpe's Annal, 1806. Ersch und Grubner, Enc.)

**BAERHOLZ**, (Daniel, died 1688,) a minor German poet of the seventeenth century. (Biog. Univ.)

**BAERHOLZ**, (Barnholz, Daniel,) a common councillor at Elbing, in Prussia. He published, in 1688, three volumes of poems at Lübeck, in which he appears by the name of either Balthis, or Hylas.

**BAERMANN**, (George Frederic,) was born in the beginning of the eighteenth century. He was doctor in philosophy, and professor of mathematics at Wittenburg, and died in 1769. His principal work was an edition of Euclid. (Biog. Univ.)

**BAERSDORP**, (Cornelius de,) of the house of Borselle, knight of an illustrious family, was born at the village of Baersdorp in Zealand. He lived in the sixteenth century, devoted himself to the study of medicine, and acquired great eminence. The emperor, Charles V., not only appointed him his physician, or archiater, but advanced him to the rank of a counsellor of state, and chamberlain of his household. He was also physician to queen Eleanor of France, and queen Mary of Hungary. He died at Bruges, November 24, 1565. A consultation on gout, Consilium de Arthritide, by him, is to be found in the Collection of Henry Gare, published at Frankfort, 1592; and there is a work by him, entitled *Methodus universæ Artis Medicæ, Formulæ expressæ ex Galeni Traditionibus, quæ Scopio omnes Curantibus necessarij demonstrantur*, in v. Partes dissecta, Bruges, 1538, folio.

**BAERSIUS, or VEKENSTIL**, (Henry,) a learned printer, and an able mathematician of the sixteenth century. (Foppen, Bibl. Belg.)

**BAERT**, or **BAERTIUS**, (Francis,) was born at Ypres in 1651, and died in 1719. He had a share in that laborious work, the *Acta Sanctorum* of the Bollandists. (Biog. Univ. Suppl.)

**BAERT**, (Philip,) the librarian of the marquis de Chasteter, and who dedicated himself to the study of heraldry. He published some works on that subject. He lived in the eighteenth century. (Biog. Univ. Suppl.)

**BAERT**, (Baron Alexander Balthazard Francis de Paul de,) was born about 1750 at Dunkirk. He spent his youth

in travelling, first in Russia; and England, where he spent a long time, and with which country he made well acquainted. He was elected a member of the legislative assembly in France, but though a strong advocate for liberty, he sat on the right side, and voted with the moderate party. After the proceedings of the 10th of August, 1792, Baert not feeling himself secure in France, withdrew to the United States of America. He afterwards returned to France, and published, *Mémoires Historiques et Géographiques sur les Pays situés entre la Mer Noire la Mer Caspienne*, Paris, 1799. *Tableau de la Grande Bretagne de land et des Possessions Anglaises les quatre Parties du Monde*, Paris, 1801. This last work is considered by the French to be one of the best publications that ever appeared on the British empire, and to contain most valuable observations of the manners and institutions of that country. They also consider that the English, whom they take to be very difficult to please in such matters, have acknowledged the merits of this author. The English would hardly agree with his contempt for the music of Handel, which he heard in Westminster abbey; "the coup d'œil of the audience was worth far more than the music of Handel," which was performed there: nor would they much approve of his calling Shakespeare, "l'Idole des Anglois, et le père de leur monstrueux théâtre." The book, however, is hardly open to criticism. It is just such an one as M. Baert might have written if he had never stirred from Paris; being for the most part an abridgement of common English tour books, essays on constitution, &c. &c. It is, however, a matter of some interest, to see how a Frenchman puts into French English phrases and terms, and the nature and character of English institutions. The emperor Napoleon always consulted Baert on the subject of England, whenever he had occasion to make inquiries on it. In 1815 he was elected a member of the Chamber of Deputies. He died at Paris in 1825. (Biog. Univ. Suppl.)

**BAESSLER**, (John Leonhard, 1745—1811,) rector of the Lyceum in Memmingen. He was first a pastor, but obliged to retire on account of delicate health. His *Geistliche Lieder fürs Landvolk*, (Spiritual Songs for the Peasantry,) Leipzig, 1778, 8vo; and another collection, of which many are in the

of Schellhorn, are still in great  
repute. (Richter's Lex. der Lieder-

**BAÜMLER**, (Marius,) born in 1555, in the Canton of Zurich, and studied at Geneva and Heidelberg. In the disputation, which Jacob Grinäus held at the bidding of the elector Casimir, he was a respondent, and became afterwards professor of Greek, and still later of theology, at Zurich, where he died in 1611 of the plague, which was ravaging the town. The list of his numerous philological and theological works is to be found in Richter's Lexicon. His Latin grammar, printed at Zurich, in 1595, 8vo, has been often reprinted. The present Zurich schism, introduced in 1610, is also a great measure Bäumler's work. His theological writings treat on those thoroughly unprofitable and tedious discussions about the sacraments, the Eucharist, &c. A work of his, *Falco missus ad capiendum, diplomandum, et dilacerandum audaciorem illum Cucculum satanicum, qui nuper ex Jacobi Andree, mali Corvi, malo Ovo, ab Haldero, &c. exclusus, etc., Impetum in Philomelas innocentes facere cœperat*, Neustad. Palat. 1585, 4to,—is a curious example of that puerile and shallow manner, in which the holiest interests of mankind were often treated in those times. (Ersch und Gruber, Encyclop.)

**BAFFA**, or **BAFFI**, (Francesca,) a Venetian lady, celebrated for her poetical talents, who flourished in 1545. (Biog. Univ.)

**BAFFA**, (N.,) a learned Italian of the eighteenth century, who was one of the victims sacrificed by the Neapolitan court, on its return to Sicily, after the retirement of the French in 1799. (Biog. Univ.)

**BAFFI**, (Pasquale, 1749—1799,) a Greek scholar, much esteemed in Italy, but not well known in England, having scarcely published any thing. He was a native of Calabria, his family being originally Greek. Having been educated in his native province, he was appointed professor of Greek in Salerno, on the suppression of the Jesuits. In 1779 he was elected a fellow of the royal academy of Naples, and in 1786 librarian to that institution. He held also several literary appointments afterwards. By the king's order he translated a rare musical treatise from the Greek of Adrastus, a MS. in the royal library. He was also employed on the MSS. of Herculaneum. He left a MS. a translation of the Commentary

on Plato's Phædo. (Tipaldo, i. 33.)

**BAFFIN**, (John,) a celebrated English navigator, born in the year 1584. He sailed, in 1612, with James Hall, in the expedition which proved so successful to its commander, and wrote an account of the voyage, which is chiefly remarkable as being the first on record, in which a method is laid down for determining the longitude at sea, by an observation of the heavenly bodies. In 1615 he was appointed mate to Robert Bylot, who was master of the *Discovery*, fitted out in that year for a fourth voyage towards the north-west. In the neighbourhood of Resolution Island, Baffin saw the sun and moon at the same time, and availed himself of this circumstance to make an observation for the longitude; but nothing much was accomplished by this voyage. Baffin wrote also an account of this voyage. In the following year the *Discovery* was again fitted out for her fifth voyage, with Bylot as master and Baffin pilot, and sailed from Gravesend on the 26th of March, 1616, with seventeen persons on board. It was in this voyage that Baffin discovered the bay which now bears his name, and advanced as far as  $81\frac{1}{2}$  degrees of north latitude, many degrees beyond any preceding navigator. The bay is not, however, described by him with his customary minuteness and copiousness of detail; and so few geographical points were settled in the published account of the voyage, that "Baffin's Bay" was, for a long time, drawn in the charts almost from the fancy of the artist. Perhaps, however, this is in some measure attributable to Purchas, who says that his map, and the tables of his journal and sailing, "were somewhat troublesome, and too costly to insert." Besides these voyages, Baffin made others of no great importance in our history, and was killed during the siege of Ormuz in India, in 1622.

**BAFFO**, a Venetian lady of noble birth, whose christian name is lost, but who lived in the sixteenth century. Going, still very young, to join her father, who was governor of Corfu, the ship was taken by a Turkish pirate, and she was sold as a slave to the imperial harem. Her extreme beauty soon captivated the heart of Amurath III. to such a degree, that he raised her to the rank of sultana asechi, that is, lawful wife; an honour which no slave had enjoyed since the time of Soliman II.; and never allowed his affection to cool, although she bore

him fourteen children, the eldest of whom was only, Mahomet III., son of the sultana mother, jealous of the power which Baffo exercised over the emperor, tried every means, and succeeded in persuading him that the mother of his seven children, all of whom, with the exception of Mahomet, were dead, must have employed witchcraft and charms to preserve his love for so long a time. The weak Amurath, being himself astonished at his fondness, believed the tale, and, to assure himself of the truth, caused all her female slaves to be tortured, without, however, finding any thing that could in the least prove the calumny. Baffo retained during his life the same absolute power over his mind; and at his death, in 1596, she continued still to have the same political influence during the short reign of Mahomet III., her son; but when he died, in 1603, his son Achmet confined her in the old seraglio, where she lived forgotten.

**BAAFO**, (Georgio,) a licentious Venetian poet, who died in 1768. In spite of the character of his writings, he lived in the most pure and retired manner, and was scrupulously delicate in his conversation. (Biog. Univ.)

**BAFOR**, (Balthasar de,) counsellor of the emperors Rodolph, Mathias, and Ferdinand. He was a zealous catholic, and eagerly engaged in the religious wars, which spread from Bohemia over the remainder of the Austrian empire. He was sent from Austria, on public business, to Sigmund III. of Poland and Sweden; and died at Warsaw, in 1620. His epitaph, in St. John the Baptist's church, is a pattern of a good lapidary style. (Starovolscius, Monumenta Sarmatorum, Crac. 1655, folio.)

**BAGARD**, (César,) a French sculptor, born at Nancy in 1639. He was the scholar of Jaquin, with whom he worked in Paris, and executed there, among other works, two allegorical figures representing Force and Virtue, which were placed on the triumphal arch erected, in 1659, for the marriage of Louis XIV. He afterwards returned to Lorraine, and lived at Nancy till his death, in 1709. Most of his works exist (or rather existed, for many of them were destroyed in the revolution) at that town, or in its immediate neighbourhood. He obtained, among the French artists, the *sobriquet* of Grand César. (Biog. Univ.)

**BAGARD**, (Charles,) a native of Nancy, born January 2, 1696, was the son of a celebrated physician, who was

also counsellor of state and physician to the duke Leopold. He took the degree of doctor of medicine, at Montpellier, in 1715. He was much esteemed for his medical knowledge, and appointed physician to the duchess of Lorraine; and after her death he obtained the protection of Stanislaus, king of Poland, who became duke of Lorraine and Bar, or Errois, upon the cession of those provinces to France. Bagard stimulated the king to promote all institutions for the advancement of science and the interest of humanity. He urged the establishment of the Botanic Garden at Nancy, a Royal College of Medicine of L. Of the latter, he was named president the king. He received the distinction the order of St. Michael, from the king of France, in 1753. He died of apoplexy, December 7, 1772. His works are numerous.

**BAGARD**, or **BAGGARD**, (Thomas, LL.D.,) an English civilian, who was admitted of the college of doctors on the 7th of October, 1528. He was one of the first canons selected by Wolsey for the college which he proposed to endow at Oxford, and from which Christ-church derived its origin. (Sketches of Civilians.) In 1532 he became chancellor of the diocese of Worcester; and when the prior and monks of Worcester were incorporated as dean and prebends, he was named first canon of the first stall. (Nash, Hist. Worcest. vol. ii. App. clxxviii. Browne Willis, Surv. Cath. vol. ii. p. 667.) Dr. Bagard died before July 1544.

**BAGAROTTI**, or **BAGAROTTUS**, an eminent Italian jurist, born at Bologna at the commencement of the thirteenth century, where he was professor of civil law at the university. He graduated as doctor in 1206. He wrote some legal tracts, which are to be found in that great treasury of civil law learning, Tractatus Universalis Juris. Of the circumstances of his life little is known. His reputation, however, was considerable in his own day. (Mazzuchelli. Tiraboschi. Von Savigny. Gesch. des Rom. Rechts in Mittelalt.)

**BAGATTI**, (Francesco,) a very learned Italian musician. Picinelli says, in his Ateneo dei Letterati Milanesi, p. 199, that he was organist of the churches of S. Maria Ponta, S. Vittore, S. Sepolcro, and of the royal court of Milan, and that of his numerous compositions, two works of Matetta, and one of Masses and Psalms, were printed in Milan. Bagatti lived about the year 1650.

**ABDUL KHATOON**, (the Lady of the Seraglio), a Mogul princess, celebrated in a story for her beauty and her love. She was daughter of the Emperor Aurangzeb, a member of Bahadur's family. She was married to a noble, named Hassan: but the young sultan, who was passionately enamoured of her, endeavoured to enforce a Mogul law or custom, by which every one was compelled to marry his wife, if the monarch wished to marry her. The resistance of her father to this arbitrary mandate produced a civil war, in which he perished; and Hassan, compelled to resign his throne, was rewarded with high honours for his tardy compliance by Abu-Said, who celebrated his nuptials with extraordinary pomp and festivity. Her influence continued paramount during the reign of Abu-Said; but after his death, in 1335, she was charged by his successor, Arpa, with maintaining a correspondence with Uzbek-Khan of Kapchak, who was then at war with Persia, and with having poisoned the late sovereign: and though these accusations appear to have rested merely on suspicion, they were made the pretext for her execution, a few weeks after the decease of Abu-Said.

**BAGDEDDIN**, (Mohammed,) an Arabian mathematician, said to have flourished in the tenth century, A.D. Some treatises on geometry are attributed to him, of which one, on the Division of Superficies, was translated into Latin by the celebrated John Dee, and by Frederic Commandino of Urbino, which latter version was published at Pesaro in 1570. (Biog. Univ.)

**BAGE**, (Robert,) whose life has been written by Sir Walter Scott, was a writer of novels remarkable for the vivacity of their style, the happy distinction of character, and the striking, but somewhat too free remarks on moral and religious questions. They were well received by the public, being superior to the works of his contemporaries in the same department of literature. Their titles were, Mount Ararat, Barham Downs, the Fair Syrian, &c. James Wallace. He was born in 1788, brought up by his father as a paper-maker at Darley, a few miles from Derby, but unsuccessful in his business, and devoted the novels of which we have spoken to divert his mind from melancholy thoughts. He was much esteemed among his acquaintances for his amiable disposition. Besides the life of him by Scott,

the several particulars of his character are given in the life of William Burton, of Birmingham. He died at Tamworth, September, 1801.

**BAGENAL**, (Beauchamp) an eccentric Irish gentleman, born in 1741, died in 1801, and distinguished as a duelist. He is said to have fought upwards of fifty score of duels; his favourite spot of meeting upon these occasions being the church-yard of Killybane, in the county of Carlow, where, being lame from an accident, he always maintained his perpendicular by resting against one of the tomb-stones, and there receiving the blow of his adversary.

**BAGET**, (Henry John,) a surgeon, and able demonstrator of anatomy. He was received a master in surgery at Paris, May 30, 1736, and he published the following works, which have been highly praised by Portal, who regarded his treatise on Osteology as one of the most complete of the kind, the descriptions being given in relation to the neighbouring parts, and the whole derived from personal observation:—*Osteologie, Premier Traité, dans lequel on considère chaque Os par Rapport aux Parties qui le composent, Paris, 1731, 12mo*; *Myologie, Amsterdam, 1736, 8vo*; *Elementa Physiologiae juxta selectionem Experimenta, Genève, 1749, 8vo*; *Lettre pour la Défense et la Conservation des Parties les plus essentielles à l'Homme et à l'Etat, Genève, 1758, 12mo*; *Réflexions sur un Livre intitulé Observations sur les Maladies de l'Uretré, Paris, 1750, 12mo*.

**BAGETTI**, (le chevalier Joseph Pierre,) an Italian landscape painter, born at Turin, in 1764. In his youth he was designed for the church, but this he relinquished for the study of architecture and painting in water-colours, which latter art he practised with great success. He was first employed by Victor Amadeus III.; but after the occupation of Italy by the French, he was persuaded to go to Paris, where he obtained a place at the Dépôt de la Guerre, his duties being to paint the victories of the French armies. Some of his paintings were engraved by order of Napoleon, but never published. He followed Napoleon in the invasion of Russia. After the restoration, dissatisfied with his position in France, Bagetti went to his native place, and was employed by the king. He died there in 1831. He published a treatise in Italian on the unity of effect in painting. (Biog. Univ. Suppl.)

**BAGFORD**, (John,) one of those in-

industrious man who, without having advanced any literary work of consequence, or being able to do so, have yet been of great service to others in their literary researches. He may be described as a Lord of Antiquary, having spent his life in that city, and having been intent on elucidating points in its history. The only composition of any length by him which has been printed, is a Letter to Hearne on the Antiquities of London, inserted in the first volume of Hearne's work, the chief contents of which is Leland's Collectanea. It is no unfair specimen of the powers of Bagford; containing some good information, but showing him little capable of drawing just conclusions from evidence before him. He was, in fact, an illiterate man. His penmanship shows it; but still more his orthography; and the large collections which he left behind him, now in the British Museum, are, we fear, most valuable in the portion in which he appears as the treasurer of other men's fugitive labours, or of title-pages, book-prints, and fragments of early typography. But these portions are often of great curiosity and value, and no person ought to turn over the volumes which contain them, without feeling respect and gratitude to the memory of John Bagford. He was of humble birth and origin. If, as those who have written on his life say, he was aged sixty-five at the time of his death in 1716, his birth must be carried back to about the year 1650, and not placed, as the same biographers place it, in 1675, on the authority of a memorandum in one of his volumes of the birth of a John Bagford in that year, who was, probably, not himself, but his son of that name. His school-learning can have been but very slender, and he was brought up to the business of a shoemaker. But he got by degrees into a somewhat more liberal occupation; collecting, for his own amusement in the first instance, fugitive papers as they issued from the press, and fragments of old books, or remarkable prints, he soon came to be employed by booksellers in this species of traffic, and went, occasionally, abroad with commissions from them, for the purchase of rare books or other literary curiosities. In this way he found employment from gentlemen also; and particularly the earl of Oxford is named as among those for whom he thus laboured, with bishop Moore and sir Hans Sloane. In the decline of life, it is said that bishop Moore obtained for

him admission into the Charter-house as a pensioner on that foundation. He is buried in the cemetery belonging to it.

He had intended to prepare a History of the Art of Printing, and great part of his collections may be regarded as brought together with a view to that design. He even published a prospectus of the work, which was to form a folio volume of 800 pages, at the price, to the subscribers, of 1*l*. Only the prospectus appeared. On his death, the greater part of his collections were purchased by Wanley, for the earl of Oxford, and they came, with the rest of the manuscripts collected by Harleys, into the Library of the British Museum. They form the volumes ff. 5892 to 5998, except vol. 5955. There are a few other volumes which were evidently his in the Harleian, or Lansdowne Collections; and it is even said that there are some bags of his collections remaining unexamined at the Museum.

BAGGAART, (John,) born at Flushing in 1657, was a successful and esteemed physician. He was appointed to the city, and remained its physician until his death in December, 1710. He published three medical works, in the Dutch language, on the subjects of hygiene, the treatment of the small-pox and measles, and on the scurvy.

BAGGE, (James,) a Swedish admiral, born in Holland, in 1499, who acted a prominent part in the history of the north, during the sixteenth century. He first distinguished himself on land, in the wars with the Lubeckers and Danes. Towards the close of this war, he was named rear-admiral of the Swedish fleet. In 1555 he commanded in an expedition against the Muscovites, who had ravaged Finland. The fleet had been so much improved under his orders, that at the death of Eric XIV., Sweden was absolute master of the Baltic. In the subsequent wars with Poland and Denmark, Bagge again commanded, and gained an important naval victory at Bornholm, for which he was rewarded with a public and triumphal entry into Stockholm. In another engagement near Oeland, the victory was undecided, although the Danish fleet was nearly double that of the Swedes. In 1564, after his fleet had been scattered by a terrible tempest, Bagge was attacked suddenly by the enemy, and, after a desperate resistance, captured. After several years' imprisonment, under the most cruel treatment, the Swedish admiral died in chains, but in what year



never known, except to his jailers. (Univ. Suppl.)

GGE, (C. Ernst Baron von,) a most musical amateur. Although a rival of the king of Pompadour, he

Paris, where, from the year 1780, he was the general rendezvous of men of reputation. He played the violin as a virtuoso, but had the curious habit of not to go down the strings with his whole hand, but working up and down merely with one finger, as Paganini has done many years after. The players could not accomplish this sort of playing, and he invited them to come to his house and take lessons. For such lessons taken, he paid very handsomely; and thence it happened, that amongst his many pupils, the very first-rate players were to be met with. Consequently, his name obtained a great celebrity, although it could not be said, that he had been really the master of all these distinguished persons. Still he was a man of great talent. He published a Concerto on the violin, which young Kreutzer played at Paris in 1782, and a Sinfonia in D for eight voices. He returned in 1789, for a short time, to Berlin, where he increased the number of his quasi-pupils, and died at Paris in 1791, poisoned, as it was said, by his mistress. (Universal Lexicon des Tonkünst.)

BAGGER, (Christianus,) born at Copenhagen in 1692, was professor of mathematics there in 1720; in 1722 professor of logic; and, afterwards, of law. He died in 1741. His works are, *Disputationes de Therapeutis apud Philonem Judæum in Libro de Vita contemplativa*, 4to, Hafn. 1712; *De Circophagia ante Diluvium licita*, 4to, *ib.* 1714; *De Epulis feralibus veterum Ebræorum*, 4to, *ib.* 1714.

BAGGER, (Johannes,) born at Lund in Scania, in 1646, was elected professor of philosophy, in his native place, in 1669; and, in 1675, doctor of theology and bishop of Seeland—being then only twenty-nine years old. He died in 1693. He wrote several disputations, sermons, and some philosophical works.

BAGGESEN, (Jeno,) one of the most celebrated literary characters Denmark has produced, and one who also earned for himself some distinction in German poetry, was born at Korsøe, Feb. 14th, 1761. His parents were respectable, yet in such narrow circumstances, that they could not afford to bestow more than a very ordinary education upon him; but

in the influence of the decided passion he showed for poetry, and the natural aptitude he displayed, his father was at length induced to make a sacrifice to his favour, and send him to a classical school, from which he proceeded with an excellent reputation to the university, where he soon distinguished himself by his talents. So favourable, indeed, was the opinion he created, that for his first collection of poems he obtained upwards of a thousand subscribers—a very extraordinary number for such a country as Denmark. This brilliant literary début was followed up by the patronage of the prince of Holstein-Augustenburg, and count Schimmelmann, which again served him as a passport to the best society, and most fashionable circles in the Danish capital. How far this sudden elevation was of positive advantage to him, it is difficult to pronounce: it possibly led him, if not to overrate, to presume too much upon his natural talents, when he found how easily they procured him such flattering homage. At the same time, his intercourse with such society contributed, no doubt, to that polished turn of expression, and that playful tone of badinage—not invariably free, indeed, from frivolity—which are striking qualities in his writings. If praise was liberally bestowed upon himself, he was equally lavish of it towards his admirers, and his complaisant muse was always ready to repay with the soft flatteries of rhyme the smiling hospitalities he received. The consequence is that he wrote a good deal of trivial and insignificant poetry, of very slight and temporary interest at the best.

His *Comiske Fortællinger*, (Comic Tales,) which first appeared in 1785, and were afterwards extended to two volumes, in 1807, belong to his first literary era, (1783-9), and unquestionably merited the applause they at once obtained; for although somewhat trivial in their subjects, they are marked by a captivating ease of style and versification, and by playful gaiety, accompanied with no inconsiderable portion of irony, occasionally amounting to caustic satire. He here seems to have taken Wieland for his model, and had he chosen to prosecute the course he thus commenced, might possibly have become his Danish counterpart. In themselves, however, his productions of this class are too few, and too unimportant, to be considered any very great acquisition to Danish literature; being chiefly valuable as indications of a peculiar talent, which the author thought fit after-



wards to abandon for the ~~advan~~ and pathetic—an affect~~ive~~ which at times displays its~~elf~~ in the productions alluded to; ~~ask~~ it ~~an~~adverted upon at some ~~point~~ by professor Molbech, in his ~~lect~~ures on modern Danish poetry. ~~It~~ ~~is~~ ~~observed~~ that critic, a great mistake, at least, on the part of Baggesen, if he thought himself more truly inspired by the serious than by the comic muse.

While he was enjoying a popularity almost thrust upon him, a sudden blight came upon it; for his opera of Holger Danske (1788) was not only very coldly received by the public, but stamped with ridicule by Heiberg's parody of it, entitled Holger Tydske. Disgusted at this reverse, he determined to remove himself from the scene of his recent defeat and former triumph; and was furnished by his patron, the prince of Augustenburg, with the means of visiting Germany and Switzerland; after which, he passed some time at Paris, whence he returned, in 1793, to Copenhagen, with his wife, he having, while at Berne, married (1790) a granddaughter of the celebrated Haller.

Forgetting his former chagrin, he now applied himself to his pen with renewed vigour, and produced his Labyrinth, a sort of narrative both of his early life and of his travels, and, like his translation of Holberg's Nils Klimm, a model of elegant Danish prose. About the same time he also published his Ungdomsarbejder, a collection of poetical pieces, that was very favourably received. Owing, however, to the ill-health of his wife, he was anxious to quit Denmark again, and solicited a mission from his patron, Augustenburg, who sent him to Germany, for the purpose of collecting information relative to the schools and universities; instead of which, he chiefly cultivated the society, and studied the works of German poets, with a degree of success that is, perhaps, to be regretted, inasmuch as his complete mastery of the language enabled him to adopt it afterwards for his later productions, whereby his native literature was deprived of much that might have contributed to enrich it.

On his return to Copenhagen, he obtained a situation in the university, when the ill health of his wife induced him to recommence his travels. Yet though she died at Kiel, Baggesen did not turn back to Copenhagen, but proceeded to Paris, where he married the daughter of a clergyman of Geneva. In 1798 he was again in the Danish capital, and was made

one of those associated in the management of the theatre. He now produced another dramatic piece, which had greater success than his former one, and also several poems; yet neither his literary occupations, nor the attentions he met with, could repress the passion he now felt for travelling. He once more bade adieu to Denmark in 1800, and two years afterwards sent in his resignation of his post in the university, and of that in the theatre; both which he had been permitted to retain; and by way of indemnification for them, the king granted him a pension of 2000 francs.

He first returned to France, and afterwards revisited Germany, where he published two volumes of poems in the German language, that were rather severely handled by the critics. His *Parthenais oder Alpenreise*, a kind of epic-idyl, after the manner of Voss's *Luise*, obtained great success; although, as Molbech remarks, it is a far less important poetical phenomenon than his *Thora*, written in Danish, and begun about 1811 or 1812, after his last return to his native country. From 1800 to 1811 he resided in France and Germany, with the exception of about a single twelvemonth, namely, 1806-7, when he revisited Copenhagen, where literary taste had undergone a revolution during his absence, and poetry had assumed a graver and loftier tone, in the productions of Oehlenschläger and the romantic school. Baggesen now declared himself the antagonist of that school, nor did he at all spare even Oehlenschläger, notwithstanding that he previously declared himself his admirer. Instead of consigning these feuds and jealousies to oblivion, he renewed them with increased virulence in 1811, and continued for the next seven years to attack Oehlenschläger, Rahbek, and Brunn, till he found that the public withdrew their favour from him more and more. He then returned to Paris, but became involved in difficulties, was obliged to dispose of a house he had purchased at Marly, and falling into ill health, would probably have been reduced to actual distress, had it not been for the timely arrival of prince Christian of Denmark, who gave him an apartment in his hotel, and afterwards sent him to Plombières, for the recovery of his health. In 1825 and 1826, he visited Berne, Dresden, and Carlsbad; after which he set out for Denmark, being anxious to terminate the life which he felt was drawing to a close, in the land of his birth. He

did not, however, reach it; for he died at Hamburg, Oct. 3, 1806, and was buried at Kiel, near his friend Reinhold.

There were many inconsistencies in Baggesen's character, both as a writer and a man. While to the subtle wit and irony of Voltaire, and the polished pleasantness of Wieland, he added the broader humor of his countrymen, Holberg and Westphal, he could also powerfully touch the tenderer feelings, as is proved by some of his minor lyric compositions; yet he seems to have mistaken his forte, when he imagined, or pretended to consider, that it lay more in serious and elevated, than in gay and naïve poetry, or in satirical pungency, for his sentimentality frequently degenerates into mere bombast. In many respects very highly favoured, he allowed his petulance and capricious irritability of disposition to nullify the advantages held out to him; in which respect Molbech compares him with Byron: and if the parallel does not hold good as regards intellectual power—for the Dane was gifted with talent rather than genius—there was a more than merely fancied resemblance in their position, their habits, their tempers; both moved in the higher sphere of life, one from having been born to, the other from having been adopted into it; both were suddenly elevated to an unusual height of literary popularity; both were caressed by the public, till they offended it by the display of anti-patriotic feeling, rendered in each case the more wounding by the sarcastic bitterness with which it was expressed; and both continued to manifest such feeling, and to utter their reproaches and discontents, while voluntary exiles from their native land, as if thereby to indemnify themselves for the restlessness which tormented, and the reproaches which pursued them.

Baggesen's last production was his *Adam and Eve*, entitled by him a "humorous epic,"—a singular production, wherein the grotesque, the humorous, the frivolous, and the sentimental, are mixed up together, and applied to a subject not at all admitting them. This poem was not published until after his death, namely, in 1827. He is said also to have left in manuscript, under the title of *Faust*, a cycle of poems, half epic and half dramatic, abounding in personal satire. (Marmier. Molbech.)

BAGGOWOTH, a Russian general, celebrated in the wars with Napoleon. He first distinguished himself at Preussich-Eylau, Feb. 8, 1807, and afterwards

in the battles of Heilsberg and Friedland. In 1812 he commanded the right wing of the army, at the terrible battle of Borodino. He was killed by a cannon-ball, at the battle of Taronna, in 1812. (Biog. Univ. Suppl.)

BAGHISIAN, a Turkish emir, was appointed governor of Aleppo by the Seljukian sultan of Syria, Tutush, the brother of Malek-Shah. In the attempt which Tutush made to attain the throne of Persia, and the supremacy of the Seljukian empire on the death of Malek-Shah, A.D. 1093, (A.H. 496,) Baghisian was one of his most zealous adherents. He still remained faithful when his hopes were ruined by the desertion of the emir, Ak-sankar (grandfather of the famous sultan Noor-ed-deen); but after the death of Tutush, he wavered in his allegiance between his two sons, Rodoan and Dakak, in whose dissensions he frequently changed. But he is best known in history by his defence of Antioch against the Franks of the first crusade, who invaded Syria at this period; the events of the siege have been recounted by every historian of the Holy War; but after seven months, during which the arms of the vast host failed to make any impression on the walls of the city, it was betrayed into their hands by a renegade, and Baghisian, in attempting to escape, fell from his horse from the effects of an old wound, and his head was cut off, and brought to the crusading leaders, June 1098. His name has been variously corrupted by the Frank historians, into Darisian, Gracian, Axian, &c. (Abulfeda. William of Tyre. De Guignes. Gibbon.)

BAGIEU, (James,) a celebrated French surgeon, born at the commencement of the eighteenth century. He was a member of the Academy of Surgeons of Paris, surgeon-major to the king's guards, and esteemed an excellent practitioner. His works embrace a critical examination of those of Messrs. Ravaton and Louis, on the subject of amputations.

BAGLIONE, (Cione,) an ancient Italian poet of the thirteenth century. One of his sonnets, inscribed to Dante, from Majano, is a good sample of the Italian tongue of those splendid times. (Cenni Biografici.)

BAGLIONI, (Giovann Paolo,) tyrant of Perugia, of a noble family, which for a long time had followed the party of the Ghibellines and the aristocracy. Having exercised, for some time, the profession of condottiere, that is, leader of troops raised at his own expense, he succeeded,

towards the end of the fifteenth century, in assuming the sovereignty of his country. In this character he obtained the alliance of Piero de' Medici, who held the same at Sienna; of Vitellozzo Vitelli, lord of Citta di Castello; and of the Duke of Medici, who had at that period been obliged to emigrate from Florence. Being induced, in 1502, by Cesare Borgia to march against the republic of Florence, and being in the following year betrayed by that shameless prince, who took possession of Perugia, Baglioni had the mortification to see his allies murdered at Sinigaglia, and was obliged to live a wandering life till the death of pope Alexander VI., the infamous father of that more infamous son, offered him an opportunity of returning to his country. But Julius II., who succeeded him in the papal chair, whose ardent and ambitious character led him to conquer all the states which had belonged to the holy see, forced Baglioni once more to abandon his country, and resume the profession of condottiere in favour of the Venetians, against whom that crafty pontiff had raised the whole of Europe, by the famed league of Cambray. During the different campaigns which followed, Baglioni never failed to show his valour and his prudence; but, at last, being forced, on the 7th of October, 1513, against his own conviction, by Aliviano, the Venetian general, to take a share in the battle of Vicenza, he was made prisoner by the Spaniards. On recovering his liberty, he returned to Perugia, and with the assistance of his soldiers, who were still faithful to him, took once more possession of the supreme authority, which he is pretended to have exercised in the most tyrannical manner. But Leo X., wishing to add to the church a city of such importance as Perugia, under pretence of consulting Baglioni upon important affairs belonging to his government, invited him, in 1520, to a conference at Rome, and to remove every suspicion of treachery, sent him a safe conduct, and the most positive assurance of his friendship and protection. Baglioni had the imprudence to believe them, and became the victim of his folly. The moment he reached Rome he was arrested by the order of Leo, who, for the sake of justifying his death, which he had already resolved, extorted from him, by the means of torture, the confession of all the crimes he wished him to own.

BAGLIONI, (Astorre,) son of Gian Paolo, was still an infant when his

mother, after the death of his father, which we have just related, fled with him to Venice. He continued faithful to the republic during his whole military life, nor would he return to Perugia while his cousin, Rodolfo Baglioni, in 1538 and 1540, twice recovered the sovereignty. By his valour and fidelity he obtained the highest employment in the Venetian army; and in 1570, when the Turkish army under the command of Mustafa Bashaw invaded Cyprus, and, after having taken possession of Nicosia, the capital of the island, and of Cerine, laid siege to Famagosta, he defended that city during twelve months, and was only induced to capitulate (Aug. 15, 1571) for want of powder. Baglioni, with the rank of the officers and garrison, was put to death by the victor, contrary to the terms of the capitulation. Baglioni was esteemed as a poet, but only two sonnets by him are preserved, printed with those of Coppetta and other poets of Perugia.

BAGLIONI, (Giovanni,) a painter, born in Rome, in the year 1575, of a family who had come from Perugia, acquired the first rudiments of his art from Francesco Morelli, a Florentine artist of indifferent merit. At the age of fifteen, being employed to paint the ornaments of the Vatican library, pope Sixtus V. was so pleased with his labours as to charge him with the execution of other greater works, an encouragement which he also received from Clement VIII. and Paolo V. his successors, from whom he received a gold chain, and the order of Christ. He was also employed by the Duke of Mantua and other persons of distinction. By imitating Cigoli he distinguished himself by his colouring, though much inferior to that painter in other respects. He preferred fresco painting, and executed few pictures in oil. His works are still to be seen at Perugia, Loreto, the Cappella Paolina, S. Maria Maggiore, and other places, and give no mean idea of his merit, though it must be regretted that the most famed of his productions, the Resuscitation of Tabitha, is lost. The time of his death is uncertain. He was still alive in 1612, when he published, at Rome, the Lives of the Painters, Sculptors, and Architects, from the year 1572 to the year 1642, a work to which he owes his celebrity. It is a continuation of that of Vasari, divided into five dialogues, containing exact notices of eighty artists.

BAGLIONI, (Cesare,) a painter of some eminence, born at Bologna, at the

beginning of the seventeenth century, where he died about the end of the century. He was the rival of Cremonini, whom he excelled by the boldness of his style, and the extent and variety of his position. He was much employed in Siena, where may still be seen his paintings, in fresco, in the ducal palace, which he arranged according to the purpose of the rooms which they embellished. In a pantry he painted all sorts of food, and the men who are preparing them for a dinner; in an oven, all the vessels necessary to the making of bread; in a washhouse, a number of washer-women of all ages, disturbed and put out of temper by a thousand extraordinary accidents. In this style he excelled, and would have been much to his credit if he had never left it; but, unfortunately, wishing to rival Cremonini, who had acquired great consideration in ornaments, and decorations of ceilings and stages, he failed in his attempts, and exposed himself to the sarcasms of his contemporary, Caracci. He had many pupils of good reputation, amongst whom was Lionello Spada.

**BAGLIONI**, (Camillo,) an Italian jurist of Perugia, where he was professor of laws, and from whence he was deputed on a mission to pope Leo X. at Rome, where he became consistorial advocate. In January, 1518, he was appointed auditor of the holy Roman Rota, — the chief jurisdiction of the court of Rome. He was highly esteemed by the celebrated cardinal Bembo. He died in August, 1534. (Mazzuchelli.)

**BAGLIONI**, (Pietro,) an Italian jurist, who flourished in the middle of the fifteenth century, some of whose manuscript dissertations were preserved in the library of the Albernozzi college, at Bologna. (Mazzuchelli.)

**BAGLIONI**, (Baglione,) an Italian jurist and orator, born at Perugia, and was in 1472 professor of civil law; in 1482 podestà of Florence; and in 1485 consistorial advocate in Rome, in which post he continued until 1492. (Mazzuchelli.)

**BAGLIVI**, (George,) a celebrated physician, of a family originally from Armenia, was taken under the care and protection of Pietro Angelo Baglivi, an eminent and opulent physician, whose name he assumed, and by whom he was educated. He was born at Ragusa, in 1668; studied medicine at Salerno and Naples, and afterwards at Padua. He took a degree at Salerno, and also at

Rome. He was one of the most distinguished physicians of his day, and endeavoured to reform the doctrines of the ancients, and to reestablish the practice of medicine upon the observation of nature. He travelled through Italy, visited all the hospitals, and carefully observed the characters of disease. He became intimate with Malpighi, and, through his interest, was appointed professor of anatomy and surgery at the college of Sapienza, and afterwards, in 1695, advanced to the chair of the practice of physic. This appointment was given to him by pope Clement V. His celebrity brought a great number of pupils to the college, where he was distinguished by the extent of his information, the clearness of his views, and the brilliancy of his eloquence. His discourses are enthusiastic in the praise and defence of Hippocrates, whom he regarded as an oracle in physic. At the time in which he lived, the study of nature was much disregarded; a passion for new systems prevailed; and the Greek physicians were utterly neglected. Baglivi may fairly be considered to have reformed this condition of things; to have established the value of experience, as founded on an intimate and particular observation of nature. His ardent temperament and zeal for science tended to abridge the period of his existence. He died at the early age of thirty-eight, in March, 1707, and was honourably buried in the church of Marcel. The writings of Baglivi are consulted to this day, and much information is to be derived from them. It is deeply to be regretted that he did not live longer, to regulate some of his opinions and doctrines. His writings display the possession of genius and talents of a very high order. He was admitted one of the foreign members of the royal society of London in 1698, and of the imperial academy of the curious in nature in 1699. His works went through many editions.

**BAGNAGATTI**, or **BELACATO**, (Calimerio,) for he is known by either name, was an Italian lawyer and notary, of considerable reputation, who flourished at Brescia in the beginning of the sixteenth century. He was not only a lawyer, but a poet; and some of his Latin poetry has been published. (Mazzuchelli.)

**BAGNASCO**, or **BAGNASACCO**, (Antonio,) an Italian jurist and doctor of laws, was a native of Andorno, near Vercelli, in Piedmont. He was avvocato

patrimoniale of Charles Emanuel I. of Savoy, and wrote a *Memoriale* *Mecessione Regni Galliarum* was published at Turin, in 1565. (Mazzuchelli.)

**BAGNOLI**, (Pannuccio del,) a poet of Pisa, of 20 lived in 1340, and not in the times of friar Guittone, as stated in *Il Quadrio*. His verses are some of the best of that early epoch of Italian literature. (Cenni Biografici.)

**BAGNOLO**, (Jean François Joseph, comte,) a learned Italian lawyer and mathematician, born at Turin in 1709, died towards 1760. He left several dissertations on subjects connected with classical antiquities, and with science. The work which gained him most reputation is his *Explanation of the Tables of Gubbio*, Venice, 1748. (Biog. Univ. Suppl.)

**BAGOLINO**, (Jerome,) a physician of Verona, and professor of philosophy and practical medicine in the university of Padua. He was a man of distinguished learning, and, with the aid of his son, published the following works:—*De Fato, deque eo quod in nostrâ Potestate est, ex Mente Aristotelis, Liber eximius Alexandri Aphrodisiensis, Latine vertit Hieronymus Bagolinus, Veronæ, 1516, fol. Venet. 1541, fol., ib. 1549, 1553, 1559, fol.; Aristotelis Priora Resolutoria, Latino Sermone donata, et Commentariis illustrata, à J. Francisco Burana, adjectâ Averrhois Expositione secundi Secti de Facultate Propositionum, et Averrhois in eisdem Compendio, eodem Buranâ Interprete, cum Annot. II. Bagolini, Venet. 1536, fol., Paris, 1539, fol., Venet. 1567, fol.; In Aristotelis Libros duos de Generatione et Corruptione, Commentarii Johannis Philoponi, H. Bagolino, Interprete, Venet. 1541, 1543, 1548, 1559, fol.; Questiones Naturales et Morales, et de Fato, Libri quatuor, Alex. Aphrodisiensis, Latine vertit H. Bagolinus, Venet. 1541, 1544, 1546, 1549, 1555, 1559, 1563, fol.; Commentarii Syriani in Lib. iii. xiii. et xiv. Metaphysicorum Aristotelis, ex Interp. H. Bagolini, Venet. 1558, 4to.; Collectanea in Libros Priorum; In Libros i. et ii. Posteriorum Analyticorum, Lectura Privata. The MSS. of the latter two works existed at Padua in the time of Tomassini.*

**BAGOLINO**, (John Baptist,) a physician at Verona, son of the preceding, lived in the earlier part of the sixteenth century. He possessed an extensive acquaintance with languages, particularly the Greek and Latin, and assisted his father in the translation of some works. He was also engaged upon a large work, which was not

printed until after his decease; it is entitled, *Aristotelis Opera omnia, cum Commentariis Averrhois, Notis Levis Gersonidis, Jacobi Mantini, Marii Antonii Zimaræ, et Johannis Baptistæ Bagolini, Venet. 1552, eleven vols. folio.*

**BAGOLINO**, (Sebastiano,) an Italian painter, poet, and musician, born in 1560, at Alcamo, in Sicily, the son of Leonardo Bagolino, a painter of Verona. He was first the tutor in painting and poetry of Francesco de Moncade, after whose death, in 1597, he was employed by Onofrio, bishop of Girgenti, in translating his Spanish Emblems into Latin. He subsequently opened a school of painting in his native country, occupying his leisure by writing poetry in Latin, Italian, and Spanish, in all which languages he was equally skilled. Some of his pieces were published, under the title of *Carmina*, at Palermo. He died at Alcamo, in 1607. (Biog. Univ.)

**BAGOT**, (Jean,) a French Jesuit, born at Rennes, in 1580, died 1664, who was much engaged in the theological controversies of the first half of the seventeenth century. He was successively professor of philosophy in different colleges in France, and held other offices connected with the order to which he belonged. He was the author of several theological works, one of which, the *Defensio Juris Episcopalis*, was condemned by the clergy. He was also engaged in the disputes between the Jesuits and the theologians of Port-Royal. (Biog. Univ.)

**BAGRATIDES**, a noble family in Armenia, of Jewish extraction, to one of whom, called by Moses Chorenensis Sumbæus Bagaratus, the right of crowning the kings of Armenia, of wearing a triple diadem with pearls in the palace, and the dignity of knight, were granted by Valarsaces I., king of Armenia. Tradition referred the origin of the family to a Jew in the time of Nebuchadnezzar. More than one individual, besides Sumbæus, are mentioned cursorily in the history, as holding high posts in the kingdom. The race was still subsisting in the time of the historian above mentioned, whose history of Armenia is dedicated to, and apparently written by the desire of Isaac Bagratides.

**BAGRATION**, (prince Peter Ivanovitch,) one of the most celebrated Russian commanders, was descended from a family of princely rank, in the province of Grusia, and was born in 1765. He entered the Russian service in 1782, and

gradually rose to the rank of a major in the Kievsky regiment of cuirassiers in 1792 during which interval, he saw a good deal of military service in various expeditions, and distinguished himself both by his bravery and his good conduct. In 1783, he made his first campaign under Potemkin, against the Tchetchen-sees, and another in 1785, against Schach Manir, who though originally no more than a shepherd, had assumed the character of a prophet, and excited the Tchetchensee mountaineers to make incursions into the Russian borders. Three years afterwards, (1788,) he was at the storming of Otcchakov, when that place was taken from the Turks; and in the year following was again in an expedition against the Tchetchen-sees, in the course of which he was on one occasion not only severely wounded, but left on the field for dead among those who had been slain.

In 1794, he served in Poland under Suwarov, where he distinguished himself greatly on various occasions, particularly at Prague (Oct. 24,) and thereby obtained the personal notice of Suwarov himself, and marks of the empress's esteem and favour. The Italian campaign in 1799, under the same eminent commander, opened a new career to Bagration, in the course of which he gave numerous proofs not only of resolute courage, but of able generalship and skill in military tactics. At Brescia he decided the fate of the day, by forcing his way into the city, and compelling the garrison to surrender. He also distinguished himself at the taking of the citadel of Tortona; and was very instrumental in obtaining a victory over a division of the French troops, under Moreau, near Marengo, (May.) At the taking of Turin, in the actions of Trebbia and the Adda, at the blockade and taking of the citadel of Alisandria, and also that of the strong fortress of Serebasso, and at the battle of Novi, (which was the last of the achievements he shared in, in Italy)—he greatly added to his previous reputation as a soldier and as a commander.

During the memorable passage of the Russians through Switzerland, he commanded the vanguard, and distinguished himself so greatly on more than one occasion, that Suwarov spoke of him in the highest terms of admiration in his letters to the emperor Paul. On his return to Russia, he was appointed to the command of the regiment of life-guards, which commission he continued to hold

until his death. In the meanwhile, the renewal of peace with France (1805,) summoned him to the dangers and fresh honours. The confidence of the vanguard of the army under Alexander, sent to the assistance of Austria, was first confided to him; but he was afterwards placed over the rear division, as being that exposed to the greatest danger, consequently requiring an able and experienced leader. After various actions, this division was cut off from the rest of the army, and Bagration had, with only 6,000 men, to oppose an attack of 30,000 French, under Soult and Lannes, including the greater part of the cavalry under Murat; notwithstanding which great inequality of numbers, he succeeded in joining the rest of the army, who had given him up for lost.

In the campaign of 1807, he continued to signalize himself, and upon so many occasions, that to particularize them would be to enter into the military details of that eventful period, including those of the memorable battle of Eylau, and the retreat of the Russians to Königsberg. The hostilities between Sweden and Russia in the following year, occasioned the campaign in Finland; in the early part of which, Bagration made a most bold and successful attack on the brigade commanded by general Adelskreutz; and notwithstanding the severity of the weather, and the difficulties of the country, he carried every enterprise he attempted, making himself master not only of several villages and important military posts, but of Björneborg, after a sharp battle with general Klingsporr. He subsequently defeated Boie and Lantinghausen; and was, in short, mainly instrumental in securing for Russia the whole of that part of Finland, which lies upon the gulf of Bothnia, extending from Abo to Gamle Karleby.

As a reward for these services, he was appointed, on the death of field-marshal prince Prozorovsky, to the command of the army in Turkey. The siege of Izmail, and the taking of the fortresses of Matchin and Girson, were his first achievements, which he followed up by obtaining a decisive victory over the seraskier Khosrev Mehmet Pasha. At Silistria he was less successful, being obliged to raise the siege of that place, (Oct. 14,) after carrying it on for an entire month. This was the last event of the campaign in Turkey for that year, (1809.) In the following one, prince

Bagration was preparing to advance upon Shumla, the headquarters of the grand vizir, when he was superseded by count Kapensky.

Previously to the breaking out of the war of 1812, Bagration had received the command of the western army, which occupied a position, extending from Bielostock to the frontiers of Austrian Galicia. On the advance of Napoleon, he was ordered to join his forces with those of Barclay de Tolly, for which purpose he made so masterly a retreat, as to excite the admiration of the enemy itself; and in August, he joined Barclay de Tolly at Smolensk. After the battle there, he took the command of the left wing of the Russian army, at the battle of Borodino. This was the last action he was engaged in, for he received a severe wound in his left ankle, from the bursting of a shell; which, though it did

at first threaten to prove mortal, gradually became worse. In consequence both of the bodily fatigue he was obliged to endure in journeying first to Moscow, and thence to Semæ, in the government of Vladimir, and of his mental anxiety, and deep affliction at the loss of Moscow itself, after great suffering, he expired at Semæ, September 12, 1812. His death may be said to have been felt as a general affliction and calamity, not only by the army, but by all Russia, which continues to venerate his name as nobly conspicuous among those of the patriots and warriors, who then signalized themselves in the eyes of the whole of Europe. (Entziklopedichesky Leksikon.)

BAGRIANSKY, (Mikhael Ivanovitch,) doctor of medicine, and secretary to the medico-chirurgical department of the Moscow academy, was the son of a Russian pope or priest, and was born in 1760. He commenced his education at the Gymnasium attached to the university of Moscow, of which he was entered as a student in 1777, was promoted to the medical faculty in 1782, and four years afterwards proceeded to Leyden, where he took his degree in 1787. On his return to Russia in 1790, he was arrested on suspicion of favouring, or attempting to disseminate, the principles of revolutionary France, and was kept in confinement until the accession of the emperor Paul, who ordered him to be sent as an official government doctor to Yaroslavl, where, in 1800, he was advanced to the post of inspector over the medical staff. In 1802, he obtained a similar situation in

the Medico-Chirurgical Academy at Moscow, of which he became secretary in 1809, the year preceding his death. We do not know whether he published any professional works, the only one mentioned by Snignerev, in his Slovar Ruskikh Svetskikh Pisatelei, or Dictionary of Russian Authors, being a translation of Millot's History, in nine vols, 8vo, Moscow, 1785.

BAGSHAW, (Edward,) one of the lawyers who made themselves conspicuous at the beginning of the troubles of the seventeenth century, in their opposition to the king and the church, was a native of London; educated in Brazen-nose college, Oxford, which society he entered in 1604, he studied the law, and became a benchor of the Middle Temple. In 1639, being Lent reader, he attacked episcopacy in his lectures, but was stopped by lord-keeper Finch, at the suggestion of the archbishop of Canterbury. Being in consequence regarded as a sufferer in the cause, he was elected by the burgesses of Southwark a member of the long parliament, in 1640. He found after a time that the parliament was going farther than he intended, and this determined him to repair to the king at Oxford. It happened that he fell into the hands of a party of the parliamentary army, who brought him to London, when he was committed to the King's Bench prison, by order of parliament. It does not appear how long he remained in confinement; nor how he was occupied till the return of the king in 1660, at which time he was treasurer of the Middle Temple. In that year he published a treatise, which he had written during his imprisonment, entitled, The Right of the Crown of England, as it is established by Law. He lived not long after, dying in 1662, and was buried at Morton Pinkney, in Northamptonshire. He had a puritan minister for his tutor at Brazen-nose, namely, Robert Bolton, the author of a very popular treatise in practical divinity, entitled, The Four Last Things. It was probably from this person that Bagshaw imbibed his strong antipathy to the episcopal frame of the English church, and a disposition to take a prejudiced view of the conduct of the authorities of the church in that critical and difficult period. He retained a strong regard for his tutor, which was manifested in the earliest of his publications, which is, The Life and Death of Mr. Robert Bolton, 4to, 1633. Besides this work and the one already named, he caused to be printed several

of his speeches and arguments in parliament, and vindications of his conduct in respect of the reading at the Middle Temple. While in his imprisonment he wrote also, *Defence of the Church*, in respect of the Revenues, and in respect of the Doctrine, Liturgy, and Discipline; and also, *A Defence of the University of Oxford against Prynne*. All these were printed. (*Ath. Oxon.* vol. ii.) He was the father of Edward and Henry Bagshaw, both men of some consideration in those times, and of whom we speak in the succeeding articles.

BAGSHAW, (Edward,) the younger, son of the Edward Bagshaw, of whom in the preceding article, was born at Broughton, in Northamptonshire, which was the cure of Robert Bolton, the puritan minister, of whose life his father wrote and published an account. He was born about the year 1629; was a scholar at Westminster, from whence he passed to Christ-church, Oxford, in 1646. He made himself conspicuous by some irregularities and violent conduct in the university, where he appears to have remained till 1656, when he was appointed second master of Westminster school, Dr. Bushy being then the head master: but disputes arising between the two masters, Bagshaw was displaced in 1658, and in the next year was ordained by Dr. Brownrigg, bishop of Exeter. He became vicar of Amersden, in Oxfordshire, and, after the restoration, chaplain to the earl of Anglesey. He was now little more than thirty years of age, and great part of his time had been spent in disputes and troubles. He expected preferment, being a man of parts and attainments; but finding himself neglected, as he thought, he fell into all kinds of irregularities and violences, so that, being looked upon as a dangerous person by the government, he was apprehended by an order of the council, and imprisoned in the Gate House, and afterwards in the Tower; from whence he was sent to Southsea castle, near Portsmouth. When he was released, he was in the same humour; and refusing to take the oaths of allegiance and supremacy, he was again committed to prison, and lay in Newgate twenty-two weeks. Wood says that he died at a house in Tothill street, Westminster; but Calamy says that he died in Newgate. The date of his death is the 28th of December, 1671, as appears by his monumental inscription in the burial-ground of the nonconformists in Bunhill-fields, which Wood has preserved.

We must refer the reader to the *Athenæ Oxonienses*, for the long list of his writings, none of which have gained any permanent celebrity.

BAGSHAW, (Henry,) another son of Edward Bagshaw, the lawyer, was born at Broughton, in 1632, and, like his elder brother, educated at Westminster school and Christ-church, Oxford; taking the degree of M.A. in that university in 1657. He also entered the church, but his course presents a remarkable contrast to that of his unquiet brother. He went as chaplain with sir Richard Fanshaw in his embassy to Spain, and on his return was made chaplain to Sterne, the archbishop of York, who gave him preferment. He took the degree of bachelor in divinity, and afterwards doctor, in 1671. In 1672 he became chaplain to the earl of Danby, lord-treasurer, and rector of St. Botolph's, Bishopsgate. This living he exchanged for that of Houghton-le-Spring, in Durham, and there he appears to have spent the latter years of his life; holding also one of the prebends in the church of Durham. He died at Houghton, on the 30th of December, 1709. He published certain sermons, under the title of *Diatribæ*, or *Discourses upon some texts against Papists and Socinians*, 1680, and several single sermons.

BAGSHAW, (William, born 1628, died 1702,) a nonconforming clergyman, whose life being chiefly spent in the northern parts of Derbyshire, his native county, where he was a zealous and successful preacher, he acquired the appellation of the apostle of the Peak. His father was of a family long seated in that part of the kingdom, who greatly improved his estate by success in mining. This Mr. Bagshaw was his eldest son, and was designed by his father for a secular employment; but having a strong inclination for the ministry, he went to Cambridge, where were at that time several very eminent puritan preachers, particularly Dr. Hill, Dr. Arrowsmith, and Dr. Whichcote. He was ordained a minister in the time of the commonwealth, in the presbyterian manner. At that time he was one of the assistant ministers in the church of Sheffield; but the living of Glossop, in his native county, being offered to him, he accepted it about the year 1651, and continued there an active and influential minister till 1662, when he resigned the cure; being unable to comply with the terms of ministerial conformity. He retired to his own house, at Ford, in an adjacent parish, where he



resided on his patrimony, attending the public service of the church, but preaching also when he had an opportunity; especially when, in 1672, the indulgence allowed to the nonconforming ministers admitted of his doing so. He thus laid the foundation of several societies of nonconformists in the northern parts of Derbyshire, some of which still exist. He was a most diligent and laborious person, both in writing and preaching. He left behind a great mass of manuscript in his own hand, on a great variety of subjects. His published works are in number eleven, of which a list may be seen in Dr. Calamy's *Lives of the Ministers ejected or silenced by the Act of Uniformity*. They are all in the department of practical divinity, and two of them may deserve to be particularly noticed—*The Miner's Monitor*, or a Motion to those whose Labour lies in the Lead and other Mines, 1675; and *De Spiritualibus Peccis, Notes or Notices concerning the Work of God*, and some that have been Workers together with God, in the High Peak, 1702, a pleasing little tract. His posterity have been among the most considerable persons in those parts of Derbyshire. There is a small volume, entitled, *A Short Account of his Life and Character*, by J. Ashe, 12mo, 1704.

**BAGWELL**, (William,) an English mathematician and astronomer of the seventeenth century. He was the author of a popular work, entitled *The Mystery of Astronomy made plain*, 12mo, Lond. 1655, 1673. Clavel, in his catalogue of books, published at London after the fire, mentions another work of his, entitled, *Sphynx Thebanus*, an Arithmetical Description of both the Globes. Bagwell was one of the committee appointed by the government to examine into the validity of Bond's claim to the discovery of the longitude.

**BAHA-ED-DOULAH**, (Abu-Nasr Firouz-Shah,) a prince of the Bouiyan dynasty in Persia, son of the famous Adad-ed-doulah. On the death, A.D. 989, (A.H. 379,) of his brother Sharf-ed-doulah, he succeeded to the sovereignty of western Persia, with the possession of Bagdad, and the protectorate of the khalifate. The first act of his reign was to restore to liberty and to his possessions his eldest brother, Samsam-ed-doulah, whom Sharf-ed-doulah had dethroned and blinded. But this act of generosity is contrasted with his treatment of the khalif Taeeli'llah, whom he arbitrarily deposed,

A.D. 991, for the purpose of plundering his treasures. So utterly powerless had the once mighty commanders of the faithful become in the hands of the emirs-al-omrah, that Abulfeda, in narrating this act of violence, says that the deposed khalif had never had an opportunity of showing, by a single act of independent authority, what his disposition or talents for government might have been, if he had been allowed scope for their exercise! The remainder of his reign, though sometimes diversified by petty wars with his relations and the neighbouring princes, and by seditions among his own troops, is marked by no event of importance. He died of epilepsy—a disease which had previously proved fatal to his father, A.D. 1012, (A.H. 403,) in the forty-third year of his age, and the twenty-fourth of his reign. His military talents are said to have been respectable; but he was indolent and luxurious, and excited the discontent of his subjects, by the ascendancy which he suffered his favourites to exercise over him. His successor was his son, Abu-Shooja Sultan-ed-doulah. (Abulfeda. Elmakin. D'Herbelot.)

**BAHADUR KHAN**, or **ABU-SAÏD**, (by which latter name he is, perhaps, more generally mentioned by historians,) the ninth khan of the race of Hulaku, who ruled in Persia, ascended the throne on the death of his father, Algiaptu, or Ouljaitu, A.D. 1317, (A.H. 717.) As he was only twelve years old at his accession, the government was administered by Jooban-Nuyan, commander-in-chief of the army, who defeated a formidable invasion of the moguls of Kapchak, or Russia, and repressed the turbulence of the discontented nobles, in an action against whom the young monarch displayed such conspicuous bravery, that he was unanimously saluted by the troops with the epithet of Bahadur, or Valiant. But the fatal passion which he conceived for Bagdad-Khatoon, the beautiful daughter of his minister, (see **BAGDAD-KHATOON**,) occasioned a rupture, which terminated in the defeat and death of Jooban; and the lady, after being divorced from her former husband, was publicly espoused by the prince, over whom she exercised unbounded influence. Bahadur Khan died at the age of thirty-two, A.D. 1335, (A.H. 736,) of a marsh fever, caught in his march through Shirwan, to oppose a second invasion from Kapchak. He left no children; and though Arpa and several other pageant monarchs (see **ARPA**) were afterwards

successively raised to the throne, the effective power of the dynasty of Hulaku may be considered to have terminated with Bahadur. He appears to have been a brave and liberal prince, but was indolent, fickle, and luxurious; and his character is stained by his ingratitude to his great minister Jooban. (Price's *Mohammedan Dynasties*. De Guignes. D'Hérbelot, art. Abousaid. Malcolm's *Persia*.)

**BAHADUR SHAH**, (Sultan Mohammed Muazen, or Shah-Alim,) eldest surviving son of Aurung-zeb, was proclaimed emperor on the news of his father's death reaching him, A.D. 707, (A.H. 1119.)\* In spite of his efforts to conciliate his brothers, two of them, Azim and Kambaksh, separately took the field to contest the throne, but were both defeated and slain. He endeavoured to restore peace to the empire, by effecting an accommodation with the revolted Rajpoots, and marched in person against the Seiks, whose leader he invested in a hill fort; but his knowledge of the mountain-paths enabled him to escape, and the sect continued to increase so rapidly, that Bahadur Shah fixed his residence at Lahore, in order to check their depredations by his proximity. No event of importance distinguished his short reign, which was terminated by sudden illness, in the camp at Lahore, A.D. 1712, (A.H. 1124.) He is universally spoken of by historians as an accomplished and amiable prince; and the concord which during his life he maintained among the members of his family, is without parallel in the annals of his race. But his good nature was carried to the verge of imbecility, and the profusion with which he showered titles and honours on low and undeserving objects, as well as his addiction to the Shiah heresy, gave offence to his sons and nobles. A contest for the crown between his sons, as usual in India, followed his death. Two of them, Jehandar-Shah and Jehan-Shah, successively ruled for short periods. (*Siyar-al-mutakhereen*, &c.)

**BAHADUR NIZAM SHAH**, the ninth sovereign of the dynasty called Nizam-Shahy, who ruled the Moslem kingdom of Ahmednuggur, in the Dekkan. At the death of his father Ibrahim, who fell in battle against the troops of Bejapore, A.D. 1594, (A.H. 1003,) he was an infant in arms, and the ministry concurred in setting him aside from the

throne; his grand-aunt, Chand-Beebi, however, a princess of great spirit and talent, proclaimed him king, herself assuming the regency; and he was at length established by the aid of some of the neighbouring princes. The Dekkan kingdoms were, however, crumbling away fast under the attacks of the Mogul emperors of Delhi; and after the battle of Sonput, which the generals of Akbar gained, in 1598, over the united forces of Bejapore, Golconda, and Ahmednuggur, the latter capital was besieged and taken by storm by the Moguls. Chand-Beebi had been murdered by her own troops, before the fall of the city; and the infant king was sent prisoner to the Mogul fortress of Gualior, A.D. 1599, (A.H. 1008.) after which no more is heard of him. (*Ferishta*.)

**BAHADUR KHAN FARUKHI**, the last sovereign of a petty dynasty which had maintained independence in Kandeish for nearly two centuries. He succeeded his father, Raja-Ali Khan, in 1596; but revolting against the emperor Akbar, of whom his father had been forced to acknowledge himself the vassal, he was besieged in his fortress of Aseer, taken, and sent a state prisoner to Gualior, the same year as his namesake of Ahmednuggur, A.D. 1599, (A.H. 1008.) (*Ferishta*.)

**BAHADUR SHAH**, the tenth sovereign of the dynasty of Moslem kings in Guzerat. He was the son of Muzaffer, the seventh king of that race; but having excited the jealousy of his father and elder brothers, he fled to Delhi, and distinguished himself so much in the warfare against the Mogul invaders, under Baber, that the Afghan chiefs, according to *Ferishta*, offered to elevate him to the throne. On hearing of the death of his father, and the assassination shortly after of his eldest brother, Sikan-der-Shah, he returned to his native country, and deposing his second brother, Mahmood, without much difficulty, mounted the throne, A.D. 1526, (A.H. 932.) In 1529 he invaded the Dekkan, in concert with his nephew, the king of Kandeish; subdued Berar and Ahmednuggur; and compelled Boorhan Nizam Shah, the king of those territories, to acknowledge himself his vassal. In 1531, he also subdued Malwa, and repulsed an attack on Diu by a Portuguese armament of four hundred vessels and twenty-two thousand men. The almost impregnable Rajpoot fortress of Chittore also fell into his hands, after a long and obstinate siege. But a war

\* In the article Aurung-zeb, the year 1118 of the Hejira is mentioned as coinciding with A.D. 1707 in the date of his death; but A.H. 1119 begins March 24 of that year, and Bahadur-Shah was proclaimed in the first days of that year.

into which he entered in 1534, with Humayoon, the emperor of Delhi, proved fatal to his prosperity. The troops of Guzerat were defeated in a great battle, and the whole country occupied by the Moguls. But the revolt of the Afghans in Bengal distracted the forces of Humayoon, (who was soon after forced to fly from Delhi,) and Bahadur, whose gallantry and generosity made him highly popular with his subjects, recovered Guzerat without opposition. He fell, however, the following year, A.D. 1536, (A.H. 943,) aged thirty-one, in an affray with the Portuguese, to whom he had given permission to construct a fort at Diu, in return for their affording him aid against the Moguls. He was succeeded by his nephew, the king of Kandeish. Bahadur Shah fills a conspicuous place in the Indo-Portuguese annals. Not content with personally opposing the European invaders of his country, he formed an alliance with the Ottoman emperor, Soliman the Magnificent, to whom he sent rich gifts, and, in particular, a jewelled girdle, valued at three millions of aspers, in return for the aid afforded him from Egypt against the common enemy. (Ferishta. Tohfut-al-Mujahideen. Mirat-Iskenderi. Faria-e-Souza, History of the Portuguese in India. Hammer's Ottoman Empire, book 29.)

**BAHADUR-KHERAI-KHAN** was placed on the throne of Krim Tartary by Sultan Mourad IV., after the deposition and death of his cousin, Inayet-Kherai, A.D. 1637, (A.H. 1046.) He died four years afterwards, and was succeeded by his brother, Mohammed-Kherai. (Hammer.)

**BAHADUR IMAM-KOULI KHAN**, one of the descendants of Jenghiz, who ruled in Bokhari and Transoxiana. He succeeded Abd-al-Mumen in 1608, and is supposed to have been the nephew of his predecessor, as his father's name was Yar-Mohammed. He waged war with the Persians and with the Uzbeks of Khiva; and dying A.D. 1642, (A.H. 1051,) was succeeded by his brother Nassir. (Hammer. De Guignes.)

**BAHIL**, (Matthias,) one of the many martyrs of popish and Austrian intolerance in Hungary. He was a protestant pastor, first at Cserents, and since 1734 in Eperies. He made a Slavian translation of Cyprian's information about the origin and progress of popery, and of Meisner's Consultatio orthodoxa de Fide Lutherana capessenda et Romana Papistica deservenda, opposita Leonhardo Lessio, which

were printed in 1745, in Wittenberg. As soon as he was known to be the author of those translations, the municipality of Eperies imprisoned him, (28th Nov. 1746); and there can be no doubt, that the kind and humane Jesuits would have made Bahil the object of exemplary punishment. He succeeded, however, in avoiding it, by an almost providential escape from prison, (13th Dec. 1746.) He flew to Prussian Silesia, where he was not only well received, but also recompensed by the Jesuits of Breslau for the loss of his library, which had been seized by the conventuals of Eperies. This was done by an especial order of king Frederic II. In 1747 he published in Brieg his Tristissima Ecclesiarum Hungariæ Facies, 8vo. In this clever and impressively-written work, his fate, and the indignities he had been subjected to in his native country, are faithfully recorded:

**BAHRAM**, (called by the Roman and Greek historians Varanes and Vararanes,) the name of several of the Sassanian monarchs of Persia.

*Bahram I.*, the fourth king of that dynasty, succeeded on the death of his father, Hormuz or Hormisdas I., A.D. 274. He reigned only three years; and the only event of importance which signalized his reign was the execution of the impostor Mani, founder of the celebrated sect of the Manichæans, and the extirpation of his followers. *Abul-Faraj*, however, states this to have occurred under his grandfather, Shahpoor, or Sapor I. He is said to have been a just and beneficent ruler, and his reign was undisturbed by foreign wars. He was succeeded by his son,

*Bahram II.* (whom *Abul-Faraj* calls, as well as his father, Warharan, which Malcolm considers to have been the ancient Persian name.) He ascended the throne A.D. 277, but the commencement of his reign was unpropitious. His tyranny and profligacy gave such disgust to the nobles, that he was on the point of being dethroned by a conspiracy, when the exhortations of the chief pontiff reclaimed him, and he preserved his life and throne. In the Roman war, which broke out A.D. 280, he was as unfortunate as he had previously been in his domestic administration; the Romans overran Mesopotamia, captured Ctesiphon, or Al-Madayn, apparently without a siege, and were preparing to advance into the heart of Persia, when the death of the emperor Carus, by lightning, and the retreat of his son Numerianus, whose superstition

saw in the fate of his father a divine warning, relieved Bahram from the fear of utter ruin. The remainder of his life is said to have been distracted by domestic factions and petty wars. He died A.D. 294, after a disastrous reign of seventeen years, leaving the crown to his son,

**Bahram III.**, whose reign of four months contains no event of interest. He is said by Agathias to have borne the title of *Segan-saa*, which he states to imply king of the *Segani* (Segestan, or Seistan); but it appears probable that it was only a corruption of the usual Persian title, Shahinshah, or king of kings. His successor was his brother, Narsi, or Narses.

**Bahram IV.**, surnamed Kerman-Shah, the twelfth in succession of the Sassanians; he was son of Shahpoor the Great, and succeeded his elder brother, Shahpoor III., A.D. 390. His reign of eleven years appears to have been undisturbed, either by civil or foreign wars; but his memory has been perpetuated by his foundation of Kermanshah, still a rich and flourishing city, and by the famous sculptures in its neighbourhood, called Tak-i-Bostan, or "*arch of the garden*." A description of these, with a version by M. Silvestre de Sacy of the Pehlevi inscriptions which accompany them, is given in Malcolm's History of Persia, (vol. i. 544-5, 8vo ed.) His name is in this inscription Vararam, or Varaham, which is essentially the same as that given by Abul-Faraj. Bahram IV. was killed accidentally by an arrow, A.D. 401, and succeeded by his son or brother, Yezdijird I. (the Isidigertes of the Greeks), whose son and successor was,

**Bahram V.**, surnamed Gour, or the *Wild Ass*, from his fondness for the chase; ascended the throne A.D. 421, on the death of his father, Yezdijird I., of whom he was the only surviving son. His education had been entrusted to an Arab chief, and it is probable that from the early impressions thus communicated, he derived the frank and martial spirit which pervaded his life and actions, and has preserved his name to this day in Persia, as a hero of romance. The adventures attributed to him in this capacity do not come within the range of authentic history; but his daring bravery has been confirmed by all writers who have narrated the events of his reign. At the head of only 7000 horse, he surprised the camp of the Turks of Transoxiana, whom the reports of the peace

and luxury prevailing under his sway had allured to invade his dominions; and, after pursuing them with great slaughter to their own country, he raised an obelisk on the banks of the Oxus, to mark the boundaries of *Turan* and *Iran* (Turkestan and Persia). A war with the Romans, which was instigated by a persecution directed against the Christians in Persia, led to no decisive result, though obstinately contested in two bloody campaigns; the Romans claim to have been victorious in the field, but they were signally repulsed in the siege of Nisibis. A peace for one hundred years was concluded between the two empires, leaving each in possession of their existing limits; and a dispute which subsequently arose on the subject of Armenia was settled, after some negotiation, by a partition of that kingdom, A.D. 433. The death of Bahram occurred in hunting; his horse plunged with him into a deep pool, and neither he nor his rider were ever found. The scene of this tragical event was visited by Malcolm in 1810, and one of his escort was drowned, in attempting to bathe, in the very spring where tradition states the Sassanian monarch to have perished. He reigned twenty or twenty-one years, and was succeeded by his son Yezdijird II. A.D. 442.

**BAHRAM**, surnamed Tchoubeen, or the *Stick-like*, from his gaunt appearance, a celebrated Persian general, in the reign of Hormuz IV. the unworthy son of Nushirwan. At the head of only 12,000 men, he overthrew a countless army of the Turks of Transoxiana, whose progress had threatened the monarchy with ruin. The Khakan, or grand khan of the Turks was slain, and his son sent a prisoner to Hormuz. But this signal service excited only jealousy in the mind of the monarch; and when Bahram sustained a defeat from the Romans, he was insulted by receiving a distaff and a female dress. But the vengeance which he sought by an instant revolt was anticipated by the inhabitants of the capital, who dethroned, blinded, and at length strangled, Hormuz, A.D. 589. Bahram now attempted to ascend the vacant throne, but after exercising for a few months the functions of sovereignty, he was expelled by the approach of Khosroo, the son of the deceased monarch, with a Roman army; he took refuge in Turkestan, where he was honourably received, but died of poison administered by the Turkish queen, who was a relation of the restored Khosroo. At the end of the third cen-

tury of the hegira, the Samani kings of Khorassan affected to boast their descent from Bahram Tchoubeen ; but this pedigree was probably invented after their attainment of sovereign power. (Mirkhond. Abul-Faraj. Malcolm's History of Persia. Gibbon. D'Herbelot, Bibl. Or. Ancient Universal History.)

**BAHRAM GUDURZ**, a Persian monarch of the Ashkanian dynasty, noticed by Khondemir ; apparently the prince called by Roman writers Gotarzes, the third prince of the second dynasty of the Arsacidæ. See GOTARZES.

**BAHRAM-SHAH**, the twelfth sultan of the Ghaznevide dynasty, in Cabul and the Punjab, ascended the throne A.D. 1118, (A.H. 512,) after dethroning and putting to death, by the help of Sandjar, the Seljookian sultan of Persia, his brother and predecessor Arslan-Shah. The greater part of his reign was passed in wars with the princes of Ghour, a mountain tract north of Ghazni. He was at first successful, defeating and taking prisoner his opponent Soori, whom he put to death with every circumstance of cruelty ; but the death of Soori was ere long avenged by his brother, who defeated Bahram, and forced him to fly to Lahore. Ghazni was left at the mercy of the victor, who massacred all the principal inhabitants, and almost ruined the city ; but, after some years, the Ghaznians succeeded in expelling the enemy, and recalled Bahram to his capital, A.D. 1151, (A.H. 546.) He died the same year, on the eve of a fresh attack from the Ghourians, who, thirty-four years later, overthrew the last remains of the Ghaznevide power. Bahram appears to have been both a weak and cruel prince ; his liberality, and patronage of learning, however, have been highly celebrated by oriental historians. (Abulfeda. D'Herbelot. De Guignes. Malcolm's Persia.)

**BAHRAM-SHAH**, was also the name of a Seljookian prince, who reigned for a few years in Kerman, about A.D. 1170 ; also of a son of Altmish, who filled the throne of Delhi from A.D. 1239 to 1241 ; but their reigns are unimportant. Many minor Asiatic princes have borne the same title.

**BAHRDT**, (Dr. Karl Friedrich,) the son of the professor of theology at Leipsic, was born at Bischofswerda in 1741, and sent by his father to the school of St. Nicholas at Leipsic, and afterwards to that called the Schulpforte ; from this last he was expelled, after two years' stay, for irregularity of conduct. After this,

he went to the university of Leipsic, where he addicted himself to the theological views of Ernestus and Crusius, and lectured on theology with great applause, though, by his own account, he was then but an ignorant teacher. Here, too, he was appointed professor extraordinary of sacred philology, and in 1763 made his first essay as a writer, but without, at that time, exciting much attention. With the unsteadiness of purpose which distinguished him through life, he vacillated between a diligent employment of time, and something worse than the loss of it ; and, in 1768, he was obliged to relinquish the charges he held at Leipsic, in consequence of scandalous irregularities. He had afterwards the professorship of biblical antiquities at Erfurt, but involved himself in quarrels with his brother professors, by his invasion of their province, for he availed himself of his professorship, and its connexion with theology, to deliver lectures in the latter branch. He distinguished himself also by personal attacks, which increased the ill-will he had already acquired. In 1770 he published a System of Moral Theology, founded upon an earlier work by his father. This was well received, and his success, probably, encouraged him to undertake an edition of the Old Testament on the plan of Dr. Kennicott, employing those manuscripts of which former editors had not availed themselves—a work for which he had neither the knowledge nor the industry required. He proposed also, about the same time, to organize a society of theologians, who taking his own published System of Theology, should write their several judgments upon it ; and these remarks were to be printed in a collected form. This plan produced the Letters on Systematic Theology ; but the inconstancy of Bahrdt's character caused it to be at length relinquished. He married in 1770, and, in 1771, at the recommendation of his friend Semler, he was appointed professor at Giessen. Here his pen was unusually in requisition, for he produced, in a short time, a book of Sermons, of Homilies, a Universal Theological Bibliotheca, the Latest Revelations of God, and some other works, all of which were of a polemical cast, and in many of them his antagonists in religious opinion were unsparingly attacked. He thus raised many enemies ; his conduct was severely animadverted upon by the ecclesiastical authorities ; and he was at last dismissed from his office at his own request, which, how-

ever, he was far from wishing to see granted, by the landgrave of Hesse Darmstadt. Before he left Giessen, however, another employment was proposed to him, which he accepted—that of director of the educational institution of Von Salis, called the “Philanthropin,” near Marschlins. But Von Salis was a great lover of regularity and method, and was rigid in exacting from those under his authority a punctual fulfilment of their duties. All these were so many stumbling-blocks to Bahrdt, and after much coldness, and even direct hostility, he was probably saved from a dismissal by an invitation to take the post of general superintendent, and pastor at Dürkheim on the Hardt, which he accepted with a feigned reluctance. Here he showed so much moderation, and a conduct so opposite to his former course of life, that he became an especial favourite, both with the people and his patron, the count of Leiningen-Dachsburg. From this prince he procured the use of the castle of Heidesheim, where he established a school similar to that in which he had been formerly engaged by Von Salis—a speculation which promised much, but which suffered from Bahrdt’s injudicious arrangements, and still more from his imprudence in provoking an influential man at the court of the count, who set himself to defeat his purposes. The result of all this was a journey of Bahrdt to Holland and England, in search of pupils. He returned in 1779 with thirteen, but on his arrival in Germany heard that an ordinance of the imperial council had gone out against him, suspending him from all his offices, and forbidding him to remain in the empire on any condition but that of recanting his doctrinal errors. This he refused to do, and aggravated this offence against the authority of the council, by republishing the confession of faith of those principles, in consequence of which he was obliged to leave his former residence, and take refuge in the kingdom of Prussia; where an asylum was granted him on the express condi-

tion that he should “keep himself quiet, give occasion to no complaint, read no theological lectures, and aspire to no office.” He chose Halle as his place of residence, and supported himself by his writings, by his lectures upon the classics, logic and metaphysics, eloquence, and morality, and by the publication of his smaller Bible (1780). A subscription was also raised for him at Berlin, whereby an income of 200 rix-dollars was secured to him, besides the supply of his present wants.

His quiet, however, was shortly disturbed by an act of his own, so scandalous that it is difficult to understand what motive could have induced him to it. He bought a vineyard, not far from Halle, and there established an inn, in conjunction with a female servant whom, for this purpose, he invested with the power and place of a wife. This proceeding necessarily caused great scandal and mischief; for his house was much frequented by the students of Halle, and the spectacle of this shameless apostasy of a christian teacher was calculated to have the most disadvantageous effect upon their moral feeling. He continued this course of life for ten years, when he was arrested upon a double charge; the founding of a secret, and, it was said, dangerous society, called the Union; and the publication of a comedy called the “Religious Edict,” in which he ridiculed some ordinances of the king of Prussia. The former offence was not distinctly proved against him, but for the latter he was condemned to two years’ imprisonment; a sentence which was commuted, by the king, to one year’s imprisonment in the fortress of Magdeburg. This time he employed in writing *Morality for the Citizens*, and a *History of his own Life*—in which he deals as recklessly with the good name of others as with his own. After his release from prison, he formally separated from his wife, and pursued the same indecent course of life as before. His death took place, after a severe and lingering illness, in 1792.

## BIOGRAPHICAL DICTIONARY.

## BAH

**BAHUSEN**, (Benedict,) an "arithmetician" of Amsterdam, about the middle of the seventeenth century, a great collector of theological books. He published various works of ascetic divinity by other persons, but wrote nothing himself. His books were sold by auction in 1670, a year after his death. (Biog. Univ.)

**BAIADUR**, (Abulghazi Khan,) a celebrated Tartar historian, descended in a direct line from Jaghatai, the second son of Jenghis Khan, lived about the middle of the seventeenth century. He composed a work, in Turkish, on the history of his nation, of which the original MS. is preserved in the imperial library of Petersburg, and a copy of it in the library of Göttingen. A translation of this work, into French, was made by the Swedish officers, who were sent prisoners to Siberia after the battle of Pultova, and was published under the title, *Histoire Généalogique des Tatares, traduite du Manuscrit Tartare d'Abulghazi Baadur Chan, enrichie d'un grand Nombre de Remarques sur l'Etat présent de l'Asie Septentrionale*, par D. \*\*\* (de Varennes), 8vo, Leyden, 1726, with maps. From this French translation a Russian one was made by Vasilii Nikitich Tatishchew. The latest German editon is a translation from the original Turkish, by Daniel Gottlieb Messerschmidt, Petersburg, 1780. Abulghazi derives the Tartars from an ancestor *Tatar*, the seventh from Japheth.

**BAIANUS**, (Andreas,) called also Baiaon, an Indian from Goa, perhaps born of Portuguese parents, who took the degree of Baccalaureus at Coimbra, and went subsequently to Rome, where he published, *Oratio de S. Joanne Evang. habita coram Paulo V. in Sacello Vatic. Romæ*, 1610, 4to; *Panegyricas de Joanne Samoscio Cancell. Polon. Romæ*, 1617, 4to; and some other works. Baianus composed subsequently many poems in praise of the men who had contributed

## BAI

towards the spreading of his works, which were also collected and published. Leo Allatius mentions also many of his manuscripts. (Leonis Allatii *Apes Urbanae*. J. N. Erithreus *eleg. Baiani* in *Pinacotheca*.)

**BAIARDI**, or **BAIARDO**, the name of two old Italian writers.

1. *Andrea*, a poet of Parma, who flourished at the end of the fifteenth and beginning of the sixteenth centuries, and enjoyed the favour of Ludovico Sforza, duke of Milan. He was rich, possessing the castle of Albani, in the Parmesan, which was taken and dismantled in 1482. His poetry possesses no great merit: his principal work, entitled *Libro d'Arme e d'Amore* nomato *Philogine*, &c., went through numerous editions at Parma and Venice. (Biog. Univ.)

2. *Ottavio Antonio*, an ecclesiastic and antiquary, born at Parma about 1690, and employed by Charles III. king of Naples, to publish the description of the antiquities then recently discovered in the city of Herculaneum. He was a man of great learning, but little judgment; and his *Prodromus* to the great work, in five vols, 4to, yet unfinished, is a signal example of ill-arranged erudition. He had more or less share in all the earlier volumes of the great work, *Le Antichità di Ercolano esposte*; but his vanity led him to quarrel with the Neapolitan government, and he returned to Rome, where he had previously shone as an ecclesiastic, and where he held several high offices. The date of his death is not known, but it was posterior to 1760. (Biog. Univ. Suppl.)

**BAIDHAR**, or **BAISSAR**, according to some Arab authors, was a king of Egypt, who divided his kingdom amongst his four sons, Cabth, Ishmoun, Atrib, and Ssa. The time at which he reigned does not appear quite clear. (*Champollion, l'Egypte sous les Pharaons.*)

**BAIDHAVI**, (Nassereddin Abusaid Abdallah ben Omar,) the author of a celebrated commentary on the Koran, entitled, *Anwar Attanzil va asrar attawib*, was a native of the town of Beidhah; was Cadi of Shiraz, and afterwards of Tebriz, where he died in the year of the hegira, 685; or, according to other accounts, 692 (A.D. 1286 or 1293). Of his commentary the sieur Du Ryer made great use, in his French translation of the Koran, and in some instances he has interwoven passages of it into the text. Baidhavi wrote several other works, among which was one entitled *Attavaleh*, On the foundations and principal doctrines of the Mohammedan religion. The author of the *Lebtarikh* quotes a work by him, entitled *Nezàm Attawarikh*, A general history.

**BAIDU KHAN**, son of Targai, and grandson of Hulaku, was placed on the throne of Persia by the Mogul nobles, A.D. 1295, (A.H. 694,) on the deposition of his cousin Key-Khatu, or Ganjatu. His reign, however, was short; after holding the supreme authority only eight months, he was dethroned and put to death by Ghazan, son of Arghun, and nephew of Key-Khatu. The brief rule of Baidu (who was the sixth of the dynasty of Hulaku,) presents no event of importance. (D'Herbelot. De Guignes. Malcolm.)

**BAIER**, (Ferdinand Jacob,) a celebrated physician, son of John James Baier, born at Altdorf, Feb. 13, 1707, and studied at that university, and at Weimar and Wurzburg. He travelled into Holland, and remained some time at Leyden; he visited the mines of Saxony, and returned to his native country in 1730, when the degree of doctor of medicine was conferred on him at the university of Altdorf. He was also admitted into the College of Physicians of Nuremburg, and in 1732, elected a member of the Academy of the Curious in Nature, and became its president in 1736. He died at Altdorf, Oct. 23, 1788. He published several professional works, and edited vols 4, 5, 6 and 7, (from 1770 to 1783,) of the Acts of the Academy of the Curious in Nature, and wrote many papers inserted in those volumes.

**BAIER**, (Johann Wilhelm,) a learned theologian, was born at Nuremburg, in 1647, studied at Altdorf and Jena, and in 1674 was appointed tutor of theology and church history in the latter university. On the foundation of the uni-

versity of Halle, he was appointed professor of theology there in 1694, a choice which he owed as much to his mildness, moderation, and aversion to controversy, (a rare quality in those times,) as to his known learning and ability. But a difference between him and his colleague, on the proper course of study to be pursued by their classes, shortened his continuance in this office, and in the following year he went to Weimar, where he held important ecclesiastical offices, but he died in the same year, (1695.) He wrote *Compendium Theologiæ Positivæ*, which appeared first in 1686, and was nine times reprinted between that date and 1750. He also composed *Compendium Theologiæ Moralis*, 8vo, Jena, 1697; and a vast number of dissertations.

**BAIER**, (Johann Wilhelm,) eldest son of the above, was born at Jena, in 1675, studied there and at Halle, and was chosen professor of mathematics and natural philosophy at Altdorf in 1704, obtained a theological tutorship in 1709, and died in 1729. His works consist chiefly of dissertations, and he edited several of his father's works.

**BAIER**, (Johann Jacob,) a celebrated physician and naturalist, was born at Jena in 1677, studied medicine, and graduated at the university of that city, and afterwards resided at Halle, where he divided his time between lectures and the practice of medicine; afterwards he removed to Nuremburg, and after that, (in 1704,) to Altdorf, as professor of physiology and surgery. He was also a member of the imperial academy of natural history, who elected him in 1729 director, and in 1730 president of their body. He died at Altdorf in 1735. His works are, *Oryctographia Norica*, 4to, Nuremburg, 1708; *Sciagraphia Musei sui*, 4to, Nurem. 1730; *Monumenta Rerum Petrificarum præcipua*, fol. 1757; *Adagiorum Medicorum Centuria*, 4to, Altdorf, 1718; *Horti Medici Academiæ Altdorfianæ Historia*; *accedit ejusdem Auctoris Commemoratio celebr. Germaniæ Hortorum Botan. Medicorum*, 8vo, Alt. 1727; *Biographia Professorum Medicinæ qui in Academia Altdorfiana vixerunt*, 4to, Nuremburg and Altdorf. 1728; *Orationum varii Argumenti Fasciculus*, 4to, Alt. 1727; *Animadversiones Phys. Med. in Novum Testamentum*, 4to, Alt. 1736; and a number of letters, which were published by his son with the answers. He wrote also many dissertations, often under other names,



and several papers in the Transactions of the academy just mentioned.

BAIER, (Johann David,) the youngest brother of the above, born at Jena in 1681, was deacon at Weimar, superintendant at Dornburg, and in 1730 professor of theology at Altdorf, where he died in 1752. He was much esteemed as a teacher, but his writings are little known.

BAIF, (Lazare de,) a French diplomatist, born at the beginning of the sixteenth century, died in 1547, was a counsellor of Francis I., master of requests, and ambassador of France, at Venice, and in Germany. He was a profound scholar, and gained a wide reputation by his treatises *De Re Vestitaria*; *De Re Navali*; and *De Re Vascularia*. He translated into French verse the *Electra* of Sophocles, and the *Hecuba* of Euripides.

BAIF, (Jean Antoine de,) son of the preceding, was born at Venice in 1532. He was the schoolfellow and friend of Ronsard; and, perhaps, in imitation of him, wrote much poetry, of different kinds. His principal works are indicated in the *Biographic Universelle*; they are now most of them rare. He died at Paris in 1589.

BAIKOV, (Theodore, or Phedor Isakievitch,) the son of a Russian boyar, was sent by the czar Alexis Mikhaïlovitch on an embassy to China, in 1654, and may be considered as the first who was formally despatched thither in that character, for although there had been preceding missions from Russia to that country,—the first of them in 1567, in the reign of Ivan Basilivitch, the others in the years 1608, 1616, and 1619, respectively,—these were rather exploratory journeys than regular embassies. That of Baikov is supposed to have been occasioned by an invitation on the part of the emperor of China to the Russians bordering upon his territories, to trade with his subjects.

This mission occupied Baikov somewhat more than three years, and the relation which he has given of it in his *Journal* affords the earliest authentic and circumstantial account of any intercourse between Russia and China. It is printed entire in the 4th volume of the second edition of the *Drevnaya Raskossi Bibliotika*, or *Ancient Russian Library*; and again, with annotations, in the *Siberian Västnik* for 1820. An abridgement of it, in Dutch, is also given by Wittsen, in *Nord en Ost Tarterey*, Amsterd. 1692—

1703, and it is there stated that the original had been previously translated into both German and French. Wittsen's abridgement appeared again in French, in the *Recueil de Voyages au Nord*, Amsterd. 1732, accompanied with remarks, which Miller supposes to be Wittsen's own; and he further conjectures that the latter, who, in the earlier part of his life, resided many years at Moscow, had obtained a copy of the original, and was the first to call attention to it, and to cause it to be translated. Baikov's name, however, has been sadly metamorphosed by all his translators, who call him Saedor Sacowilk Boicoot! (Snegirev.)

BAILL, (Louis,) a French theologian, born at Abbeville, and died at Paris in 1669. His works had formerly a certain reputation. He was a doctor of the Sorbonne, and curé of Montmartre. He was made by M. de Marca superior and director of the celebrated monastery of Port-Royal. (Biog. Univ.)

BAIL, (Charles Joseph,) born at Bétune in 1777, died 1827, distinguished himself, in some degree, as both a soldier and a man of letters. As a soldier, he served in the Belgian campaign of 1793, and by his activity merited some appointments under the empire. Being employed in the administrative organization of the new kingdom of Westphalia, he published, in 1809, the *Statistique* of that country, which has always been regarded as the best book on the subject. He edited the *Correspondence* of Bernadotte with Napoleon, 8vo, Paris, 1819; and published two works on the condition of the Jews. A further account of his works is given in the *Supplement* to the Biog. Univ.

BAILLA, (Joseph,) a Piedmontese jurist, was born at Monreale in 1585, and graduated in 1608. His reputation as a lawyer speedily became extensive, and the discharge of many important offices was entrusted to him. In 1625, he was invited to Rome, where he became advocate to the consistory and the poor. His practice was considerable, and he numbered amongst his clients, the daughter of Amadeus II., duke of Savoy. He died in 1645. When the news of his death was conveyed to Innocent X., that pope observed, "*Ministrum animis de ejus fide, probitate et justitia securi vivebamus.*" (Mazzuchelli.)

BAILLA, (H. de,) a Bolognese doctor, who graduated in 1669. He composed a treatise on *Actions*. (Savigny. Gesch.)

BAILEY, or BALEY, (Walter,) was the son of Henry Baley, and born in 1529, at Portsham, in the county of Dorset. He received his education at the school of Winchester, whence he was sent to New college, Oxford, and after having served two years of probation, was admitted in 1550, a perpetual fellow of the college. He took the degree of master of arts at the university in the same year, then studied medicine, and was admitted to practice in 1558. He did not take his doctor's degree until 1563, at which time he was proctor of the university, having previously held the prebendary of Dulcot, or Dultingcote, in the cathedral of Wells, which he resigned in 1579. Previous to taking the degree of doctor of medicine, he had been appointed in 1561 one of the regius professors, and soon after taking it, he was named one of queen Elizabeth's physicians. He was much esteemed by his sovereign, and in her court he enjoyed great reputation. He died March 3, 1592, at the age of sixty-three years, and was buried in the inner chapel of New college. His works are, *A Brief Discourse of certain Medicinal Waters in the County of Warwick, near Newnham*, Lond. 1587, 12mo; *A Discourse of three Kinds of Pepper in common use*, Lond. 1588, 8vo; *A Brief Treatise on the Preservation of the Eyesight*, Lond. u. d. 12mo; again in 1602, 1616, 1654, and 1673; *Directions for Health, Natural and Artificial, with Two Treatises of Approved Medicines for all Diseases of the Eyes*, Lond. 1626, 4to. A MS. by Bailey was preserved in the collection of Robert, marquis of Aylesbury, entitled, *Explicatio Galeni de Potu Convalescentium et Senum, et præcipuè de nostræ Alæ et Birinæ Paratione*.

BAILEY, (Peter,) an ingenious author, and editor of a periodical called *The Museum*, was the son of a solicitor at Nantwich, in Cheshire, and received his education at Rugby and Merton college, Oxford; whence he proceeded to London for the purpose of reading for the bar. He entered himself at one of the Temples, but the nature of his pursuits may be supposed from the fact, that he, about the same time, published a humorous poetical work, entitled, *Sketches from St. George's Fields, by Giorgine di Castel Chiuso*; a poem of his entitled, *Idwal*, printed, but not published, founded on the events connected with the conquest of Wales. At the end of the volume was a Greek poem, afterwards

published in the *Classical Journal*. His last publication was an anonymous poem, called, *A Queen's Appeal*, in the *Spenserian stanza*. He died suddenly on the 25th of January, 1823, leaving children. (*Gentleman's Magazine*.)

BAILIE, (Cuthbert,) lord high treasurer of Scotland, was descended from an ancient family in Lanarkshire, and at an early age entered the church, for which he had been educated. In the first instance he was made a canon of Glasgow, and then rector of Cumnock in Ayreshire. King James IV. made him (being then commendator of Glenluce) treasurer on the 29th of October, 1512, which office he held until his death in 1514. (Crauford's *Officers of the Crown in Scotland*.)

BAILIE, (Edward,) an active English officer, who was born of an Irish family, on the 15th of December, 1778, and after the completion of his education received a commission in the marines, in February 1796. In the same year he sailed for the Mediterranean, where, as well as in the Channel, he saw much service during that and the next year. In 1798 and 1799, he was much employed on the coasts of France and Ireland, and was in one of the ships which mutinied. In 1800 and 1801, he was engaged in the expedition to Egypt, and was the only officer of marines who debarked with the army on the 8th of March. He, at first, did duty with the 27th regiment, and afterwards joined the battalion, formed by his corps, under lieutenant-colonel Smith, to which he became adjutant, and was present at most of the engagements which preceded the decisive battle of the 21st of March. On the 14th of March the marines were thanked in general orders by Sir Ralph Abercrombie, for their conduct on the preceding day. Joining the earl of Dalhousie before Aboukir, they assisted at the capture of that town, and again received the thanks of the commander-in-chief. In 1803 and 1804, Bailie was in Newfoundland, and in 1805, 1806, and 1807, in the West Indies, where he was present in the action of Sir John Duckworth off St. Domingo. He also saw much boat service in the *Pique*, under the command of admiral Ross. In the Mediterranean, where he was from 1808 to 1814, both years inclusive, he again saw much boat service. In the attacks upon Reggio, he manifested the greatest courage and enterprise, which also marked his conduct in the well-

known attack upon a French frigate and her convoy, in the bay of Rosar, by the boats of the squadron under command of Sir Benjamin Hallowell, November 1809. In 1810 and 1811, he was variously employed against the enemy, in the landing on the coast of France under the batteries of Cortal, in the attack on Aménina, and in the siege of Tarragona. After this he became aid-de-camp to Hallowell in the conjoint operations on the coast of Catalonia, and was more than once in danger of being taken by the enemy. In June 1813, he occupied, with a force of one hundred marines, the fort of Coll de Balognan, the fatigues and anxious responsibility of which post seriously affected his health. Returning to England in 1814, he did garrison duty at Portsmouth, Chatham, and Woolwich, was embarked for a year in the *Victory*, at the former port, recruited at Salisbury, Maidstone, and St. Albans, and received his majority at Woolwich. In 1832 he commanded a party of marines at Pembroke, in the neighbourhood of which place he died on the 15th of October, 1836, having only a few days before become lieutenant-colonel. He was a gallant officer, and much respected by all to whom he was known.

BAILLET, (Adrien,) a celebrated French writer, was born at Neuville, at the small village of Hez, not far distant from Beauvais, in Picardy, on the 13th of June, 1649, of poor parents. The Franciscan monks of the convent of La Garde, where he often went to serve the mass, seeing his good disposition, wished to have him educated at their expense, in the hope of persuading him to become a monk; but fortunately for Baillet, the curate of Neuville advised his father not to agree to this proposal, and having taken the boy under his care, taught him the first rudiments of the Latin language, and soon after placed him in the college of Beauvais. His success, however, was not of the most shining character; dedicating the whole of his attention to language and history, borrowing books, and even robbing his father for the sake of buying them. At the age of eighteen he knew the Hebrew language, and whilst studying rhetoric, he composed chronological tables, and a common-place book of extracts, principally from the fathers and councils, which he called *Juvenilia*; at the end of his studies he was appointed teacher of the fifth form, from which, in 1674, he was promoted to the fourth; two years after

he took orders, and accepted the vicarage of Lardières, worth about thirty pounds per annum; yet with this small sum he maintained a brother and a servant, and continued to indulge his passion for purchasing books. To do so, he drank nothing but water, had no other food but brown bread, occasionally a little bacon, and a few herbs from his garden, boiled in water with salt, and whitened with a little milk. At the recommendation of Hermant, in 1680, he was made librarian of the young advocate-general, Lamoignon, son of the first president of parliament of that name; and such was his application, that in 1642 he had already compiled the *Catalogue Raisonné* of that extensive library, in thirty-five volumes, folio, all written by himself, in which he did not only mention the authors who have *ex professo* treated the different subjects, but also all the places from the different writers who have spoken of the same subjects *en passant*, the whole arranged under two divisions—authors' names and subjects; the Latin preface to which latter division was severely criticized by Menage, whom Baillet had treated rather disrespectfully.

The life which he led during the whole time he continued librarian to Lamoignon, was of the most extraordinary nature. He went out only once a week, on Mondays; never slept more than five hours, and most frequently with his clothes on; ate once a day; never drank wine; never approached the fire to warm himself but when he received visits, and as soon as he was left alone he put it out. In his exterior he was extremely negligent; and in writing, the first expression that presented itself, was the one that was generally adopted. He seems never to have looked over what he had written, for in his MSS. there were no erasures. But such was his good temper, his moral conduct, and his charity to the poor, that notwithstanding his repulsive appearance, he was esteemed, loved, and respected by all who knew him. This system of life, however, his extreme abstemiousness and close confinement, could not but undermine a constitution naturally weak; and on the 21st January, 1706, he died, at the age of fifty-six.

His works are many, but not all of equal merit. The celebrated *Jugement des Savans*, in four volumes, appeared the first, which he gave to a bookseller with no other reserve than that of a few copies for presents. This undertaking, much too great to be executed by a

single man, was to consist of six parts; in the first he was to treat of the most celebrated printers, critics, philologists, grammarians, and translators of all sorts. 2. Of poets, ancient and modern, writers of romances and tales in prose, rhetoricians, orators, and letter writers in Latin, as well as in any of the modern languages. 3. Of historians, geographers, and chronologists. 4. Of philosophers, physicians, and mathematicians. 5. Authors upon the civil and canon law, politics and ethics. 6. Writers on divinity, and heretics, of all sorts, classes, and descriptions. Of this immense work, Baillet wrote only the first, and part of the second division; and though, in point of fact, it be a simple collection of the opinions of others, with scarcely any of the writer's, yet it attracted attention and excited the hostility of many critics. Father Commire was the first who led the way, in a short poem entitled, *Asinus in Parnasso*, which was followed by *Asinus ad Lyrum*, and by *Asinus Judex*, and an anonymous poem, followed with *Asinus Pictor*, all in defence of *Menage*. To these Baillet answered in the preface of the work on the poets, in five volumes, in which he tried to vindicate himself; but these were attacked by *Menage* in his *Anti-Baillet*, and by the *Reflexions*, &c. par un Académicien, under the imprint of Hague, but in reality printed in France, and written by the celebrated Jesuit, Father Tellier; as the whole of that order could not pardon Baillet the praise which he had bestowed on the Port Royal writers, and the criticism which he had passed on some of their order. But amongst a great deal of chicanery and cavil, some of the censures are undoubtedly just. The greatest merit, however, of Baillet, is to have formed a vast plan, well imagined, which has served as a model to those who have followed him. 2. The next work of our author, and perhaps the most amusing of all, was *Des Enfants devenu célèbres par leurs Etudes*, et par leurs Ecrits, published in Paris, 1688, which soon became a popular book, recommended by all teachers. 3. *Des Satires Personelles*, *Traité Historique et Critique de celles qui portent le titre d'Anti*, published in 1689, in one vol. 12mo. The origin of this work deserves notice. It is a sort of answer to the *Anti-Baillet* of *Menage*, or a collection of catalogues of all the works which bear the title of *Anti*, beginning with the *Anti-Cato* of *Cæsar*, and ending with the *Anti-Baillet*, in which he shows all

personal criticisms to be odious. 4. In 1690, Baillet undertook another and more useful work, on the *Auteurs déguisés sous des Noms Etrangers*, &c. ou changés d'une Langue en une autre. It is but the preface of a more copious work, which he laid aside at the representation of his friends. The above four works have been republished in seven vols, 4to, Paris, 1722, with copious notes by La Monnoye; and in 1725, in 8 vols, in Holland, with the *Reflexions*, &c. by Tellier, and his own life by Frion, his nephew. 5. *Vie de Descartes*, two vols, 4to, Paris, 1691, which was criticised very justly in a pamphlet ascribed by Le Long to Gallois, and by Marchand to Le Tellier, but which is the production of the Jesuit Boschet, who induced him to abridge it in one vol, 12mo, for a second edition, which Mr. Chalmers thinks he was prevented publishing by death, but which in fact he published in 1693. 6. *Histoire de la Hollande, depuis la Trêve de 1609, où finit Grotius, jusqu'à notre Temps*, 1690, published in four vols, 12mo, under the assumed name of La Neuville. 7. *De la Dévotion à la Sainte Vierge et du Culte qui lui est du*, 12mo, 1694. 8. *De la Conduite des Ames*, 1695, 12mo, under the assumed name of Daret de Villeneuve. 9. *Vie des Saints*, of which there were two editions in 1701, three vols, folio, and twelve vols, 8vo, forming a volume for each month. To this he added, two years after, the *Histoire des Fêtes Mobiles, les Vies des Saints de l'Ancien Testament, la Chronologie et la Topographie des Saints*. 10. *Les Maximes de S. Etienne de Grammont*, translated from the Latin. 11. *Vie de Godefroi Hermant*, who had been his protector and confessor. 12. *Histoire des Démêlés du Pope Boniface VIII. avec Philippe-le-Bel, Roi de France*, edited by father Le Long, in 1718. 13. *Relation de la Moscovie*, published under the anagram of his name of Balthasar d'Hezeneil de la Neuville. Besides many other works.

BAILLEUL, (Nicolas Louis de,) a celebrated French lawyer, descended from the Nicolas Bailleul who rendered some important services to Henry IV. of France. In 1677 he became a counsellor of the parliament, and in 1685 the reversion of its presidency, then filled by his father, was given to him, and he came into possession in 1689. He died on the 14th of August, 1714, leaving an only son, who died without issue in 1718.

BAILLEUX, (Antoine,) a French

musician, who lived in Paris about the middle of the last century. His *Six Quartette Sinfonias*, (1758), and *Six Sinfonies à grand Orchestre*, (1767), obtained for him considerable reputation. He published in 1770 his great work, *Méthode pour apprendre facilement la Musique vocale et instrumentale*, fol., which went through three editions, each time corrected and improved.

**BAILLIE**, (John,) a director of the East India Company, was born in 1772. In Nov. 1791, he arrived in Bengal as a cadet. In 1797 he was employed by lord Teignmouth to translate from the Arabic a work on Mahomedan law, which was compiled by Sir William Jones; and on the establishment of the college of Fort William, was appointed to the professorship of the Arabic and Persian languages, and of the Mahomedan law then instituted. Shortly after the commencement of the Mahratta war, Baillie, who had attained the rank of captain, joined the army at the siege of Agra. The unsettled state of the important province of Bundelcund rendering necessary the superintendence of an officer qualified, by his knowledge and abilities, to conduct the various negotiations on which depended the establishment of the British authority in the province, the commander-in-chief, with the approbation of the government, appointed Baillie political agent, which office he filled from 1803 to 1807. The object of the British government was one the importance of which could only be equalled by the difficulty attending its accomplishment. It was necessary to occupy a considerable tract of hostile country in the name of the Peishwa; to suppress a combination of refractory chiefs, and to conciliate others; to superintend the operations of both the British troops and their native auxiliaries; and to establish the British civil power, and the collection of revenue, in a country menaced with foreign invasion and disturbed with internal commotion. These operations were rendered necessary by the circumstance that from a very early period an invasion of our western provinces had been threatened by the aid of the military chieftains in Bundelcund. Within the brief space of three months, captain Baillie succeeded in fulfilling the designs of his government, and, in truth, merited the applauses bestowed on him by the governor-general, who, in a letter to the court of directors, declared that "the British authority in Bundelcund was alone preserved by his

fortitude, ability, and influence." He was named, in July 1804, a member of the commission for the administration of the affairs of Bundelcund, and when the introduction of the regular civil and judicial system into that province was effected—an object attained chiefly through the exertions of captain Baillie—he returned (July 1805) to the presidency. He, however, returned to Bundelcund, on a second mission, in the December of that year, in order to complete some arrangements for the permanent establishment of the Company's rights in the province. In this he was entirely successful, and was thus the means of effecting the peaceable transfer to the British possessions, of a territory whose revenue did not fall short of eighteen lacs of rupees, or 225,000*l.* sterling. On the death of colonel Collins, in 1807, captain Baillie was appointed to succeed him as resident at Lucknow, where he remained till the end of 1815, and in June 1818 was placed on the retired list. He became major in 1811, and lieutenant-colonel in 1815. After his return to England he was, in 1820, elected to parliament as member for Heydon, which seat he occupied until 1830. In that year he was returned by the burghs of Inverness, and rechosen in 1831 and 1832. He was elected a director of the East India Company in 1823. He died on the 20th of April, 1833, in the sixty-first year of his age.

**BAILLIE**, (Matthew,) a physician of distinguished celebrity, born October 27, 1761. He was the son of the Rev. James Baillie, D.D., professor of divinity in the university of Glasgow, and Dorothea, sister of Dr. William and Mr. John Hunter, the celebrated anatomists and physiologists. His early education was conducted at the grammar-school of Hamilton, and in 1773 he was sent to the college of Glasgow, where he attended for two seasons the Greek and Latin classes, and afterwards the mathematics, logic, and moral philosophy, under Dr. Reid. Having obtained an exhibition he was admitted in 1779 of Baliol college, Oxford, where he took degrees in arts and in physic; the latter in 1789. His time during the vacations was advantageously employed in London, where he resided with his uncle William, by whose advice, and under whose direction, he had embraced the medical profession. He made preparations for the Hunterian Museum, and conducted the business of the dissecting room. Upon the death of

Dr. Hunter, in 1783, he succeeded to the lectures with Mr. Cruikshank, and was highly popular as a teacher. His demonstrations were remarkably clear and precise, and he had the power of rendering an abstruse and difficult point simple and intelligible. He therefore rose rapidly in the esteem of his pupils, and he continued to lecture until 1799. As a practitioner, Dr. Baillie also enjoyed the highest reputation. No one, in his day, could compete with him in anatomical knowledge, or in an acquaintance with morbid anatomy or pathology, which of late years has been so successfully cultivated, and which must in a great degree be attributed to the example and renown of Baillie. He was, however, slow in obtaining professional employment; but once established it was secure, and he rose to the highest position in the estimation of his professional brethren and the public. He was elected physician to St. George's Hospital in 1787, and continued in that office until 1800. In 1789 he had been admitted a candidate at the Royal College of Physicians, of which he became a fellow in 1790. He was one of the censors in 1792, and also in 1797; and in 1794-5 he was appointed one of the commissioners for inspecting and licensing houses for the reception of insane persons. In 1810 he was made physician to George III. and a baronetcy was offered to him; but he was not ambitious of such a distinction, and respectfully declined it. His practice was so extensive that in one year he received fees to the amount of 10,000*l*. He was in great request as a consulting physician, being quick in his perception of the seat of the disease, and ready in the expression of his opinion concerning it. He was as unaffected in the delivery of his judgment as in the composition of his lectures, and he gained the entire confidence of his patients. The incessant occupation to which he was thus subjected, and the "wear and tear" of such active professional labours, left him no time for relaxation, and proved too much for endurance—the balance of the intellectual and physical powers was destroyed, and an irritability both of mind and body ensued. The kindness of his nature controlled, to a great extent, this unfortunate condition, and by the persuasion of his friends he retired to his seat at Duntisbourne, near Cirencester in Gloucestershire, where for a time he was much relieved. An inflammatory attack upon the mucous membrane of the windpipe,

in 1823, much reduced his strength; and in the month of September of that year terminated his active and useful life, in the sixty-third year of his age. When the decease of Dr. Baillie was made known to the Royal College of Physicians, that learned body immediately ordered to be inserted in their Annals—"That our posterity may know the extent of its obligations to the benefactor whose death we deplore, be it recorded, that Dr. Baillie gave the whole of his most valuable collection of anatomical preparations to the college, and six hundred pounds for the preservation of the same; and this, too, (after the example of the illustrious Harvey,) in his life-time (Dec. 1818). His contemporaries need not an enumeration of his many virtues, to account for their respectful attachment to him whilst he lived, or to justify the profound grief which they feel at his death. But to the rising generation of physicians it may be useful to hold up, for an example, his remarkable simplicity of heart, his strict and clear integrity, his generosity, and that religious principle by which his conduct seemed always to be governed, as well calculated to secure to them the respect and good will of their colleagues and the profession at large, and the high estimation and confidence of the public." By his will Dr. Baillie bequeathed to the college all his medical, surgical, and anatomical books, the copper-plates of his Illustrations of Morbid Anatomy, other little curiosities, and among the rest, the gold-headed cane of the celebrated Dr. Radcliffe; and, in case of his son dying without issue, a further sum of 4000*l*. He bequeathed also, 300*l*. to the Society for the Relief of the Widows and Orphans of Medical Men, of which he was the president. His effects were sworn under 80,000*l*. and his will is dated May 21, 1819. His two introductory lectures to his courses of anatomy, delivered in 1795; his lectures upon the nervous system, delivered before the college as the Gulstonian lectures in 1794; and a short account of his medical practice; were directed to be printed, but not published, his modesty disposing him to think them not of sufficient value for publication, yet too useful to be lost. Of this work, one hundred and fifty copies only were printed, as presents to the author's friends; but a translation into German was made by Hohnbaum, at Leipsic, in 1827. Mr. Wardrop published an edition of Dr. Baillie's works in 1826,

and prefixed to it a life of the author. In this are recorded some dissections, principally made from 1784 to 1793.

Many anecdotes have been recorded by his biographers, (Wardrop, Pettigrew, and others,) illustrative of the generosity of Baillie and the excellence of his heart. Few men had more friends, or were more sincerely beloved. The leading features of his character were simplicity, singleness of heart, and the most perfect ingenuousness. He married the daughter of Dr. Denman, sister of the present lord chief justice of England, and his sister Joanna Baillie is well known as a writer of distinguished genius and ability. Dr. Baillie's works, in addition to those already noticed, consist of—The Morbid Anatomy of some of the most important Parts of the Human Body, Lond. 1793, 8vo; second edit. 1797; Appendix, 1798, 8vo. This has gone through many editions; the best is that by Wardrop, in 1825, who has prefixed to it Preliminary Observations on Diseased Structures. It has been translated into German by Söemmering, Berlin, 1794; and by Hohnbaum in 1820. It has also been translated into Italian by Gentili, Padua, 1807; and by Zani, Venet. 1820; and into French by Ferrall, Paris, 1803; and by Guerbois, 1815. A series of Engravings, with Explanations to illustrate the Morbid Anatomy, Lond. 1799—1802, 4to. Dr. Baillie contributed to various learned Transactions; to the Royal Society, into which he was elected a fellow in 1789, he furnished an Account of a very singular Case of Transposition of the Viscera, in which those of the right side of the thorax and abdomen were all found on the left, and *vice versa*; and an Account of a Particular Change of Structure in the Human Ovarium. These are printed in the Philosophical Transactions for 1788 and 1789. To the Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge, he made eleven communications; and to the Transactions of the Royal College of Physicians he furnished seven valuable papers, all of which have been printed. In 1794 Dr. Baillie published an edition of the work on the Anatomy of the Human Gravid Uterus, by Dr. William Hunter, to which he prefixed an excellent Introduction. This has been translated into German by L. F. de Froëp, Weimar, 1802, 8vo.

BAILLIE, (William,) an ingenious amateur engraver, born in Ireland about the year 1736. After acquiring the rank

of captain of cavalry, he devoted the remainder of his life to the study of the fine arts. By this gentleman there are several plates engraved in various manners, but his most esteemed productions are those in the style of Rembrandt, and his copies after the etchings of that master. The works of captain Baillie consist of about one hundred plates, a list of the principal of which is to be found in Bryan's Dictionary of Painters.

BAILLON, (Emmanuel,) a French naturalist, who died at Abbeville in 1802. He was a correspondent of Buffon, who mentions him in his works with praise. He published a valuable memoir on the Causes of Decay in Wood, and the Means of Remedy. He was the author also of two other memoirs, one communicated to the Society of Agriculture at Paris on the moving sands on the coast of the Pas-de-Calais. (Biog. Univ.)

BAILLOT, (Pierre, 1752—1815,) a native of Dijon, eminent as a professor of French literature and rhetoric at the Lyceum. He was the author of some poems printed in the *Feuille de Bourgogne*, &c.; but his publications consisted chiefly of books for the instruction of youth. (Biog. Univ. Suppl.)

BAILLOT, (Etienne Catherine,) a French advocate, born at Evry-sur-Aube in 1758. As a zealous partizan of the revolution, he was a member of the National Assembly. In 1796 he retired to his department, and gave himself up to agriculture, occupying his leisure hours with a poor translation of Juvenal, in French prose, which was printed, and in collecting materials for a history of Champagne, which remains in MS. (Biog. Univ. Suppl.)

BAILLOU, (William, or Guillaume de, 1538—1616,) the son of Nicholas Baillou, an architect of eminence, was born at Perche, acquired a profound knowledge of the Greek and Latin languages at an early period, and taught them in the university of Paris, where he was received as a doctor of medicine in 1570. He displayed an intimate acquaintance with his profession, and was elected dean of the faculty in 1580. At this period a pestilential fever raged in Paris, and occasioned great desolation; the inhabitants of the city fled from their homes, and the university was almost entirely deserted. In this state Baillou remained at his post, and was active in the performance of his professional duties, and adopted every means in his power to check the ravages of the epidemic. At

this period, also, the surgeons of Paris attempted to introduce a new body into the academy of the university, having obtained from Henry III. letters patent authorizing them to deliver public lectures at Paris and elsewhere, on the science of surgery. These letters, however, were not confirmed by parliament, yet they were acted upon under the support of the pope, Gregory XIII. Baillou opposed these proceedings, and ultimately succeeded in confining the delivery of the lectures to the regular professors of the university.

In 1601 Baillou was made physician to the dauphin; but preferring domestic privacy to the gaieties of the court, he retired to compose the work which he had in contemplation to publish. He had studied under Houllier, Fernel, and Duret, and in his profession he adopted the methods and doctrines of the great master of physic Hippocrates, and he has by some been looked upon as having rather too blindly adhered to the authority of the ancients. He was, however, an accurate observer, and his descriptions of disease are given with great power and ability. He was an able orator, powerful in discussion, and was styled "the scourge of the bachelors." He must be remembered with respect as having been the chief instrument in abolishing the Arabian system of medicine then prevalent in the university of Paris, and restoring that of the Greeks, directing the attention of the profession to the manifestations of disease as exhibited at the bed-side of the patients, rather than indulging in theories and reveries, the bases of which were not to be found in nature. The writings of Baillou display his great knowledge of the Greek language, and are rather embarrassed by his learning. Neither was he entirely exempt from the prevailing opinion of his day as to the influence of the stars and heavenly bodies over the diseases of mankind; but this opinion led him to some important inquiries into the constitution of the atmosphere, the varieties of climate, and the value of meteorological observations, afterwards so well displayed in their operation in the production of epidemic diseases by the celebrated Sydenham. Baillou's works were not published till after his decease, which took place in 1616, at which time he was the most ancient member of the faculty of Paris. His manuscripts were bequeathed to his nephews, and the following were published: — *Consiliorum Medicinalium*, lib. i. ii. iii., Paris, 1635—

1649, 4to. *Definitionum Medicinalium Liber*, *ib.* 1639, 4to. *Epidemiorum et Ephemeridum lib. ii.* *ib.* 1640, 4to. *Commentarius in Libellum Theophrasti de Vertigine*, *ib.* 1640, 4to. *De Convulsionibus Libellus*, *ib.* 1640, 4to. *Liber de Rheumatismo et Pleuritide Dorsali*, *ib.* 1642, 4to. *De Virginum et Mulierum Morbis Liber*, *ib.* 1643, 4to. *Opuscula Medica de Arthritide, de Calculo, et Urinarum Hypotasi*, *ib.* 1643, 4to. *Adversaria Medicinalia*, *ib.* 1643, 4to. The whole of these works have been collected together and published as *Opera Omnia*, at Paris, 1635, 1640, 1643, and 1649, in 4 vols, 4to; also at Venice, 1734, 1735, and 1736, 4to; and at Geneva, 1762, 4to. An abridgement has also been published by Bonetus at Geneva, 1668, 12mo, 1687, 4to, and at Venice, 1731, 4to.

BAILLU, also called BAILLIEU, and BALLIU, (Pierre de,) an engraver, who flourished at Antwerp about 1640. He studied at Rome, and after his return to his native place he gained considerable reputation by his prints after Rubens, Vandyk, Carloni, Guido, Annibal Carracci, and other great masters. A St. Athanasius after Rembrandt has been particularly admired. (Biog. Univ.)

BAILLY, (David,) a Dutch painter and engraver, born at Leyden, in 1588. He had various masters in painting, amongst whom, Cornelius van der Voort was the most conspicuous. As an engraver, he received instruction from I. de Gheyn, whose style he imitated. Bailly travelled much in Italy; and after his return, the duke of Brunswick offered him a situation, which he declined, and settled in Leyden. His portraits, especially those drawn with the pen, are much admired. (Fiorillo, D. iii. 106. Brulliot, Dict. des Monogr.)

BAILLY, (Jacques, 1701—1768,) a French painter, native of Versailles, most celebrated as the father of the eminent mathematician of this name. He was painter and keeper of pictures to the king; and was also a rather fertile author of small dramatic pieces. (Biog. Univ.)

BAILLY, (Jean Silvain,) a distinguished astronomer, honorary keeper of the king's pictures, member of the Academy of Sciences, of the French Academy, and of the Academy of Inscriptions. The life of this distinguished man presents two very distinct parts: the former, devoted to the study of literature and science, was tranquil, happy, and honoured; the



latter, devoted to public affairs, was full of troubles and misfortunes, and was terminated on the scaffold. Bailly was born at Paris, the 15th of September, 1736. His father, who was keeper of the king's pictures, destined him for a painter; but his natural inclination led him to literary studies. His first productions were in poetry, and he composed several tragedies, which have, however, not been published. His connexions in society having given him an opportunity of meeting l'Abbé de Lacaille, he soon attached himself to this illustrious astronomer, whose friendship, instructions, and more especially his example, attracted him to astronomy. He learned the art of observing under this distinguished astronomer, and in the year 1762 he presented to the Academy of Sciences, *Observations on the Moon*, which he had calculated under Lacaille's direction. He calculated also the orbit of the comet of 1759, the return of which had for some time occupied the attention of astronomers. The same year he published the computation of a great number of observations on zodiacal stars, made by Lacaille in the preceding years:—which work this great astronomer had pursued with so much assiduity that it had cost him his life. About this epoch Bailly undertook his great work on the satellites of Jupiter. The Academy of Sciences having proposed this theory as the subject for the prize, in 1764, Bailly hastened the completion of his investigations, and published them in 1766, under the title of an *Essay on the Theory of the Satellites of Jupiter*, with *Tables of their Motions*, 1 vol. 4to. The prize was gained by Lagrange; but Bailly, who had employed a less profound analysis than his great competitor, had, however, the satisfaction of seeing many of the inequalities that he had discovered, confirmed. In 1771 he published a memoir on the light reflected by these same satellites in their different situations around Jupiter, and according to the various distances of Jupiter from the sun. His method of measuring the intensity of this light was very ingenious.

Hitherto we have regarded Bailly only as a laborious astronomer, employed in difficult calculations and delicate observations: but, in the midst of these labours his love for literature did not forsake him; and this taste, which was destined to procure him the most solid part of his glory, was then his sweetest recreation. He became candidate for the *éloge* of Charles V., proposed by the French

academy, and his treatise was honourably distinguished; he composed also the *éloge* of Pierre Corneille; that of Leibnitz, which gained the prize offered by the academy of Berlin; that of Molière, which obtained a second prize at the French academy; lastly, those of Cook, De Gresset, and Lacaille, who had been his master and his friend.

Though these latter works may indicate more of solidity than of imagination, and more research than elegance, yet, viewed as the amusements of a learned man absorbed in profound researches, they do honour to Bailly. Encouraged by these first attempts, he sought in the sciences a subject which, by submitting to the ornaments of style, might secure to him that literary reputation which he seemed so intensely to covet; and he undertook to write the history of astronomy. In 1775 he published the first volume of his *Histoire de l'Astronomie*; the four others appearing successively in the following years. This work, though written with elegance, and in an animated style, is more remarkable for bold and unauthorized conjecture, than for any of the qualities which ought to distinguish a work on history, and especially on the history of science. It is now, in fact, only known to those who are curious in bibliographical history and the history of authors. This work led to a controversy with Voltaire, and the publication by Bailly of his *Lettres sur l'Origine des Sciences et sur l'Atlantide de Platon*.

The reputation, however, acquired by his various works, as a learned and literary man, rendered him desirable as a member of the French academy, who received him among their number the 26th of February, 1784. The same year he was appointed one of the commissioners for the examination of the unscrupulous pretensions of Mesmer to the cure of all diseases by means of animal magnetism, which was then exciting considerable attention, not only in France, but throughout Europe, and which was even patronised by Louis XVI. and his court. Bailly drew up the report; but, for fear of offending the king, the academy obsequiously forbore to publish it at that time. It has, however, since been made public, and manifests much sagacity and discrimination, as well as a fearless grappling with all the questions at issue.

In the following year, 1785, Bailly was admitted into the Academy of Inscriptions and Belles-Lettres; which he

was considered to have merited by his researches on oriental astronomy. In 1787 he was commissioned by the Academy of Sciences to report upon the construction of hospitals, and this document is considered a very valuable one.

The activity of Bailly was not, however, entirely confined to scientific projects or labours; for he also entered into the political discussions that then agitated the entire French population, adopting throughout the popular cause. His views were so well known, that when the electors of Paris assembled in 1789 to nominate deputies to the states-general, Bailly was the first they elected, and this choice could then only be regarded as a very distinguished mark of their esteem. The states being assembled, he was chosen to be their first president. He maintained this post after that body was constituted a national assembly; and when the king had prohibited the *tiers-état* from assembling, it was Bailly who, on the 20th of June, 1789, presided over that famous meeting of the Tennis-court, at which all the deputies took oath not to separate before they had given to France a new constitution. On the 16th of July he was appointed mayor of Paris, and he retained, in this new and trying position, his probity, his integrity, and his accustomed disinterestedness. These private virtues, however, were not fitted to stem the torrent of popular infatuation, and the violence of opposing factions. The popularity which Bailly enjoyed among the multitude was not, however, long capable of curbing them. All-powerful, had he wished to do evil, he was powerless to prevent it; and frequently the populace, whose idol he was, alarmed him even more than they flattered him, by their tumultuous tokens of attachment. The expedients employed by Bailly to preserve an appearance of public tranquillity, were, perhaps, well adapted to retard the frightful scenes of the revolution; but it required a firmer hand than his to eradicate the causes of discontent, or to arrest, for any length of time, the overwhelming torrent of popular outrage. In fact, Bailly was the first to employ actively the force which was so soon after to overturn all established institutions, to deprive France of her wisest and ablest men, and to involve even himself in ruin, ignominy, and death.

It was after the return of the king from Varennes, that the most violent revolutionists wished to pronounce his deposi-

tion; an immense and infuriated mob had assembled at the Champ-de-Mars (17th July, 1791) to sign a petition in which this demand was made, or rather this wish dictated, in the most daring terms. Bailly repaired to the Champ-de-Mars with the national guards, and ordered the malcontents to disperse; and on their refusal, he proclaimed martial law, and separated them by force. The assembly approved his conduct; but, whether his peaceable disposition recoiled at such scenes, or whether, as has been supposed, he saw the waning of his popularity, he sent his resignation to the municipal corps the 19th of September, 1791: nevertheless, after the repeated entreaties of that body, he continued his office of mayor till early in November. He then withdrew altogether from public life, and retired into the country, in the environs of Nantes. Disturbances constantly increasing, and the revolutionary party having attained supreme power, Bailly felt no longer secure in his retreat, and the separation from his old friends became very painful to him. He wrote, therefore, to Laplace, confiding to him his anxieties, and requesting to know whether he could live in safety and oblivion at Melun, to which Laplace had retired. Laplace, after having made all the necessary arrangements, wrote inviting him to inhabit his own house, he himself having engaged one in a still more distant and retired spot. In this interval, however, the events of the 31st of May, 1793, occurring, the ring-leaders stirred up the revolutionary army, and they sent a detachment of these sanguinary troops to Melun. Laplace then wrote to Bailly not to come, as he would encounter the greatest dangers at Melun. Bailly received this letter; but with the temerity which often attends active minds under the pressure of calamity, he persisted in going thither. On entering this city he was immediately recognised by one of the soldiers of the revolutionary army; the mob seized upon him, and he was dragged before the mayor of the municipality. This officer, having examined his passports, would have restored him to liberty; but the clamours of the people rendered it impossible.

To satisfy these clamours, the mayor was obliged to retain him a prisoner in his house, till letters had been written to Paris, to decide his fate:—a fate which was soon fully developed. He was conducted to prison at Paris, summoned to judgment the 10th of November, 1793,

before the revolutionary tribunal, condemned to death the 11th, and executed the 12th of the same month. The accusations against him were, the affair of the Champ-de-Mars, and alleged conspiracies with the royal family. This last charge was founded on the fact of his having been summoned as a witness on the trial of the queen. Bailly had the courage to declare that the accusations brought against this princess were false and calumnious. He was then led to execution, under the most wanton aggravations of cruelty, even in those days of blood and carnage. Behind the cart in which he was carried to execution was fastened the red flag which he had himself unfurled at the Champ-de-Mars, and a group of the canaille followed him with fiendlike yells and vociferations, whilst a cold and penetrating rain chilled the head and breast of the stricken old man. Being arrived at the Place de Révolution, it was decreed that he should die on the Champ-de-Mars, where he had proclaimed the martial law; the scaffold was taken from the cart, and he was dragged after it. At the Champ-de-Mars the flag was burnt in his presence, and waved, all flaming, in his face. Overcome with such fatigue and cruelty he fainted, but when restored to his senses, he demanded with a calm and haughty air that they should put an end to his sufferings. As his limbs, numbed by cold and rain, shook with an involuntary ague—"You tremble, Bailly," said one of his executioners. "Yes, I tremble," said the old man, "but it is with cold." At last, when he thought death at hand, new refinement of cruelty displaced the scaffold once more, lest the sacred bosom of the Champ-de-Mars should be defiled with the blood of so heinous a criminal. The guillotine was then placed on a dunghill; he ascended it, and, at last, the axe was efficiently employed to end his sufferings. His widow, after his death, was left in the most extreme indigence.

Two posthumous works of Bailly have been published; one is, an Essay on the Origin of Fables and of Ancient Religions; the other, a kind of Journal of his conduct in the earlier part of the revolution, this last bearing evident marks of having been written for his own exclusive use and reference. The works of Bailly are the following: 1. *Essai sur la Théorie des Satellites de Jupiter*, with tables of Jupiter, by Jaurat, 1766, 4to. 2. *Histoire de l'Astronomie Ancienne*, depuis son origine, jusqu'à l'établissement

d'Alexandrie, 1775, 4to. 3. *Lettres sur l'Origine des Sciences, et sur celle des Peuples d'Asie*, 1777, 8vo. 4. *Lettre sur l'Atlantide de Platon*, 1779, 8vo. 5. *Histoire de l'Astronomie Moderne* (to 1781), Paris, 1778-83, 5 vols, 4to. A volume in continuation of this work was subsequently published by M. Voiron. Victor Comeyras has made an abridgement of the *Histoires de l'Astronomie Ancienne et Moderne*, 1806, 2 vols, 8vo; Lalande has given in the continuation of his *Bibliographie Astronomique*, Une *Histoire abrégée de l'Astronomie de 1781 à 1802*. This is a supplement to Bailly's work; M. Voiron has since published *l'Histoire de l'Astronomie, depuis 1781 jusqu'à 1811*, pour servir de Suite à *l'Histoire de l'Astronomie de Bailly*, Paris, 1811, 4to. 6. *Histoire de l'Astronomie Indienne et Orientale*, 1787, 4to, rare. 7. *Discours de Réception à l'Académie Française*, 1784, 4to. 8. *Rapport des Commissaires chargés par l'Académie des Sciences de l'Examen du Magnétisme Animal*, 1784, 4to. 9. *Rapport Secret sur le Mesmerisme* (dans le *Conservation de M. François de Neuf-Chateau*, an VIII., 2 vols, 8vo.) 10. *Rapport des Commissaires chargés par l'Académie des Sciences de l'Examen du Projet d'un nouvel Hôtel-Dieu*, 1787, 4to. 11. *Procès verbal des Séances et Délibérations de l'Assemblée Générale des Electeurs de Paris*, 1790, 3 vols, 8vo, with M. Daveyrier. 12. *Eloges de Charles V., de Molière, de Corneille, de l'Abbé Lacaille, et de Leibnitz*, 1770, 8vo. 13. *Discours et Mémoires*, 1790, 2 vols, 8vo. Among the *Eloges* which form the preceding volume are, one on Cook, the reports on animal magnetism, and on the hospitals, a memoir on massacre, &c. 14. *Eloge de Gresset*, Geneva, 1785, 8vo. 15. *Essai sur les Fables et sur leur Histoire*, 1798, 2 vols, 8vo; a posthumous work which the author had composed in 1781 and 1782. 16. *Mémoires d'un Témoin de la Révolution, ou Journal des Faits qui se sont passés sous ses yeux, et qui ont préparé et fixé la Constitution Française*, (de 1791,) Paris, 1804, 3 vols, 8vo, a posthumous work. These memoirs extend only to 2d October, 1789. 17. *Recueil de Pièces intéressantes sur les Arts, les Sciences, et la Littérature*, a posthumous work, 1810, 8vo. These include, *Les Vies des Peintres Allemands*, and some performances of little interest, both prose and verse. The editor (Cubières Palmezeaux) has added, in his own style, a private literary and political life of Bailly.

These two last however were not intended for publication. 18. *Justification de Bailly, par Lui-même, dans le tom. ii. des Procès Fameux.* We need not remark that the *Conversation de Louis XVI. avec Bailly*, inserted in the *Anecdotes Inédites*, 1801, 8vo, is altogether apocryphal.

BAILLY, (Louis,) a French theologian, born at Bligny, near Beaune, in 1730, the author of several works, chiefly written in Latin. The breaking out of the revolution obliged him to take refuge in Switzerland. He died at Beaune in 1808. (Biog. Univ.)

BAILLY, (Antoine Denis,) born at Besançon in 1749, a very intelligent French printer, who was chief overseer of the office of the celebrated Didot, and overlooked the impression of most of the splendid works which bear that printer's name. Bailly was much respected by the men of letters of his day, and enjoyed the constant friendship of the duc de Nivernais. He had collected a valuable library, which he was obliged to sell by auction in 1800. The date of his death is not known, but he was alive in 1815. Two books are attributed to him by the writers of the Biog. Univ. (Suppl.)

BAILLY, (Edmonde Louis Barthélemy,) born at Troyes in 1760, and generally named Bailly de Juilly, as having been a distinguished professor at the celebrated college at that place. He was a very active member of the National Convention, but distinguished by his moderation and by his constant opposition to the violent party, on which account he was more than once denounced as a royalist. He had a great share in the revolution of the 18th Brumaire, which placed the power in the hands of Napoleon, by whom he was immediately appointed prefect of the department of the Lot. In 1813, he was deprived of his office for some disorder which he had allowed to creep into the administration, and lived in retirement till 1819, when he died in consequence of injuries received by the overthrowing of the diligence in which he was travelling. (Biog. Univ. Suppl.)

\* BAILLY, (Joseph,) a French army surgeon, born at Besançon, in 1779, where he died in 1832. In 1798, he was attached to the army of the Grisons. In 1801, he embarked for Egypt on board the *Indivisible*; but returning without having been able to effect a landing, he was sent to St. Domingo, where he became prisoner to the English at the capture of Jacmel. From thence

he went to the United States; whence returning to France, he was employed with the army in the disastrous invasion of Russia, and was made prisoner with the garrison of Dresden, when that city capitulated to the allies. After the restoration, he was attached to the hospital at Besançon. In 1823, he accompanied the army into Spain. He wrote several pamphlets on scientific subjects, and published some works on Spain, and one on St. Domingo. Some of his essays will be found in the *Annales des Voyages*. (Biog. Univ. Suppl.)

BAILLY DE LA RIVIERE, (Roch le,) better known as La Rivière, was a physician of the sixteenth century, strongly attached to the fallacies of Paracelsus. He was born at Falaise, in Normandy, and attracted attention by the extent of his learning in the belles lettres, in philosophy, and in medicine. He was appointed physician in ordinary to Henry IV.; and after encountering many difficulties created by his particular opinions, and being obliged to renounce some of his doctrines, he died at Paris, Nov. 5, 1605. M. Carrère has related some of the peculiarities of this physician, not the least remarkable of which is his conduct at the time of his decease. Confident of his approaching dissolution, he in succession called to him all his servants, and to them he presented various sums of money, pieces of plate, furniture, &c. with an injunction to each, immediately to depart and never to behold him again. In this way he disposed of all his goods; and being then visited by his medical friends, he desired them to call his domestics, upon which he learnt that none of them had been seen, that the door was open, the house deserted and empty. He then addressed his physician, saying, it was now time he should depart, since he had nothing remaining but the bed upon which he was lying, and soon after he died. His works are not held in much estimation. They are—*Demosterion, seu Aphorismi CCC, continentes summam doctrinæ Paracelsicæ*. Paris, 1578, 8vo. It was translated into French, and published at Rennes in the same year, with another treatise by the same author, entitled, *Sur les Antiquités de la Bretagne Armorique. Responsio ad Questiones propositas à Medicis Parisiensibus*. Paris, 1579, 8vo. *Discours des Interrogatoires, &c. Ib. Sommaire de Défense, &c. Ib. De Peste Tractatus*. Paris, 1580, 8vo. Also in French. *Premier Traité de*

*l'Homme, et de son essentielle Anatomie.* Paris, 1580, 8vo.

**BAILLY-BRIET**, (Jean Baptiste,) a French advocate of considerable reputation, who was born in 1729, at Besançon, and died on the 27th of October, 1808. He was much patronised by the principal families of the province, having renounced the practice of pleading. His reports of various important cases were held in high esteem by lawyers. In 1793, he was for a short time imprisoned in the castle of Dijon, his loyalty having been, for some cause or other, doubted by the government. A work, entitled, *Le Comté de Montbéliard agrandi et enrichi au préjudice de la Franche-Comté*, was published by him at Besançon in 1789, and dedicated to the states-general. (Biog. Univ. Suppl.)

**BAILS**, (Benito,) was born in Catalonia in 1730, and having finished his studies at the university of Perpignan, resided for some time at Paris, where he furnished the intelligence relative to Spain, for a literary journal. Being taken into the service of Don Maones de Lima, the Spanish ambassador to the court of France, as his secretary, he returned with him to his native country, where he soon began to attract notice, not only on account of his superior mathematical acquirements, but for his literary attainments, and his knowledge of English and German, as well as other foreign languages. He was elected member of several academies, and on that of St. Ferdinand being established, was appointed, in 1768, to give instructions in the mathematics as applied to architecture. The value of his services was proved by the great progress of the pupils; but the application to the duties of his office, and to his own studies, was so far unfortunate, as it brought on a paralytical attack, which deprived him of the use of his right hand. He learned, however, to write with the other, and though confined to his bed, composed after that time the chief part of his publications. These consist of his great Course of Mathematics, in 10 vols 4to, including one treating of civil architecture; an abridgement of the same work in 3 vols; a treatise on Harmony; a work against the Practice of Interment within Churches, 1785; Institutions of Geometry, 1795; and a Dictionary of Civil Architecture, which last was not published until 1802, some years after his death; for that event took place July 12, 1797.

**BAILY**, (John,) a dissenting minister,

was born near Blackburn in Lancashire, on the 24th of February, 1643. He received an excellent classical education, and commenced preaching at Chester about the year 1665. He appears to have suffered from the harsh laws which a mistaken zeal for ecclesiastical purity had induced the legislature of those days to originate, and was frequently confined in Lancaster jail for being present at conventicles, often held during the night. He went over to Ireland, where he remained, preaching at Limerick for fourteen years. "A person of great quality, and his lady, who were nearly related to the duke of Ormond, lord-lieutenant of Ireland," (Cotton Mather, *Magnalia Christi Americana*, book iii. chap. 7,) attending his ministry, the bishop complained of Bailly to the lord-lieutenant. On this, his wealthy admirer offered to him the chaplaincy of the duke, on condition of his conforming, promising to him, at the same time, appointment to a deanery, and the first bishopric that should become vacant. He, however, refused all these overtures, and in a very short time afterwards was thrown into prison, where he continued for some time. What aggravated his sufferings, was the reflection that, while he was thus severely punished, the papists in the neighbourhood received every species of encouragement. When he was brought before the judge, he said, "If I had been drinking, and gaming, and carousing at a tavern with company, my lords, I presume that would not have procured my being thus treated as an offender. Must praying to God, and preaching of Christ, with a company of christians that are as peaceable and inoffensive, and serviceable to his majesty and the government, as any of his subjects,—must this be a greater crime?" To this the reply was, (as is stated by Mather,) "We will have you to know it is a greater crime." He was refused his release except upon condition of his leaving the country. In 1684 he went to New England, and was ordained minister of Watertown on the 6th of October, 1686. He removed to Boston in 1692, where he continued until his death, which happened on the 12th of December, 1697. He published a sermon, and an Address to the People of Limerick. (Mather. Middleton, Biog. Evan. Allen, Biog. Dict.)

**BAINBRIDGE** or **BAMBRIDGE**, (Christopher,) diplomatist and prelate, and one of the few Englishmen who have attained the dignity of cardinal.

He was born towards the close of the reign of Henry VI. at the village of Hildon, near Appleby, in Westmoreland, and studied in Queen's college, Oxford, which was especially founded for the benefit of northern men. He entered the church, and had several pieces of preferment, the particulars of which may be seen in Wood, with the dates of the time when he entered upon them. He was also made provost of his own college. All this preceded 1503, in which year he was made dean of York. His advancement from this time in the higher dignities of church and state, was unusually rapid. We take the dates from Wood. In 1505, he was made dean of Windsor and master of the rolls; in 1507 bishop of Durham; and in 1508 archbishop of York. He was believed to have performed an important service for the church about this time, by inducing king Henry VIII. to take part with the pope against Louis XII. and for this he was rewarded with the dignity of cardinal-priest of St. Praxedis. This, according to Godwin, was in March 1511. He enjoyed these high dignities but a few years. In his death there was something remarkable. Godwin, after Paulus Jovius, relates the circumstances thus; being at Rome in 1514, he was taken off by poison, which was administered by Rivaldus de Modena, a priest, his steward, in revenge for having been beaten by him, as he confessed upon his execution. He died on the 14th of July in that year, and was buried in the English hospital at Rome. There is a very strange confusion of the circumstances of the life of Christopher Urnwick with those of Christopher Bainbridge, in Bale and Pits, from whom the same confusion has passed into some recent works of biography.

**BAINBRIDGE, (John,)** an eminent physician and astronomer, born in 1582 at Ashby-de-la-Zouch, in Leicestershire. He began in very early life the study of astronomy, and entered as a student at Emmanuel college, Cambridge, where he took the degrees of bachelor and master of arts. After taking his degree, he returned to Leicestershire, where for several years he kept a grammar school, and at the same time studied physic; employing his leisure hours in studying mathematics, especially astronomy. By the advice of some friends, not finding his school proceed very prosperously, he removed to London, where he was admitted a fellow of the college of physi-

cians. His earliest work, entitled, *An Astronomical Description of the late Comet*, given the 18th of November, 1618, to the 10th of December following, dedicated to James I. was published at London in 1619, and did the author good service; for he was, by means of this work, introduced to the acquaintance of Sir Henry Savile, who, in 1619, appointed him his first professor of astronomy at Oxford. On his removal to this university, he entered himself at Merton college, from time immemorial the seat of science; the master and fellows of which appointed him junior reader of Linacre's lecture in 1631, and senior reader in 1635. He was indefatigable in the duties of his professorship, and in fulfilling the original designs of the munificent founder of it; one proof of his zeal may be learnt from the fact of his learning Arabic, when more than forty years of age, in order to publish correct editions of the works of the ancient astronomers, agreeably to the wish of Sir Henry Savile, as implied in the statutes of the foundation of his professorships. In 1620, Bainbridge published a very correct edition of the treatises of Proclus on the Sphere, and Ptolemy, *De Hypothesibus Planetarum*, together with the Canon Regnorum of the latter writer. Besides these, we have his *Canicularia*, a treatise concerning the Dog-Star, and the Canicular Days, 12mo, Oxford, 1648, which was undertaken at the request of Archbishop Usher, but left imperfect, the author being prevented from completing it, by the outbreak of the civil wars. The greater portion of his writings, however, were never published; but fortunately he left all his papers to archbishop Usher, and they are now deposited in the valuable library of Trinity college, Dublin. Among these are the following:— 1. *A Theory of the Sun.* 2. *A Theory of the Moon.* 3. *A Discourse concerning the Period of the Year.* 4. *Two Books of Astronomical Calculations.* 5. *Miscellaneous Papers on Mathematics and Astronomy.* A large collection of his scientific correspondence, with drafts of his own letters, are also preserved in the same library; including some from Edward Wright, one of the most celebrated astronomers of his day, and, we believe, the only memorials of him that are now extant.

**BAINES, (John,)** a mathematician of considerable acquirements and great industry, whose writings are interspersed through the various mathematical perio-

deals from the latter end of the last century, till the period of his death in 1835. He was born at Dunsbury, in Yorkshire, about 1786, and died at Thornhill, near Wakefield, of the Grammar school of which place he was some years head master.

At a very early age he manifested strong predilections for mathematical study; and to accomplish this purpose with greater advantage, he devoted his life to the useful, though too little honoured, profession of tuition. In a life so spent, there is little room for interesting incident; and beyond the common-place changes which occur to men in general, his life was entirely unruffled and serene. His example, however, should not be lost upon young men circumstanced as he was; but should encourage their exertion amidst every difficulty. They should learn from it, that "an aim in life," is the most valuable of all youthful acquisitions; and that any aim, whatever it be, steadily and perseveringly followed out, will ultimately be accomplished, even where the talents do not rise to a high order.

As one of a numerous class of men, whose lives are passed in obscurity, and yet who exercise a deep, though unappreciated influence on the progress of the social, moral, and intellectual development of man, the contemplation of the life of Baines acquires a high interest. It is known but to few even amongst ourselves, that pure science was cultivated in this country during the last century, in comparative silence and obscurity, by means of certain unpretending periodical works, more or less exclusively devoted to mathematics; whilst in our universities and public schools, the subject lay dormant, or in its most crude state, was taught only incidentally, studied by hardly any, and was considered merely as matter of idle curiosity by nearly all. Amongst these works may be especially mentioned the *Ladies' Diary*, edited successively by Tipper, Beighton, Heath, Simpson, Rollinson, Hutton, and Gregory; the *Gentleman's Diary*, edited by Badder, Feat, Wildbore, Gregory, and Leybourn; the *Mathematical Repository* of Professor Leybourn; the *Gentleman's Mathematical Companion* by Davis and Hampshire; the *Stockton Bee*; the *York Miscellany*; the *Leeds Correspondent*; the *First Visitor*; the *Boston Enquirer*; and many others of equal value and importance. These works formed the

arena in which those obscure mental gladiators struggled with each other in the hallowed and ennobling cause of truth; and for such a purpose the construction of the works themselves were well adapted. Their first idea appears to have been similar to that of the *Acta Eruditorum*:—the proposal of scientific challenges to each other by the correspondents; and such form the main parts of these works retained through their entire period of existence. It was thus, that such men as Simpson, Emerson, Landen, Dalby, Burrow, Lawson, Bonnycastle, White, Saunderson, Robertson, Wales, White, Wildbore, Vince, Lowthian, Brinkley, Maskeline, Hutton, Harvey, Swale, Leybourn, Butler, and hundreds more, who have already passed away, besides hundreds now living, were led to the study of mathematical science. The majority of contributors to such works were obscure country schoolmasters; and upon their shoulders rested the support of our mathematical credit during nearly the whole of the last century, and the early part of the present one. Even in our day those forgotten works may be consulted with much advantage; and the problems and theorems especially in pure geometry, which are interspersed through them, would have done honour to the age of Apollonius.

Whether the different state of public feeling as regards mathematical science in our own day, the tendency towards the symbolic departments of the science, the air of mystery thrown over its most obvious truths, the crudeness of the publications issued with the apparent approbation of the universities, and the general want of rigour in the reasonings by which its theories are supported;—whether these will tend to carry the science forward, or ultimately to bring it into contempt and neglect, remains to be seen. There is too much reason to anticipate the latter result; and more especially as it is accompanied by an almost entire extirpation of that race of men who looked upon mathematical science as the science of strict demonstration. With them, too, are gone the works to which they contributed; and it is an ominous fact that only one single mathematical periodical now exists:—viz. the *Ladies' Diary*.

BAION, a French surgeon of the eighteenth century, who distinguished himself by his knowledge of natural history. He was a correspondent of the celebrated Daubenton, and published *Mémoires pour servir à l'Histoire Na-*



turelle de Cayenne et de la Guyane Française, Paris, 1777-78, 2 vols, fol. In these memoirs are to be found some excellent descriptions of the Mapouri, a kind of Paroquet, the Opossum, the electrical Eel, &c.; and an account of the Mal Rouge de Cayenne, which appears to be identical with the Red Leprosy of the Arabians.

BAIR, or BAYER, (Melchior,) a goldsmith in Nürenberg, whose embossed works especially were much valued. He made, for the king of Poland, an altar-piece entirely of silver. He died, according to Doppelmayer, in 1577. (Heller's Beiträge.)

BAIRAKDAR MUSTAPHA PASHA, a celebrated Turkish commander at the commencement of the present century. He was originally a colour-serjeant (*bairakdar*) in a regiment of Janizaries, but was noticed and promoted for his good conduct by the sultan, Selim III., to whom he afforded great assistance in the organization of the Nizam-Jedeed, or new regular troops, destined to supplant the tumultuous and undisciplined Janizaries. On the breaking out of the Russian war, in 1806, Mustapha Bairakdar was appointed vizier of three horse-tails, and sent as pasha of Rudshuk, to assume the command of the army on the Danube; but he was soon recalled by the news of the revolts of the Janizaries, who had dethroned Selim, placing his cousin, Mustapha IV. on the throne; and after concluding a truce with the enemy, he marched to Constantinople in order to restore his benefactor. His design was not suspected till he entered the city; but before he could possess himself of the palace Selim was murdered in prison, and the *bairakdar* could only revenge him by deposing Mustapha, and elevating Mahmood his brother to the imperial dignity. He now became grand vizier of the empire, exercising almost uncontrolled authority, in the name of the new sovereign; but the hatred of the Janizaries continued unquenchable, and on the feast of Bairam succeeding his elevation, taking advantage of the absence of most of the new troops from the city, they surrounded the palace of the Porte, and set it on fire; the building, with a powder magazine which it contained, was blown into the air, and the vizier perished in the explosion, Nov. 14, 1808. The reforms, of which he had been the principal projector, were abandoned at his death, and not resumed till the final destruction of the Janizaries, in

1826, removed the check which they had arbitrarily exercised over the authority of the monarch.

BAIRD, (David,) a distinguished military officer, was born at Newbyth, in Aberdeenshire, December, 1757. On the 16th Dec. 1772, he obtained his commission as ensign in the second foot, and having studied at a military academy, joined his regiment in the following year. After serving in that place for three years, and having obtained his lieutenantancy, he returned to England, where, in 1777, he was promoted captain of the light infantry company in Macleod's Highlanders, (the seventy-third, afterwards the seventy-first,) and embarked for Madras (Jan. 1779) with the first battalion of the regiment under the command of lord Macleod. The troops reached India in Jan. 1780, having touched and remained for some time at Madeira, Goree, and the Cape. Hyder Ali was threatening the Carnatic; and the government of Madras determined that the army under the command of Sir Hector Munro, the commander-in-chief, should march to Conjeveram, to form a junction with colonel Baillie, who was on his march thither from Guntoor. Baird, with his regiment, was amongst these forces, and when Munro was informed by Baillie, that he had been attacked by Tippoo Sahib, and that, although he had beaten him off, his troops had suffered so severely, as that he required assistance, a force was detached under the command of colonel Fletcher to extricate him; captain Baird being second in command. After these troops had joined colonel Baillie, the whole body marched for Conjeveram, which they had nearly reached, when they were attacked by Hyder Ali with an overwhelming force, and after a gallant resistance, were wholly cut to pieces; captain Baird, who was commander, (colonel Fletcher having been killed in the engagement,) was severely wounded and taken prisoner. (Hook's Life of Baird. Mill. Hist. Brit. India. B. iv. ch. 4. Compare Col. Wilks' Sketches of South India, chap. xxii.) He was taken to Seringapatam, where he was confined in a dungeon, and received the greatest indignities and underwent the severest hardships. He was not released until the peace of 1784. In 1807 he obtained his majority and sailed for Europe, where he obtained the lieutenant-colonelcy of his own regiment, and in June 1791, returned again to Madras. He immediately hastened to join the army, which under lord Corn-



walls was encamped near Seringapatam. He was present at the storming of the important fortress of Nundy Droog, and also at the capture of Savendroog, at which last affair he rendered considerable service. In the night attack, which took place shortly afterwards on Seringapatam, Baird also distinguished himself greatly, driving the enemy into the Hockany at the point of the bayonet; and for his gallantry he received the approbation of his commander. On the breaking up of the army, consequent on the peace with Tippoo, Baird returned with the southern division of the Madras forces to Warrienne, where he became commandant, and thence with his own regiment proceeded to Secundanallee. In 1793, he commanded the European brigade in the force to which Pondicherry surrendered, from whence he was with the seventy-first detached to Tanjore, where he took the command. Here he became committed in a quarrel with the Company's resident, which, according to his own account, originated in his unwillingness to see the rajah of Tanjore, compelled to surrender his territories to the East India Company; a measure which the Madras government were anxious to accomplish with all the native states which were indebted to the company, in order to preserve them from the rapacity of such merchants as they had borrowed money from to pay the interest due on the company's advances. (Hook's *Life of Baird*. Mill. B. vi. ch. 7.) In consequence Baird was, with his regiment, removed to Wallajahbad, where he remained until the autumn of 1797, when the regiment was broken up and he returned to Madras. The high state of discipline to which he had brought his gallant Highlanders, although he made but sparing use of corporeal punishment, was warmly acknowledged in general orders by major-general (afterwards field marshal, Sir Alured) Clarke, (2d Jan. 1797,) and by the government of Madras. Baird arrived at the Cape, on his way to Europe, in Dec. 1797, and was persuaded by the governor, lord Macartney, to remain there with the command of brigadier-general. He was appointed to the command of a brigade consisting of the eighty-sixth regiment and the Scotch brigade, but did not long continue, as he received orders from England to return to India, with the rank of major-general. He arrived at Madras in Jan. 1799, and was appointed to the command of the first European brigade (composed

of the twelfth, seventy-fourth, and ninety-fourth regiments and the Scotch brigade,) in the army under lieutenant-general Harris assembled at Vellore. On the 28th Feb. the army encamped at Carimungalum, where it was joined by the Nizam's forces, which, while nominally headed by Meer Allum, were, in fact, put under the command of the Hon. Colonel Wellesley, the Wellington of later history. This preference of a junior officer to himself, which originated in the expressed wish of Meer Allum, (Col. Gurwood's *Narrative*. Wellington Despatches,) gave great umbrage to Baird, who accordingly addressed a letter to general Harris, requesting that if colonel Wellesley had been appointed only at the request of Meer Allum, such fact should be made publicly known. This request, however, was not, indeed it could not have been, complied with. At the capture of Seringapatam, the most brilliant affair in the war, the storming party was led by general Baird, (4th of May, 1799.)\* He was greatly mortified, however, when the capture had been effected, that the command of the fortress should have been given to colonel Wellesley, and expressed his sentiments thereon to general Harris in language more animated than prudent. He, however, received the thanks of the commander-in-chief for his gallantry; was presented with Tippoo Sultan's sword by the prize committee, and with a sword purchased for him by the field officers employed in the assault; and was also included in the votes of thanks passed by the House of Commons and the East India Company on this occasion. On his return from the expedition the command at Dinapore† was given to him. After this he was appointed head of the expedition destined for the capture of the islands of Java and Mauritius, and received orders to join them on the 5th of Feb. 1801; but on the 6th of Feb., two days after he had left Calcutta for this purpose, it was notified to him that the destination of the troops was changed, and that they were to be employed in cooperating with the English army in Egypt. The history of this extraordinary undertaking will be found minutely

\* General Baird's report to the commander-in-chief of the capture of Seringapatam, may be found in the Appendix to the Marquis Wellesley's *India Despatches*, vol. i. p. 697.

† A charge has been brought against that distinguished statesman, the marquis Wellesley, of having neglected Baird in spite of his promises. A reference to his despatches lately published, (vol. i. p. 619,) will show how unfounded was this accusation.

detailed in Mr. Hook's Life of Baird. Throughout it, this officer displayed that degree of perseverance and courage which had previously distinguished his career. He sailed with the expedition from Bombay the 6th of May, 1801, and arrived at Cosseir on the 8th of June. From Cosseir, which he left in the latter end of the month, he marched with his troops across the desert to Ghennah, on the Nile, where he arrived on the 6th of July. He arrived at Rosetta on the 30th Aug., and, proceeding the next day to Sir John Hutchinson's head quarters before Alexandria, he found that the articles for the capitulation of the town had been already signed, and that the British troops were to take possession on the next day. His regret at being thus deprived of an opportunity to share in the glories of the campaign, was not a little enhanced by the determination of government to unite in one, the European and Indian armies, thus depriving him of the high position he expected to continue to occupy. Against this determination he protested very strongly to Sir John Hutchinson, and also to his successor, lord Cavan, but wholly without effect. At this period Baird was second in command of the army, having previously (May 1801,) had conferred on him the colonelcy of the fifty-fourth regiment. On the 7th of May 1802, he left Alexandria for Suez, where he embarked on the 5th of June, and arrived at Calcutta on the 31st of July. His conduct during the whole of the expedition evinced, in the words of lord Wellesley, "zeal, fortitude, and ability," obtained for him the approbation of the government of India, and a strong recommendation in his behalf to the king's government, and the directors of the East India Company. In the September after his arrival, Baird, at his own request, was transferred to the staff of the Madras establishment, and proceeding forthwith to that presidency on the 12th Jan. 1803, took the command of a division of the army employed in the Mahratta war. Whilst on this service he felt aggrieved at the large drafts from the detachment of the army which he commanded made by general Wellesley, and finding that the government of Madras paid no attention to his remonstrances on the subject, obtained permission to resign his command, and left India. On his passage home he touched at St. Helena, where he engaged a South Sea whaler to bring

him home. In crossing the Bay of Biscay his ship was captured by a French privateer, but retaken by an English man of war, and soon afterwards Baird arrived safely in England. He was speedily appointed to the staff of the eastern district of England, under the command of Sir James Craig. In July 1805, he was ordered to take the command of a force destined for the capture of the Cape of Good Hope, then in the possession of the Dutch, but feebly defended. On the 31st August, 1805, the expedition sailed from Cork, and reached the Cape on the 4th January following. Baird remained at the Cape until Jan. 1807, when he was superseded, for having assisted, in affording the services of a body of troops, in Sir Home Popham's attack on the South American colonies; an undertaking for which that officer had not the authority of the government. Leaving Table Bay in Jan. 1807, he arrived in England in the following March. In this year he accompanied the troops sent with admiral Gambier's fleet to Copenhagen, and during his continuance there was twice wounded, although not severely. On his return home he was appointed to the command of "a drill camp," or "camp of instruction," formed on the curragh of Kildare, but was soon withdrawn from this duty, and ordered to take the command of a large body of troops intended to reinforce Sir John Moore in Spain. He arrived at Corunna, with his soldiers, in October 1808. The jealousy of the Spanish authorities for some time prevented his landing. When he had overcome this obstacle, he marched to Astorga, where he arrived on the 19th of November, and which he left on the 4th of December for Villa Franca. At the battle previous to the embarkation of the British troops at Corunna, Baird was present, and behaved with his usual gallantry. It was by him, at the request of Sir John Moore, that the word "advance" was given; and throughout the whole of that trying day, (16th of January,) his conduct was worthy of his previous reputation. He was severely wounded and compelled to retire to the rear, when he was conveyed to the Ville de Paris, the ship by which he had purposed to return. It was found necessary to amputate his left arm from the shoulder-joint. He arrived in England on the 25th of Jan. 1809, the day on which the houses of parliament agreed to votes of thanks to him for his services in Spain. Soon after his arrival, he kissed hands

on his appointment as a knight of the bath. On the 16th of April in this year, he was created a baronet, with remainder to his brother, Mr. Baird of Newbyth, and on the 4th of August in the next year, he married Miss Campbell Preston, niece to Sir Robert Preston, of Valleyfield, bart. He accepted his baronetcy only in obedience to the wishes of his families, considering himself entitled to a peerage; for which, indeed, in 1814, and again in 1821, he made unavailing applications. In 1820 he was appointed commander of the forces in Ireland, an office he was compelled to resign in the following year, in consequence of the reduction in that command disqualifying him from holding it. In 1829 he became governor of Fort George, Invernesshire, and died on the 18th of August, 1829. He was lieutenant-general in 1805, and full general in 1814. Sir David Baird was a brave and humane officer, but could not pretend to that high military genius which has since covered the standards of our country with imperishable renown.

BAIRO, (Peter,) a physician of great celebrity, born at Turin, in 1468, where he studied and practised medicine. His success in practice was such as to have caused him to be consulted by princes and nobles with the greatest avidity. He was appointed physician to Charles II. duke of Savoy. He died April 1, 1558, having accumulated a very large fortune. He published, *De Pestilentia, ejusque Curatione per Præservativum et Curationum Regimen*. Turin, 1507, 4to, and Paris, 1513, 8vo. *Lexipyretæ perpetuæ Questiones et Annexorum solutio*. De Nobilitate Facultatis Medicæ. Utrum Medicina et Philosophia sint Nobiliores utroque Jure, scilicet Civili et Canonico. Turin, 1512, fol. De medendis humani Corporis Malis Enchiridion, quod vulgò veni mecum vocant. This was published with an edition of his treatise on the Plague at Basle in 1560, in 8vo; again in 1563 and 1587. It also appeared at Lyons, 1561, and at Frankfort, 1612, in 12mo. *Secreti Medicinali*, Venet. 1585, 8vo.

BAISANKHOR, a prince of the house of Timour; son of sultan Mahmood Mirza, king of Transoxiana, whom he succeeded on the throne of Samarkand, A.D. 1494; (A.H. 900.) He was, however, expelled about two years later by a sudden revolt of his officers; and, after leading a wandering life for some time, was assassinated by a chief, named

Khosroo-Shah, A.D. 1499, at the age of twenty-two. He is mentioned by his relative, Baber, as an amiable and highly-accomplished prince, and a poet of considerable merit. After his death, Transoxiana was left without an acknowledged monarch, and fell into a state of confusion, which facilitated its conquest, a few years later, by the Uzbeks.

The name of Baisankhor was borne by several junior princes of the Timourides. (Memoirs of Baber. D'Herbelot. Malcolm's Persia.)

BAISANKHOR, a prince of the Turkman race of Ak-koinlu, or "*the White Sheep*," in Persia; son of Yakob Beg, and grandson of the famous Uzun-Hasan; was proclaimed on the death of his father, A.D. 1490, (A.H. 895,) at the age of ten years; but his succession was disputed by three others of the same family, by one of whom, Rostam Beg, Baisankhor was taken and put to death, after little more than a year's nominal reign. Four or five princes followed in rapid succession, the last of whom, Mourad, a brother of Baisankhor, was vanquished, in 1508, by Shah Ismail, the founder of the Seffareen dynasty. (De Guignes. D'Herbelot. Khondemir.)

BAISANKHOR, son of Danshah, or Daniel, and grandson of the great Akbar, was placed on the throne of India, A.D. 1627, (A.H. 1026,) by the troops who had massacred his predecessor Shahriyar, son of Jehanghir, on account of the favour which he showed to the heretical tenets of the Sheahs. The reign of Shahriyar had lasted only five months; and that of Baisankhor was not destined to be much more permanent; after eight months, in which time he had alienated all classes of his subjects by his tyranny and excesses, he was driven from the throne by the arms of Khurrem-Shah, brother of Shahriyar, (afterwards famous under the title of Shahjehan.) Four other sons of Daniel were put to death, and Baisankhor, narrowly escaping by flight, took the resolution of repairing to Constantinople, and imploring the aid of the Ottoman sultan, Mourad IV., to rescate him on the throne. He was at first favourably received, but his arrogance, and the absurd pretensions which he claimed to have allowed him in virtue of his descent from Timour, alienated the sultan, who, after the reception of a splendid embassy from Shahjehan, definitively refused to assist him with either troops or money. He, however, remained a dependant on the Ottoman court till 1634, when he disap-

peared, having adopted, according to some accounts, the habit of a derwish, though other writers, perhaps more probably, state him to have been privately put to death by order of Mourad. The short reigns of Shahriyar and Baisankhor are omitted by De Guignes, and other writers, as intervening between those of Jehanghir and Shahjehan; and Von Hammer remarks that we chiefly owe to the Ottoman historians the clearing up of this point.

BAISIO, (Guido di,) one of the most renowned canonists of the thirteenth century, was a noble of Reggio, in Lombardy. About 1280, he was professor of civil law in Bologna, where he became archdeacon. He is styled in ancient writings, *Summi Pontificis Capellanus et Literarum contradictarum auditus*; and by Tritemius (*De Script. Ecclesiastic.*), is called *Vir in utroque Juris peritissimus, ingenio acutus et clarus eloquio*. He was the instructor of Giovanni d'Andrea, and remained at Bologna at least until the year 1300, when he finished his *Interpretation of the Decretals*, to which he gave the quaint title of *Rosario*, which was published in folio, in 1481. The edition which contains the notes of Nicholas Soranzo and Pietro Albiniani, appeared at Lyons in 1558. A commentary, which he wrote on the Sixth Decretal, evinced so much learning, that the views therein stated are generally accepted. This work was published at Venice in 1577. Besides these, he made some additions to the work of Giovanni Teutonico on the Decretals, and composed a treatise, *De Hæresibus*, a copy of which in manuscript was preserved at Florence. He is not to be confounded with his nephew, who was also a priest, professor of canon law, and bishop of Concordia and of Modena, where he died in 1382. (Mazzuchelli.)

BAITAR, (Abdallah Ebn Ahmed Ziaeddin Ebn,) a celebrated Mohammedan physician, born in Malaga in the early part of the thirteenth century. He travelled through great part of the East, to perfect himself in the sciences of medicine and natural history. He was chosen by the high school, or college, of Cairo, as their professor of medicine, and by the khalif, Malik Al Kamel, the son of Malik Adel, and nephew of Saladin, as his vizir. He died in 1248, leaving behind him a large work on botany, containing the descriptions of Dioscorides, with many additions and corrections from his own observations. This work, entitled

the Great Collection of Medical Simples, is fully described in Casiri. (*Bibliotheca Escurialensis*, i. 275, No. dcccxxxiv.)

BAITELLI, (Angelica,) a nun of the convent of St. Giulia, at Brescia, born about 1600. Moved by a feeling of veneration towards that most ancient monastery, she compiled a large volume in folio, *Annali storici dell' Edificazione, Erezione, e Dotazione dell' sereniss. Monast. di S. Salvatore Sta. Giulia, dall' anno della sua Fondazione 760, fin al 1657; Brescia, 1657.* (Libreria Bresciana.)

BAITELLO, (Francesco,) of Brescia, was "a virtuous gentleman, but eccentric, capricious, a wandering academician, and a great poet." His work, *Rime con un Discorso in Prosa in Fine della Nobiltà*, Brescia, 1625, as well as his *Scipade, Encomio della Adulazione, and Vita della beata Vergine*, are rare even in Italian libraries. (Librar. Bresciana.)

BAITELLO, (Girolamo,) of Brescia, one of the magnanimous Italian patriots of the middle ages. He exerted himself in supporting, on every occasion, the rights and privileges of his native town, and wrote also some voluminous works on those subjects. In 1560 he was sent on some important business to the lords of Venice. (Librar. Bresc.)

BAITELLO, or BAITELLI, (Lodovico,) doctor of law, served on different occasions her gracious highness the city of Brescia, (*nostro serenissimo principe la Città di Brescia*, Cassando, p. 158,) with great success. He became subsequently counsellor of state and a count, and wrote *De ultimis Voluntatibus Decisiones*, Milan, 1671, folio; *Breue, Hist. delle SS. Croci, gran Tesoro de Brescia*, 8vo. (Librar. Bresc.)

BAITHE, (Stephen,) a celebrated botanist, a native of Hungary, born in the county of Eisenburgh, about the middle of the sixteenth century, and was performing the duties of pastor of the reformed church at Gissing, at the court of count Bathiani, in 1582. Charles de l'Ecluse acknowledges his acquaintance with the plants of Hungary to have been derived from the labours of Baithe; and Horanyi and Wertzpremi have given a list of his works, which are chiefly in the Hungarian language. They are on subjects of theology as well as botany. The most important appear to be *Nomenclator Stirpium Pannonicum*, which is inserted in the *Historia Stirpium*, &c. of L'Ecluse, and in the *Specimen Hungariæ Literariæ* of Czittinger; *Fuves Kanyo, fuveknék*

es saknak nevekrae, &c., Nemet-Ujvar, 1595, 4to.

**BAITZ**, (Joh. Hendrich Hartmann,) a builder of organs, born at Utrecht in 1708, died in 1770. His instruments are stupendous, commanding the admiration of every one who hears, and even sees them. That of Zierikzee has forty-six voices, of superior, majestic tone—the nine bellows being seven feet long, and four feet five inches broad. Baitz was paid 19,500 florins for this organ. He erected other organs of similar magnitude in the large churches of Gorinchem, at Utrecht, Wörden, Benschop, &c. (Universal Lexicon der Tonkunst.)

**BAIZE**, (Noel Philippe, 1672—1746,) a French ecclesiastic, who taught theology in 1697, at Vitry-le-François, and was afterwards director of the library of the Pères de la Doctrine Chrétienne, of which he made a very excellent catalogue. Baize contributed some articles to the Supplement to Moréri, and wrote the history of the congregation to which he belonged for the Gallia Christiana. His MS. catalogue is now in the library of the arsenal at Paris. (Biog. Univ. Suppl.)

**BAJ**, (Tommaso,) born at Crevalcore, near Bologna, about 1650. Most unfortunately little is known of the life of this great composer of the splendid Miserere, which is chaunted every Good Friday in the Sistine chapel. Having distinguished himself by his compositions at Rome, he succeeded in 1713 Paolo Lorenzani as master of music in the chapel of the Vatican, but died soon after, 22d December, 1714. As up to the year 1712 no account is to be found of this Miserere having been executed in the above chapel, it is obvious, that he introduced it on becoming appointed master of that place of worship. Baj's Miserere is printed, conjointly with that of Allegri, in Musica Sacra, quæ cantatur quotannis per Iileptomaden sanctam Romæ in Sacello pontificio, Leipzig. (Universal Lexicon der Tonkunst.)

**BAJACCA**, (Giovanni Batista,) an Italian jurist of Como, who flourished at the commencement of the seventeenth century. He was at Rome in 1625. He wrote a life of Giovanni Batista Marini, which was published at Venice, in 1625. He was also the author of some verses. (Mazzuchelli.)

**BAJARDI**, (Giovanni Batista,) an Italian jurist, a noble of Perugia, who flourished about 1588. He was employed in many important offices, and

was highly regarded by the notorious pope Sixtus V. Having been suspected of seditious practices, he was thrown into prison by the government, and died at Vincenza, in the seventieth year of his age. He edited the Practica Civilis et Criminalis, published at Frankfort in 1590, and in Venice, 1640. There are many other editions of this work. (Mazzuchelli.)

**BAJARDO**, (John Baptist,) a painter of Genoa, who died of the plague in 1670, rather young. His pictures in the hall of St. Peter, and in the Augustine convent, are very well executed: in fact, his performances were once in great repute.

**BAJAT**, (Simon and Michael,) two Spanish knights, who came to Hungary with Constanzia de Arragon, daughter of king Alphonso II., and wife of Emerich, or Heinrich, of Hungary. They are the ancestors of the families of Martinsdorf and Güssingen, the latter, especially, very conspicuous in the annals of that country. (Engel's Gesch. des ungr. Reichs, vol. i. p. 275.)

**BAJAZET**. See **BAYEZID**.

**BAJTAI**, (Baron Anten von,) provost of the chapter of Presburg, bishop of Siebenbürgen, and imperial privy counsellor, was born at Zsido, in the district of Pest, in 1727. He studied theology at Rome, taught philosophy at Ofen, and was afterwards professor of history and antiquities at Vienna, and tutor in Hungarian history to the crown prince (afterwards the emperor Joseph). He died at Azad in 1775, leaving behind him in MS. a Latin history of Hungary, dedicated to the emperor Joseph.

**BAJUS**, or **DE BAY**, (Michael,) born 1513 at Melin, in Flanders, the worthy precursor of Jansenism. He studied at Louvaine, and was made in 1549 principal of the papal college, and subsequently a doctor of divinity and professor at that university. For the sake of being able to meet the assertions of the Protestants, by appealing to the Scriptures and holy fathers, he left the scholastic prejudices of his colleagues, and followed entirely the Antipelagian doctrines of St. Augustin, whose works he perused nine times. Hereby he fell into open contradiction with the Semipelagian doctrines of his fellow divines. These opinions, which he brought forward in conjunction with his friend, John Hessels, first excited against him the two theologians of Louvaine, Tapper and Ravesteyn, who had returned in 1552 from the council of

Trent. They took, at random, eighteen amongst the many dogmas of Bajus, and laid them as heretical before the university of Paris. A censure of that body was issued in 1560, whereby three of these dogmas were considered erroneous, and fifteen either partly or wholly heretical. The Franciscan friars also appealed against Bajus's doctrine to cardinal Granvella, governor of the Low Countries. But he enjoined silence to both parties, and Bajus was even sent in 1563, on the part of the Spanish court, to Trent. At this period he published his works, *De Meritis Operum*; *De prima Hominis Justicia et Virtutibus Impiorum*; *De Sacramentis in genere contra Calvinum*, 1565. And in the following year, *De Libero Hominis Arbitrio, de Charitate et Justificatione*. On the 1st of October, 1567, Pius IV. was induced to publish the bull, in which seventy-six dogmas were condemned, still without naming Bajus. A great stress is laid by contemporaneous authors upon a *comma*, which being placed after a certain word in the above document or not, would still more change the sense in Bajus's favour. He submitted to the decision, but still wrote, in terms rather explicit to the pope, who answered, that he must submit himself unreservedly, which he finally did, kneeling before the legate Morillon. Still, recriminations continued on either side. As, however, the university of Louvaine was entirely on the side of Bajus, he was elected in 1578, a chancellor thereof, and even the pope nominated him inquisitor general in the Low Countries. He died 16th December, 1589. He was a man of great learning, pure manners, and rare modesty. He left his property to the poor. His doctrine (called *Bajanism*) was afterwards taken up by the Jansenists, and in their hands obtained a power as hostile towards popery as against Jesuitism. His beautiful creed, however, of the pure and undivided love to God, was followed up by the Quietists. His works were edited by Gerberon; *Mich. Baji Opera, cum Bullis Pontificum et aliis ipsius Causam spectantibus, jam primum ad Romanam Ecclesiam ab Convitiis Protestantium, simul ac Arminianorum ... imposturis, vindicandam*, Colon. 1696, 2 vols, in 4to. In the preface some manuscripts are mentioned, which have not been printed. (*Le Plat Canon. et Decr. Conc. Trident. Antwerp, 1779. Pala vicini Hist. Conc. Trident. lib. xv. c. 7. Bayle, Dict. Ersch und. Gruber. Schröckh's Kirchengesch. iv. 284.*)

BAJUS, (James,) nephew of the preceding, died in 1614, as professor of theology in Louvaine. He founded, by the direction of his uncle's will, the Collegium Bajanum, an institution for the support of poor students.

BAKACS, pronounced Bakatch, (Thomas,) son of a peasant in the Szaboltsch Comitatus in Hungary, born in the latter part of the fifteenth century, and one of the most reckless political characters of those times. King Mathias Corvinus made him his secretary. With the utmost cunning he attached himself to the party of queen Beatrix, and was very active in preventing the succession of the illegitimate John Corvinus. He took also an active part in the election of the Pole Wladislaus II., who made him great chancellor. He assumed soon the title of supreme privy chancellor, and became also archbishop of Gran, when he began to long after the dignity of a cardinal. Contrary to the law of 1498, which allowed any clergyman to possess but one benefice, he possessed twenty-five, and strove still for more. Having become a cardinal in 1505, on abandoning the chancellorship to Szakmáry, he made preparations to rise even to the papal dignity. Rich, and supported by Maximilian I., he went, accompanied by the poet Stephen Taurinus (Stieröchsel) to the Lateran council. Pope Julius II. made him, and his successors in the archbishopric of Gran, primates and papal legates in Hungary and its dependencies. His further endeavours to obtain some more high clerical benefices, were frustrated by Johan Horváth Lomnitz, a client of the great Zapolya family. The death of Julius II. inspired Bakacs with new hopes. He had dismissed his Hungarian household, and arranged himself quite in an Italian style, and some of the elder cardinals were in his favour. However Leo X. was elected pope; in fact, the council could not but give preference to an enlightened man and patron of art, before an intriguing barbarian like Bakacs. Still, the new pope confirmed him in his dignities. Before leaving Rome he obtained permission to preach the cross against the Turks, as he was dissatisfied with the peace lately concluded, and wanted to have the credit of driving the infidels from Europe. He went to Ofen, had a golden cross carried before him, and was received by the hereditary prince Lewis. The papal bull was read in a council, and

fanaticism got the better of sound reason. Székely was elected the leader of a mob of 40,000 men, which began to wage war against the landed proprietors. A civil war ensued, until John Zápolya dispersed the whole turbulent assemblage. Bakacs died in 1521, and his nephews, ancestors of the present Erdödis and Pálfis, divided his ill-gotten riches. (Engel. Magyar Ország polgár históriájára való Lexicon á XVI. Század végeig. vol. i. pp. 74-84. Esch und Gruber.)

BAKE, (Reinhard,) born in Magdeburg in 1587, a pupil of rector Rollenhagen. He became in 1616 principal pastor of the cathedral of Magdeburg. When that town was taken on the 10th May 1631, by Tilly, Bake, with his colleague Decenius, and more than a thousand people of every age and rank, took shelter in the church, which was not opened till the third day by order of Tilly. He received the general with a Latin speech, which applied the words of Virgil on the destruction of Troy, to the fate of Magdeburg. Tilly, who might already repent his too great severity, received the allocution favourably. Bake died in 1657, and his monument is yet to be seen in the cathedral. He wrote several homiletic and ascetic works, enumerated in Kestner, F. G. Clerus Mauritanius. Magdeb. 1762, 4to. Ejusdem, Clerus Neostadio - Australis. Magd. 1733, 4to.

BAKE, (Laurent,) a Dutch poet of the seventeenth century, whose most remarkable work is a collection of sacred hymns. He was born of a distinguished family of Amsterdam, and was lord of Wulverhorst, and nephew of the celebrated poet and historian, Noot. He died in 1714. A collection of his poems was published by Vanden-Broek, Amst. 1737. (Biog. Univ.)

BAKER, (Geoffrey,) a monk of Oseney, who wrote, in 1347, a history of the reigns of Edward I. and Edward II., or rather translated the history into Latin from the French original by Thomas de la More, at the author's request. He was born at Swinbrook, in Oxfordshire. Some writers call him, erroneously, Walter. His Chronicle was published by Camden. (Tanner.)

BAKER, (Humphrey,) a citizen of London in the reign of queen Elizabeth, and the author of a very popular work on arithmetic, entitled, The Well Spring of Sciences, which was first published in 1562, (12mo, Lond.) and continued to be constantly reprinted till 1687, the latest

edition we have met with. Of all works on arithmetic prior to the publication of Cocker's celebrated book on the subject, (1668) this of Baker's approaches nearest to the masterpiece of that celebrated arithmetician. Baker also translated from the French, a little work called Rules and Documents, touching the use and practice of the common almanacs, 4to, Lond. 1587.

BAKER, (Robert,) an English traveller in the sixteenth century, who made two voyages to Guinea, the first in 1562; soon after his return from which, in 1563, he set out upon the second. The merchant-ships of England and France were at this period in continual hostilities, although the two countries were not openly at war; and the two ships of the expedition in which Baker was embarked fought two French ships, which they took, and sold in a Spanish port, and then pursued their enterprise. On the coast of Guinea, while Baker had landed with eight men, a sudden storm drove his ship out to sea; and on their regaining the shore, as they did not find him, they sailed back to England, leaving him among the Indians, in a state utterly defenceless. He was at last saved by two French vessels which came to that coast, and with his companions carried to France as prisoners of war. After a short retention there, Baker obtained his liberty, and returned to England, where he died about 1580. He wrote in verse the accounts of both his voyages, which are printed in Hakluyt's collection.

BAKER, (Sir John,) a statesman of the reigns of Henry VIII., Edward VI., and Mary, was a Kentishman by birth, and educated a lawyer. But early in life he turned himself to politics, and in 1526 accompanied the bishop of Saint Asaph in an embassy to Denmark. On his return, being a member of the House of Commons, he was elected speaker; was soon after appointed attorney-general, and sworn of the privy council. In 1545 he was made chancellor of the exchequer. Mr. Lodge, from whose biographical notice in his Illustrations of British History, vol. i. p. 51, these particulars are taken, observes that after this his name is rarely mentioned, except on one occasion, and that a memorable one. He was the only privy counsellor who refused to sign the bill of king Edward VI. by which his two sisters were to be excluded from the throne. Sir John Baker acquired a good estate at Sissinghurst, in Kent, where he built



a castellated house, which continued for some generations the seat of his family. He died in 1558, and was buried in the church of that place.

The eldest line of the family were admitted into the order of baronets, when first that order was instituted; and by a younger son he was grandfather of Sir Richard Baker, of whom in a succeeding article.

**BAKER**, (Sir Richard,) author of numerous works, but the one by which he is best remembered is his *Chronicle of England*, a work which had long a considerable share of popularity, and was indeed the history usually read till the appearance of Rapin's. He was a grandson of Sir John Baker the statesman, and was born at his grandfather's estate of Sissinghurst, in or about 1568. He studied at Oxford and the inns of court, travelled, and every thing appears to have been done by his parents to make him an accomplished gentleman. In 1594 he was made M.A. at Oxford, and in 1603 was knighted at Theobalds by king James, having then his residence at Highgate. In that reign he had the reputation of being, says Wood, a most complete and learned person, discharging the duties which belong to gentlemen of the best condition, as a justice of the peace and sheriff, which latter office he served for the county of Oxford in 1620, being then lord of the manor of Middle Aston. So far his life appears to have been prosperous, and he was then more than fifty years of age. But trouble came upon him. He had married a daughter of Sir George Mainwaring of Ightfield, in Shropshire; and engaging himself for the obligations of certain members of that family, he lost his whole fortune. Then it was that he began to turn himself to the composing of books, partly to divert or soothe his mind, and partly to supply himself with the necessities of life. It is to be proved that most or all of them were composed while he was in prison. This at least is certain, that he died in the Fleet in 1644, on the 18th day of February, at about the age of seventy-five. It is rare to meet with an author who first begins to publish when he is sixty-seven; yet the date 1636 is on the title-page of the earliest of his printed writings known to Wood, namely, his *Cato Variegatus*, or *Cato's Moral Distiches varied*. It is in verse. This was followed, in 1637—1640, by several small devotional pieces, being what he terms *Meditations and Disqui-*

sitions on the Lord's Prayer and on divers of the Psalms. In 1641 he printed *An Apology for Laymen's writing in Divinity*, which was followed by two other devotional tracts in the same year; and in that year also, 1641, appeared the first edition of his *Chronicle of the Kings of England*. Of this work there have been many editions, with great enlargements, but at the same time great omissions. He also published translations of the Marquis Malvezzi's *Observations on Tacitus*, 1642, and of the *Letters of Balzac*. Wood also attributes to him a tract entitled *Theatrum Redivivum*, in reply to Prynne's *Histriomastix*, and *Theatrum Triumphans*, or a *Discourse of Plays*; but these, if his, are posthumous. He had several children. His daughters appear to have married obscurely, and the husband of one of them is reported to have destroyed an account of his life written by himself. When Baker's necessities compelled him to sell his books, they were bought by Williams, afterwards archbishop, for the sum of 500*l*.; for it is presumed that Sir Richard Baker is the person intended by bishop Hacket, when he speaks of "that learned gentleman, Mr. Baker, of Highgate, whose books Williams purchased." (See *Life of Williams*, p. 47.)

**BAKER**, (David, or Augustin, the former being the name given him at baptism, the latter his name of religion,) an English Benedictine monk and ecclesiastical historian and antiquary, was born at Abergavenny, Dec. 9, 1575; educated in Christ's hospital, whence he went to Oxford in 1590; and afterwards studied the law in the Middle Temple. He returned to Abergavenny, where he practised the law, and was made recorder of the town. It is related of him that an extraordinary escape from the danger of drowning had a strong effect upon his mind; so much so, that he relinquished the prospects which his profession presented to him, and betook himself to a religious life—joining a small society of Benedictines whom he found in London, and then going to Italy, where he was formally admitted into the order. He returned to England, where he spent seven years, and then settled at Cambray, as spiritual father of the English Benedictine nuns of that place. Here he employed himself in making collections for ecclesiastical history. He returned to England, where he died Aug. 9, 1641. It does not appear that he printed any thing himself; but after his



death appeared *Sancta Sophia*, or Directions for the Prayer of Contemplation, extracted out of divers treatises written by him. This was published by Hugh Cressy, whose church history owes much to the labours of Baker. Reyner's *Apostolatus Benedictorum* in Anglia is said to be chiefly derived from Baker's collections, which it is supposed are lost.

BAKER, (Richard,) a clerk in one of the public offices of England, about 1650. He was the author of a little work, entitled, *An Idea of Arithmetick*, 12mo, Lond. 1655, published anonymously, but in a copy in the public library of the university of Cambridge, there is a contemporary MS. note informing us of the name of its author.

BAKER, (George,) an English surgeon in the sixteenth century. He was surgeon in ordinary to queen Elizabeth, and published several works in surgery and chemistry. He is only known by these and an engraved portrait, to which is affixed the date of 1599, probably the year of his decease. His works consist of the *Book of Distillations*, containing sundry excellent remedies of Distilled Waters, Lond. 1556, 4to; second edition, 1598, 4to; *The New Jewel of Health*, Lond. 1570, 4to; *The composition, or making of the moste excellent and pretious Oil, called Oleum Magistrale*; also the third *Book of Galen of curing of Pricks and Wounds of Sinewes*, Lond. 12mo, 1574; *De Compositione Medica of Galen*, Lond. 1574, 8vo, and 1599, 4to; *An Antidotary of Select Medicines*, Lond. 1579, 4to; *the Workes of Guy de Chauliac*, Lond. 1579, 8vo; *On the Nature and Properties of Quicksilver*. This is inserted in Clowes' *Briefe Treatise touching the Disease Morbus Gallicus*, Lond. 1584, 4to; *The Workes of John de Vigo*, Lond. 1586, 8vo; *The Preface to an edition of Gerard's Herbal*, Lond. 1597, fol. He also translated the *Apologie and Voyages of Ambrose Paré*, from the French into English, as mentioned by Johnson in his *Preface to the Works of Parey*, Lond. 1634, fol.

BAKER, (Thomas,) an English mathematician of considerable eminence, was born at Ilton, in Somersetshire, in 1625. He entered himself at Oxford in 1640, where he remained seven years. He was afterwards appointed vicar of Bishop's-Nymmet, in Devonshire, where he lived for many years in retirement, chiefly pursuing the study of mathematics, and more particularly algebra. He is now known by a very important

publication at the time of its appearance, entitled, *the Geometrical Key*; or the *Gate of Equations Unlocked*, 4to, Lond. 1684, in which he gives some new methods for finding the roots of equations inferior to the fourth degree. This book was published in English and Latin, and soon obtained the favourable notice of mathematicians both at home and abroad. In the *Philosophical Transactions* of the Royal Society for 1684, is some account of Baker's work; and, shortly afterwards, the council of that body having proposed a medal for the best answers to certain scientific queries, it was adjudged to Baker. He was intimate with Dr. Pell, as may be seen from Pell's MS. papers in the British Museum, in which collection are several letters from Baker to him on algebraical subjects. In the British Museum is preserved a single printed sheet (among Bagford's papers) entitled, a *Complete List of Mr. Baker's Mathematical Works*, with proposals for printing the same; but it does not appear that these proposals met with sufficient encouragement to justify the publication of any one of them. In a letter preserved in the archives of the Royal Society, addressed to Oldenburgh, he deeply laments his inability to risk the publication of his "many new discoveries in algebra:" this letter is dated in 1685, and perhaps may serve to fix the date of the proposals abovementioned. He died at Bishop's-Nymmet in 1690, in the sixty-fifth year of his age. Baker also discovered a rule or method, for determining the centre of a circle which shall cut a given parabola in as many points as a given equation, to be constructed, has real roots. This method is generally known as the *central rule*. The central rule is founded on this property of the parabola: that if a line be inscribed in the curve perpendicular to any diameter, the rectangle of the segments of this line is equal to the rectangle of the intercepted part of the diameter and the parameter of the axis.

BAKER, (Thomas,) an eminent antiquary of the early part of the eighteenth century, who in the latter part of life, when he had been deprived of his fellowship of St. John's college, Cambridge, was accustomed to add to his name, when he wrote it, *Socius Ejectus*. He was born at Crook, in the bishopric of Durham, a hamlet of the parish of Lancaster, which is remarkable for the many Roman antiquities discovered there. His father was George

Baker, esq., son of Sir George Baker, who, being recorder of Newcastle-upon-Tyne, took the command of the place, and defended it against the Scots.

The subject of this article was born in 1656, was educated in the grammar school at Durham, from thence he passed to St. John's college, Cambridge, where he took his degree of bachelor and master of arts, and in 1679 became a fellow of the college. He was ordained deacon in 1685, and priest very soon after, and was appointed one of the university preachers. He was soon after nominated by Crew, then bishop of Durham, his chaplain, who gave him in June, 1687, the rectory of Long Newton.

His connexion with the bishop was, however, but of short continuance; for king James's declaration for liberty of conscience coming forth, the bishop was earnest with his chaplain to read it in his own chapel at Auckland. Baker, however, declined; and also gave his commands to the curate of his own church to forbear to read it. This produced a coolness between him and the bishop. Baker was a man of principle, firm and uncompromising, and having given this first proof of it, he was soon called upon to give another; for the revolution succeeding, and the clergy being required to take the oaths to the new government, Baker declined to take them, and on the 1st of August, 1690, gave up in consequence his living of Long Newton.

He now retired to his college, and lived on the income of his fellowship and an annuity of 40*l.* a year, his own private property. This fellowship he was allowed to retain without taking the oaths; but in January 1716-7, he (with twenty-one other fellows of that society) was deprived of his fellowship. He did not, however, leave his college, but continued to reside as a commoner-master.

Living thus in the college he had all the means and opportunities of study; and his life appears to have been that of a most laborious student, collector, and transcriber, with a particular leaning to historical inquiries, and in them to his own university, and especially to his own college. He was somewhat of a recluse, mixing little personally in the world, but keeping up an extensive literary correspondence, and rather disposed to amass information which might be used by other persons, than to construct finished works in which he might use his collections for himself, and appear as an author before the public. He lived to a good

old age, dying on the 2d of July, 1740, aged eighty-three. He was buried in his college chapel. The only considerable work of which he was the author was entitled, *Reflections on Learning*, wherein is shown the insufficiency thereof in its several particulars, in order to evince the usefulness and necessity of revelation; a book which had a great popularity, and has been often reprinted. He published also at this period of his life, an edition of the *Funeral Sermon*, by bishop Fisher, for Margaret countess of Richmond, the foundress of St. John's college, with much prefatory matter; and this appears to have been his only published work. But though he published little, his assistance was afforded to many other writers; and there is scarcely a work in the department of English history, biography, and antiquities, that appeared in his time, in which we do not find acknowledgments of the assistance which had been received from Mr. Baker. We may mention particularly, Dr. Walker, in his *Account of the Sufferings of the Clergy*, Burnet, Dr. John Smith, the editor of *Bede*, Dr. Knight, in his *Life of Erasmus*, Brown Willis, Francis Peck, Dr. Ward in his *Lives of the Gresham Professors*, Dr. Richardson, in his work on the *Lives of the English Bishops*, Ames, in his *Typographical Antiquities*, Lewis, in his *History of the English Translations of the Bible*, Strype and Hearne, in many of their works.

The value of Baker's labours has been also felt by many inquirers in these departments of literature since his decease. He made very large historical collections, transcribing, in his own clear and most legible hand, a great mass of curious papers collected from every quarter, and annotating on several books to a great extent. Twenty-three volumes of manuscripts were given by him to the earl of Oxford, who was then amassing that noble library of manuscripts, which is so well known as the Harleian Manuscripts in the library of the British Museum, to which they came by purchase from the heirs of the earl of Oxford. These twenty-three volumes are now in that library, where they are numbered from 7028 to 7050. A particular account of their contents may be read in the printed catalogue, and also in the *Life of Baker* by Robert Martin, 8vo, 1784; where also may be seen an account of the contents of another great section of his manuscripts, which he bequeathed to the public library at Cambridge, together

with many printed works with his notes in the margins. His *Godwin de Præsulibus Angliæ*, and his *Ware de Præsulibus Hiberniæ*, he left to his kinsman, Mr. George Smith, with all their marginal notes. His history of his own college is the first of the volumes which came to the earl of Oxford. The history of his life, published by Martin, is taken for the most part from the papers of Baker's great friend, Dr. Zachary Grey. Horace Walpole wrote a life of him, which is printed in the quarto edition of his works. Much respecting him may also be found in that great storehouse of original information, Mr. Nichols' *Literary Anecdotes of the Eighteenth Century*, and in various volumes of Coles's *Manuscript Collections in the British Museum*.

BAKER, (Henry,) a poet and naturalist of the last century, but chiefly and only deservedly known in the latter character. His father, William Baker, was a clerk in Chancery, and Henry was born May 8, 1698, in Chancery-lane, London. In his fifteenth year, he was apprenticed to a bookseller, but on the expiration of his indentures, he entered the office of Mr. John Forster, an eminent attorney. Mr. Forster having a daughter who was deaf and dumb, Mr. Baker undertook to teach her the elements of general knowledge; and in this he succeeded so well, that he devoted his time and attention to the art as a profession. Whether his method were at all analogous to any of those now employed, we have no means of ascertaining; as it was his invariable rule to require a bond from each pupil, not to divulge to any other person the plans he adopted. This has been much censured by some persons; but it is still as defensible, and on the same grounds, as the patent protections of our own time for the exercise of any peculiar invention. His celebrity was so great, that his pupils were of families of the highest consideration in England, and from this he in a few years derived an ample fortune. In 1724 and 1725 he published several poems, which partook too much of the licentious character of the poetry of the period in which he lived; and from that time till 1737, his writings were almost exclusively of a literary nature. Probably his contemplated union with Sophia, the youngest daughter of Daniel De Foe, whom he married in 1729, might have given this turn to his labours. In 1740 he was elected a fellow of the

Society of Antiquarians, and the year following of the Royal Society. Prior to this period, he was known to have devoted himself to subjects better worthy of his powers; and in 1742 he published his first scientific work, *The Microscope Made Easy*, and soon after his *Employment for the Microscope*. In 1744 the Copley medal was awarded him for his microscopical observations on the crystallizations and configurations of saline particles. Mr. Baker appears to have been the first to observe with any degree of care and attention the structure and motions of the freshwater polype and other animalcules of our stagnant waters. He also introduced into this country the larger alpine strawberry and the true rhubarb, and was the first to investigate the history of the coccus polonicus, or cochineal of the north.

Henry Baker died at his house in the Strand, Nov. 25, 1774, in his seventy-seventh year, and was buried in the church of St. Mary-le-Strand. The following year, his museum was sold by auction, and occupied ten days. In private society Baker was much respected; but he was the object of continued attacks for his published labours, almost entirely to the end of his life. Amongst the most active of his detractors was the splenetic and disappointed charlatan, Dr. Hill, whose conduct was rendered more disgraceful by the great obligations under which he was laid by Baker's kindness to him in early life.

The Bakerian Lecture of the Royal Society was founded by the will of Henry Baker; who left a fund for the production of a small annual income. It is treated by the council as a prize for the best paper of the year presented to the society and printed in its *Transactions*. It is, of course, the honour, rather than the value of this prize that renders the Bakerian Lecture an object of ambition amongst the fellows of the society. This award has, of late years at least, been made with impartiality, and generally with good judgment: for though the small number constituting the council of that body renders it impossible that every branch of science can be properly represented in it, and therefore a fair claim made for each paper by members of the council themselves; yet the formation of committees of fellows for each subject, to report to the council the conclusions to which they arrive, respecting the merits of the several papers in their own depart-

ments, will generally enable a very correct judgment to be formed respecting the relative values of all. The same remark, indeed, applies to all the awards of the Royal Society, and especially its medals.

**BAKER, (John,)** a British admiral. He entered the navy before the revolution. In 1692, he was made captain of the *Newcastle*, of 46 guns, one of the ships sent under Sir George Rook, in the following year, as convoy to the unfortunate Smyrna fleet. At the accession of queen Anne, he was advanced to captain of the *Monmouth*, of 70 guns. This ship he commanded as one of the fleet sent on the expedition against Cadiz, and bore a very distinguished share in the subsequent attack on Vigo, being one of vice-admiral Hopson's division, who led the assault. He continued during the two following years in the command of the same ship, first under Sir Cloudesly Shovel in 1703, who was sent to the Mediterranean to attempt the relief of the *Cevennois*; and in 1704, under Sir George Rook. The latter expedition will always be remembered; as well on account of the capture of Gibraltar, as of the victory over the French fleet off Malaga. In both these signal services, captain Baker highly distinguished himself; and in the latter was severely wounded. He attained his flag rank in 1707-8, and held several important commands during the reign of Anne. He escorted Mary Anne of Austria, afterwards queen of Portugal, from Holland to Portsmouth, on her route to Lisbon. Soon after the accession of George the First, he was appointed to command a squadron which was to restrain the depredations of the Salletines, who, about this time, began to be troublesome. He was ordered also to renew the treaties of peace with the rest of the Barbary States. He sailed on this service in June 1716. He arrived at Tripoli early in July; and having included in the renewed treaty of peace, the Minorquins, the recently acquired subjects of the king of Great Britain, he sailed for Tunis, where he was equally successful as a negotiator. The Salletines were not so equitably and pacifically disposed; the vice-admiral was compelled to have recourse to compulsory measures. Having fulfilled the object of his mission, he was preparing to return to England, when death closed his honourable career. He died at Port Mahon, 10th November, 1716, in the fifty-sixth year of his age. "The loss

of admiral Baker," says Lediard, "was very much lamented, he being an officer of consummate skill and experience." A splendid monument has been erected to his memory in Westminster abbey. (Charnock, Lediard, Campbell, &c.)

**BAKER, (Sir George, Bart.,)** a distinguished physician of the eighteenth century. He was the son of the Rev. George Baker, archdeacon and registrar of Totness, and born in Devonshire, in 1722. He was educated at Eton, and from thence entered as a scholar at King's college, Cambridge, in July 1742. He took the degree of B.A. in 1745, M.A. in 1749, and M.D. in 1756. He first practised at Stamford, but afterwards in London, where he became a fellow of the Royal College of Physicians, of which he was appointed the president in 1797. He delivered the Harveian Oration in 1761. He was a fellow of the Royal and Antiquarian Societies, was appointed physician in ordinary to queen Charlotte, and afterwards to George III. He was created a baronet, Aug. 26, 1776, and he died in Jernyn-street, June 15, 1809, in the eighty-eighth year of his age. Sir George Baker has always been admired as a scholar and as a critic; his Latin compositions have received the applause of the first scholars; his English writings are alike distinguished by their purity. His ability as a practitioner, his acute perception of disease, and his skill in the relief of it, are fully admitted by his contemporaries; and his amiable manners and his accomplishments endeared him to a very large circle of the most distinguished characters in rank, science, letters, and the arts. He contributed many papers to the Transactions of the Royal College of Physicians, and to the Medical Observations and Inquiries. Fourteen papers read at the college were collected together, and published by his son, the late Sir Frederic Baker, bart., in 1818. These were read between the years 1767 and 1785, and treat of various subjects in medicine. The principal one, and that which deserves to be especially recorded, relates to the poison of lead, and its effects on the human frame. Sir George Baker was a native of Devonshire, and did not fail to observe that the inhabitants of that county were particularly liable to a peculiar and fatal species of colic, the symptoms of which resembled those following the absorption of lead. He was therefore induced to examine into the nature of

the machinery extensively employed in that county in the process of making cider, and he thereby detected the presence of lead in the vessels used, which metal operated upon by the cider was rendered soluble, and thus taken into the system. His acute observation having thus detected the evil, a change in the composition of the vessels was effected, and at the present time the disease which once was endemial, and had acquired the name of the Devonshire colic, is almost unknown in that locality. Sir George Baker published *Dissertatio de Affectibus Animi*, Cantab. 1755, 4to; *Oratio Harveiana*, Lond. 1761, 4to; *De Catarrho et de Dysenteria Londinensi Epidemicis utrisque*, an. 1762, Libellus, Lond. 1764, 4to; *An Enquiry into the Merits of a Method of Inoculating the Small Pox*, Lond. 1766, 8vo; *Essay concerning the Cause of the Endemial Colic of Devonshire*, Lond. 1767, 8vo; *Opuscula Medica*, Lond. 1771, 8vo.

BAKER, (William, 1742—1785,) a learned English printer, son of a school-master at Reading. He published, 1. *Peregrinations of the Mind by the Rationalist*, 12mo, 1770; 2. *Theses Græcæ et Latine Select.* 8vo; 3. *Remarks on the English Language*, pointing out numerous Improprieties into which persons fall in speaking and writing, 8vo, 1774. (Coates, *History of Reading.*)

BAKER, (David Erskine,) was the first compiler of the *Biographia Dramatica*, as it came out in two vols, 8vo, 1764. His father married one of the daughters of Daniel Defoe, but in what year the son was born is no where recorded. He was adopted by his uncle, who was in the silk trade in Spitalfields, and succeeded to the business, which, it is said, he was unable to carry on with profit, from want of ordinary prudence, a deficiency supplied at no subsequent period of his life. After his failure, he continued in London for some years, often in considerable difficulties, and at length retired to Edinburgh, where he printed a small dramatic piece, called *The Muse of Ossian*, in 1763, the year after the publication of Macpherson's *Fingal*, and the same year in which his *Temora* was produced. *The Muse of Ossian* was performed in several parts of Scotland, but it did not meet with much applause, and seems to have been a source of little or no profit to the author. At this date he had been employed for several years in collecting materials for his *Companion to the Playhouse*. He is supposed to have died in

Edinburgh, about 1770; but after 1764 we hear nothing of him, excepting that he was constantly in necessitous circumstances.

BAKEWELL, (Robert,) an eminent English agriculturist, was born at Dishley, in Leicestershire, in the year 1725, and, probably in the year 1745, commenced a series of experiments in breeding sheep, which have produced results favourable in no ordinary degree to the progress of British husbandry. At the time his experiments began, he was in the management of a farm belonging to his father, whose death, about fifteen years afterwards, admitted him to its possession. He died at Dishley, on the 1st of October, 1795, in the seventy-eighth year of his age. He was never married. The famous Dishley breed of sheep, which has since obtained so high a reputation, is not, as a distinguished agriculturist has observed, an original breed, but a selection from the best of long or combing woolled sheep, wherever met with. The principles on which Bakewell went in forming his stock were "fine forms, small bones, and a true disposition to make readily fat." The particular merit, however, of this stock is of inferior consequence to the just principles which he disseminated in his journeys through England. Before his time each breed was unknown, or at least unpurchased, beyond its original locality. False notions of excellence, varying in different places, were held generally by farmers. In Norfolk, the ram was valued according to the degree in which his horn was spiral, and his legs and face were black. In Wiltshire, a white face and a horn curved behind the ear was preferred. In Dorsetshire, the horn, it was thought, should project before the ear; while the South Down breeder held a speckled face and leg, and no horns, the grand desideratum. Large bones were universally esteemed the criterion of excellence, while the carcase was forgotten. Such were the erroneous conceptions which Bakewell corrected; and if we may now congratulate ourselves in the possession of the finest breeds of sheep and cattle which Europe can shew, we owe them, in no inconsiderable degree, to Mr. Bakewell. It is pleasing to know that his discoveries were as beneficial to himself in a pecuniary way, as to the public. (Gent.'s Mag. *Young's Farmer's Tour*, Nicholls's *Leicestershire. A Tract on the Husbandry of three celebrated Farmers.*)

**BAKHTISHWA**, the name of a Nestorian christian family, which under the dynasty of the Abassides produced several eminent physicians at the court of Bagdad.\* The lives of six of these are given by Ibn Abi Osaibia, in his *الطب في طبقات الأطباء*,

*Oioun al-Ambā fi Tabāqāt al-Atebbā*, *Fontes Relationum de Classibus Medicorum*, (cap. 8, § 1—6,) from which work the part relating to Gabriel, the third and most famous of the family, has been translated into Latin by Salomon Negri, and inserted at full length by Freind, at the end of his *History of Physic*.

The first physician of this family is called, by Ibn Abi Osaibia, simply *جورجس*, *GEURGIS*, and by Abul-Pharaj (*Hist. Dynast.* p. 143, Vers. Lat.) *جورجيس*.

*بن نختيشوع الجنديسابوري*, *GEURGIS BEN BAKHTISHWA AL-JONDISABOURI*. He was brought from his native place, Jondisabour,† where he had the care of the hospital, to the court of Al-Mansour, in order to attend the khalif, who was indisposed; and, after being magnificently rewarded for his services, he obtained permission, on account of infirmity, to return home to his family, A.H. 152, (A.D. 769). Abul-Pharaj gives a noble instance of his chastity at the court of Al-Mansour, and has also preserved the answer which he made to the khalif, who had promised him a place in Paradise if he would embrace the religion of Mohammed. "I am well content," said he, "to go whither my fathers are gone before me, whether into Paradise, or into hell-fire." He is mentioned by Rhazes (*Contin. lib. i. cap. 4, 5, 6, &c.*) and Serapion.

His son is called, by Ibn Abi Osaibia and Abul-Pharaj (*Hist. Dyn.* p. 152,)

\* The name (which is said by D'Herbelot. *Biblioth. Orient.*, to signify in Persian, the *Happiness of Jesus*, or rather of those who profess the Christian Religion,) has been much corrupted, and is sometimes found spelled *Bactichua*, *Bachtishua*, *Baktisua*, *Bakht-Yashua*, *Bakhtiaschu*, *Bakhtichua*, *Bakhtishua*, *Baktichua*, *Bactisub*, *Bactiesu*, *Bactisen*, *Boehigesu*, *Bathisu*, *Baccajesu*, *Bakejasu*, *Bachtisub*, *Bachtisus*, *Bachtisuch*, *Bactisoh*, &c.

† Jondisabour, a city in Fars (*Persia*), was built, according to Abul-Pharaj, (*Hist. Dyn.* p. 82,) by Sabour (*Sapôr*), the second king of Persia of the Sassanian dynasty, in imitation of Byzantium, and in honour of the daughter of the emperor Aurelian, whom he married about A.D. 270. The word signifies *Sapor's city*; "vox jond proprie denotat *castrum*, *militia prædicatoria*, denique urbem in qua locati sunt milites prædicatorii, et tractum et annuum." Nicoll and Percy, *Catal. MSS. Arab. Bibl. Bodl.* p. 422.

*نختيشوع بن جورجس*, *BAKHTISHWA BEN GEURGIS*, and was left by his father to take care of the hospital at Jondisabour when he was sent for to Bagdad. He was himself afterwards summoned to attend on the khalif Al-Hadi, who, upon being restored to health by Bakhtishwa, ordered his other physicians, who had failed to relieve him, to be put to death. According to some authorities, Bakhtishwa prevented the execution of this order by poisoning the khalif himself, A.H. 170, (A.D. 786-7,) but a different account of his death is given by Abulfeda (*Annal. Muslem.* t. ii. p. 59) and Abul-Pharaj (*Hist. Dyn.* p. 149). He was again sent for to attend Haroun al-Rashid, A.H. 171, (A.D. 787-8,) who loaded him with riches and honours, and raised him to the dignity of archiater, *rayis al-atebbā*. He afterwards, by command of the khalif, attended on his favourite minister, Jaafar, A.H. 175, (A.D. 791-2.) The date of his death is unknown.

The third physician of the family was the son of the preceding, and is called by Ibn Abi Osaibia, *جبريل بن نختيشوع*, *GIABRIL BEN BAKHTISHWA*.

*بن جورجس*, *GIABRIL BEN BAKHTISHWA BEN GEURGIS*. He was first recommended by his father to the minister Jaafar, and afterwards, being introduced to Haroun Al-Rashid, whose life he saved in an attack of apoplexy, he was joined with Mesue and the other physicians in the service of the khalifs. Abul-Pharaj (*Hist. Dyn.* p. 153) gives a curious account of the way in which he cured one of the khalif's wives of a species of paralysis, which was the occasion of his being loaded with riches and honours. These, however, he did not long retain, for in his last illness, A.H. 193, (A.D. 809,) Haroun threw him into prison, and afterwards ordered him to be put to death for not being able to cure him. The khalif's own death prevented this order from being put into execution, and his son and successor, Al-Amin, held him in even greater esteem than his father; so that (as Ibn Abi Osaibia says) "he would neither eat nor drink but by his leave." Upon the death of Al-Amin, A.H. 198, (A.D. 813,) his brother and successor, Al-Mamoun, again threw him into prison, where he remained about four years, and after a short period of liberty, he was a third time imprisoned for about five years, and was only released at last because his medical skill and experience was found absolutely necessary to the khalif. He continued

in favour during the remainder of his life, and at last being unable, from sickness, to attend the khalif in the expedition against the Greeks, he sent his son in his stead, and died soon after, about A.H. 213 (A.D. 828-9). The titles of several of his works are preserved, but, as far as the writer is aware, none of them are now extant,—certainly none of them have been published. He is quoted by Rhazes (Contin. lib. viii. cap. 1; lib. xi. cap. 1), and a great number of curious sayings and observations by him are to be found in Ibn Abi Osaibia. He said that in Spain two drachms of scammony were sometimes given at a dose, while at Bagdad half a drachm was sufficient. There is also a curious list of all the presents that he received, and of his annual income from the khalif, from which it appears that his riches must have been immense.

His son, who is called, by Ibn Abi Osaibia, **نخيشوع بن جبريل بن نخيشوع**

**BAKTIHWA BEN GIABRIL BEN BAKHTISHWA**, was the fourth physician of the family, and succeeded his father as physician to the khalif Al-Mamoun, A.H. 213 (A.D. 828-9). Like his father, he experienced many vicissitudes of fortune, and was disgraced and banished by Al-Mamoun, who, however, recalled him to his court in his last illness, A.H. 218 (A.D. 833), but not in time to save his life. He is the person alluded to by Abul-Pharaj (Hist. Dyn. p. 154) in the pleasantries between Mesue and Bakhtishwa in the camp of Al-Motassem, A.H. 220 (A.D. 835), of which he gives an account, and which, if dates be not attended to, may occasion some perplexity; for Giabril was at that time dead, and therefore the historian, who sometimes relates anecdotes out of their chronological order, speaks there of the son. He was afterwards physician to the khalif Al-Motawakkel, who succeeded to the throne A.H. 232, (A.D. 847). He died, according to Abul-Pharaj, (Hist. Dyn. p. 171,) A.H. 256 (A.D. 870).

The next celebrated physician of the family is called, by Abul-Pharaj, (Hist. Dyn. p. 192.) **نخيشوع بن يحيى**

**BAKHTISHWA BEN YAHYA**, and was one of the principal physicians of the khalif Al-Moktader, who was murdered A.H. 320 (A.D. 932.)

The grandson of the famous Giabril was named Obeid Allah, and died during the reign of the khalif Al-Moktader. It does not appear that he was himself a physician, but he

left a young son named by Ibn Abi Osaibia, **جبريل بن عبيد الله بن نخيشوع**, **GIABRIL BEN OBEID ALLAH BEN BAKHTISHWA**, who made a considerable figure in physic, was the author of several books, and died at the age of eighty-five, A.H. 396 (A.D. 1005-6).

The last physician of this family mentioned by Ibn Abi Osaibia, is called **OBEID ALLAH BEN GIABRIL**, also called **ABOU SAID**, who is perhaps the same person mentioned by Casiri (Bibl. Arabico-Hisp. Escur. t. i. p. 312) as the author of a work called, *Al-raudat al-tabiat*, *Hortus Medicinæ*, consisting of fifty chapters, and written for the use of the khalif Motaki, A.H. 330 (A.D. 941-2).

A treatise entitled, *Menâfe al-Haiwân, De Utilitate quæ ex Animalibus percipi potest*, by one of this family, named **ABDALLAH BEN GIABRIL BEN BAKHTISHWA**, is stated by D'Herbelot to be still extant in the king's library at Paris, No. 939. D'Herbelot suspects him to have been a Moslem, from his name, because the Christians, he says, never gave the name of *Abdallah* to their children; but in this (says Russell, Appendix to Nat. Hist. of Aleppo) he is most certainly mistaken, that name being not less common among the Christians than the Mohammedans.

It may be useful to mention that the article *Bakhtischua* in D'Herbelot is very confused and incorrect; but some of these long Arabic genealogies are so very intricate and puzzling that the writer is not at all sure that he has himself succeeded in avoiding some inaccuracies.

**BAKHITIYAR**, (Fortunate,) the name of a prince of the Bouiyan family in Persia, better known by the name of *Azz-ed-Doulah*. See *AZZ-ED-DOULAH*.

**BAKHUYSEN**, (Ludolf,) a Dutch painter, born at Embden, in 1631. Brought up as a merchant, and placed at the age of eighteen in a house at Amsterdam, he made his first essays in drawing the ships in the harbour, and, following the line which he had thus taken up, he became especially eminent as a painter of marine subjects. He received lessons from Van Everdingen and others; and his zeal was so great, that he often exposed himself in an open boat to the dangers of the storm, in order to study nature. His pictures have always been much valued. One presented by the burgomasters of Amsterdam to Louis XIV., with several other paintings by



him, are still preserved at Paris. Bak-huysen also cultivated poetry. He died in 1709. (Biog. Univ.)

BAKI, (commonly so called, but more properly Abd-ol-Baki,) the most celebrated lyric poet of the Ottomans, was born in the reign of Soliman the Magnificent, the Augustan age of Turkish poetry. He applied himself from his earliest youth to the cultivation of literature; and on his presenting his first work to Soliman, the sultan, who was both a munificent patron of genius, and himself a poet of respectable pretensions, not only recognised and rewarded with gifts and honours the talent of the youthful lyrist, but addressed to him an ode, in which he hailed him as the greatest of the national poets, and felicitated himself on possessing such an ornament in his reign. The judgment of the monarch has been confirmed by that of his subjects, both in his own and succeeding ages; and Baki has been unanimously styled the king and sultan of lyrical versification by Turkish critics, who rank him with Hafez in the Persian, and Motanebbi in the Arabic language. The elegy, in which he deplored the death of his first patron, sultan Soliman, has been esteemed the most precious gem of Turkish poetry; and his renown continued unshaken during the reigns of Selim II. and Mourad III., both of whom, like their great predecessor, were personally candidates for the poetic wreath. The attainments of Baki were not, however, confined to his poetical merits; he was also a legist of high reputation, and held at three different times the dignity of *cazi-asker*, or supreme judge of Roumelia. In 1598 he was even proposed by the grand vizir to Mohammed III., to fill the vacant post of mufti, but the sultan conferred it on his own tutor Saad-ed-Deen; and the mortification consequent on a second disappointment after the death of Saad-ed-Deen two years later, is said to have shortened the life of Baki, who died April 7, A. D. 1600, A. H. 1009. In opposition to many of the earlier Turkish poets, who by preference clothed their thoughts in the more harmonious glow of the Persian language, Baki adopted his native tongue as the vehicle of his compositions; and their enduring popularity among all ranks of the Osmanlis, has justified the appellation of *Baki* (the *durable*), by which their author is generally known. Besides his poetical works, he is said by Von Hammer-Purgstall

(from whose History of the Ottoman Empire the foregoing account is principally extracted,) to have translated into Turkish, three standard Arabic treatises—a Life of Mohammed; a History of Mecca; and a Dissertation on the Meritoriousness of the Holy War (against infidels). The same author alludes in his notes to a German translation of the works of Baki, with which we have been unable to meet in England.

BAKICS, pronounced Bakitsh, (Paul,) a gallant Hungarian champion in the wars against the Turks, who was descended from a Slavonian family. He came, with his four brothers, at the instigation of Paul Tomori, to Hungary, where king Lewis II. gave him the castle Lak. He fought in 1524 against Pasha Ferhat, and escaped unhurt the slaughter of Mohács. Afterwards he united himself with John Zápolya against Ferdinand I.; but when the army of the former was defeated in 1527, near Tokaj, he went over to the king, at the instigation of Stephen Bátori, and obtained a military command. At the famous siege of Vienna by sultan Soliman, Bakics defended with two hundred raizes the bridge of the Danube most valorously, and made also some successful sorties against the enemy. He was sent at a subsequent period with 1000 hussars to the fortress of Sophia, where the Turks, believing the whole christian army coming on, burnt the fortress and fled. On this occasion, some prisoners acquainted him with the intention of the Turks to fight the battle of Eszek. In that battle Bakics was slain, and his head sent as a trophy to the sultan.

BAKICS, (Peter,) brother of the foregoing, was a staunch supporter of Ferdinand I. When in consequence of the Schmalkalden league, Francis Nyári conducted a Hungarian army against John Frederic of Saxony, Peter was made commander in chief, Nyári becoming severely indisposed. At the battle of Mühlberg, at which Charles V. of Austria, and his brother Ferdinand, were present, John Frederic burnt the bridge over the Elbe, but the Spanish troops caught it while afloat, whilst Peter Bakics swam over the river with his barbarian troops, attacked the protestants, and took the unfortunate Saxon prince a prisoner. Charles V. recommended Bakics for a distinguished reward. When Ferdinand determined to march home through Bohemia, the inhabitants of Prague refused to let him pass; but Bakics sabred them, with the



aid of his hussars, and slew a great many citizens. He was also present at the battle of Szegedin against the Turks in 1552. (Fessler, Gesch. v. Hungarn. Ersch und Gruber, Encycl.)

**BAKKAREVITCH**, (Mikhael Nikitish,) a Russian writer, who was at one time lecturer on Russian literature at the school for young nobles, attached to the Moscow university; which post he filled with great credit, and had among his pupils many who afterwards distinguished themselves by their talents. On relinquishing that office, he obtained an appointment in the ministry for naval affairs; and afterwards that of adjunct to one of the state secretaries in the senate. One of his principal productions is the Statistical Account of Siberia, derived from government papers, and other authentic documents, 1810. His lectures, delivered to his pupils, were afterwards printed in a periodical, and are distinguished by force and beauty of style, and by nobleness of sentiment. He also contributed a number of papers to the Hippocrene, and other literary journals. He died at St. Petersburg, in 1820, at the age of about fifty.

**BAKKER**, (Peter Huizinga,) born in 1718 at Amsterdam, where he died in 1801, was like his more celebrated countryman and contemporary Helmers, a merchant who devoted his intervals of business to literature and his pen. Taking Hooft for his model, in prose as well as in poetry, he set the example of a more manly and energetic style of poetry than that which prevailed among the writers about the middle of the eighteenth century, when an insipid, nerveless French taste was in vogue. De Vries speaks of him in his work on the Dutch poets, as a writer of superior ability, whose productions display taste, mind, and spirit, and a happy union of simplicity and force. Of his three volumes of poetry, the first appeared in 1773, the second in 1783, and the last in 1790; and the principal pieces contained in them are, *Bespiegelingen der Vaderlandsche Stroomen*, (the Rivers of Holland,) *Ballingschap der Dichters*, (the Banishment of the Poets,) each in three cantos; and a poem to Martinus Scriblerus.

**BAKKER**, (James,) a Dutch painter, born in 1609, in Haerlingen. He came early to Amsterdam, where he remained until his death in 1657. His extreme quickness in painting portraits has been particularly noticed; and it is said, that

he completely finished, in one day, the half length portrait of a lady in full dress, even so early, that she was able to return the same day to Haerlem. A Sleeping Shepherdess is considered his best picture. (Houbraken. S. Schouw. der Nederl. Schilders.)

**BAKKER**, (Adrian,) nephew of the preceding, was an historical and portrait painter. His most famous picture is a Last Judgment, which adorned for many years the Amsterdam Rathhouse. He died in 1686. (Houbraken. Ersch und Gruber.)

**BAKKER**, (Meeuws Meindertszoon,) of Amsterdam. He discovered, in 1690, that very useful engine, called the *camel*, which was intended to convey the largest men of war over the shallows of the Zuidersee to the Texel. (Cholmot, T. A. Biographisch Woordenboek. Wagenaer Beschr. van Amsterd.)

**BAKKER**, (Gerbrand,) an eminent Dutch physician, professor at the university of Groningen. He was born at Enkhuisen, in North Holland, in 1771, and studied medicine in the universities of Alkmaar, Groningen, and Leyden. He was received doctor at the latter place in 1794. His instructors were the celebrated Dupui, Sandifort, Paradys, and Voltelen. He practised first at Edam, a little town in North Holland, with much success. In 1806 he was made reader in the surgical school at Harlem, and next year was appointed an ordinary professor at Franeker. In 1811, under the French, he was named to the professorship at Groningen. He was active in the severe epidemic disease which afflicted Groningen in 1826, and died there in 1828. Bakker was distinguished most for his great skill and knowledge in midwifery and practical surgery. On the former he published several works in Dutch and in Latin. Amongst his Dutch writings are, a Treatise on Animal Magnetism; another on Worms, in which he controverted the opinions of professor Rudolphi of Berlin; and a third on the Human Eye. Bakker occupied himself also with zeal on comparative anatomy, and particularly on the anatomy of the brain. His most celebrated works in Latin are, *Descriptio Iconis Pelvis Fœminæ*, large folio, 1816; *Osteographia Piscium*, 8vo, 1822; *Epidemia quæ anno 1826 urbem Groningam affixit, in brevi conspectu posita*, 8vo, 1826; *De Natura Hominis Liber elementarius*, 2 vols, 8vo, 1827. This last work, which was to have formed a complete body of anatomy,

was left incomplete by the author's death. (Biog. Univ. Suppl.)

**BAKOSS**, (Joannes,) born in Transylvania, published in 1677, at Hermanstadt, a little work, in 12mo, *Kurz-und recht-mässiger Grund der hochdeutschen Sprache*—zusammen getragen von J. B. C., which is considered one of the earliest specimens of Transylvanian typography. (Horányi *Memoria Hung.*)

**BAKSAI**, (Abrahamus,) born at Schemnitz, in Hungary, a historian and jurist, and privy counsellor to the palatine of Poland and the dynast of Keszmark. He wrote, *Chronologia Ducum et Regum Hungariæ*, Cracoviæ, 1567, 4to, annexed also to Bonfinii *Hist. Hung.* (Horányi.)

**BAKSAI**, (Bernardus,) a cousin of the preceding. He was a privy counsellor of king John of Hungary; and during the armistice between the latter and the emperor Ferdinand III., he contributed towards effecting a peace, and promoting public tranquillity. He wrote, *Commentarius ad Jus Werbätzii Tripartitum Hungaricum*, 4to. (Horányi.)

**BALAKLEI**, **SULTAN**, prince of the Zaulogense Tartars, who in 1221, encouraged by the domestic dissensions of the dukes of Russia, invaded that country. When the ambassadors of Balaklei demanded also a tribute from the Lithuanians, the latter cut off their ears and noses, and thus sent them back. Subsequently the Lithuanians united with the Russians, and Balaklei was beaten and put to flight in the battle of Koidanowo. (Stanislavi Sarnicii *Annales Polonici*. Lips. 1712. fol.)

**BALAM**, (Richard,) an English mathematician, and a friend of the celebrated Oughtred. He was the author of a treatise on algebra, (12mo, London, 1653,) which possesses no other claim to notice, than as being the first work after the publication of Oughtred's *Clavis Mathematicæ*, that adopted his symbol for multiplication.

**BALAMIO**, (Ferdinand,) a learned physician, a native of Sicily. He was physician to pope Leo X., by whom he was highly esteemed. He cultivated letters, as well as medicine, being distinguished as a poet and a grammarian. He practised at Rome, in the middle of the sixteenth century. He translated several of the treatises of Galen from the Greek into the Latin, some of which were printed separately, and afterwards incorporated with translations of the known works of Galen, published at Venice, in 1586, in folio. Of his other

works, the following merit notice—*De Cibis boni et mali Suoci*, Lugd. 1555 and 1560, 8vo; *Liber de Ossibus*, ad Tyrones, Valent. 1555, 8vo; *Francosf. ad Mæn.* 1630, folio, with notes by Fred. Hoffmann; *De optimâ Corporis nostri Constitutione*; *De bona Valetudine*; *De Hirudinibus*, *Cucurbitulâ*, *Cutis Incisione*, et *Scarificatione*; *Rostochii*, 1636, 8vo.

**BALARD**, (Marie-Françoise Jacquette Alby, 1776—1822,) a French poetess of some reputation, a native of Castres, where her husband practised as an advocate. Her first publication, which appeared anonymously, was a poem in four cantos, entitled *l'Amour Fraternel* (Paris, 1810), which exhibited considerable talent, and attracted much attention at the time. She frequently gained the prize of poetry at the academy of the floral games. Her works were mostly of a temporary interest. A further account of them will be found in the Suppl. to the Biog. Univ.

**BALASFI**, (Thomas,) a noble Hungarian, first a parson in Presburg, and afterwards bishop. He wrote a work against the protestant faith, *Tsepregi oskola*, *mellyben a Lutheránus és Kálvinista*, *Posonii*, 1616, 8vo. (Horányi.)

**BALASSA**, (Valentine,) a Hungarian count, of Gyarmath and Kékö. His forefathers were famous warriors, and are mentioned about the year 1546, in *Nadany*, *Florus Hung.* (l. iv.) Horányi calls him a distinguished soldier, and a sweet Latin poet. His *Hymni de variis Argumentis* have been printed several times in *Leutshau* and *Debresin*, in 16mo. His poem, beginning with the verses following, is generally considered one of the finest specimens of the Hungarian language.

"Isten Aszszonyokkal egyben az Istenek  
Új hartzot, s'viadalit magok közt kevernek."

"The crowd of goddesses, united to the god,  
For a new victory began a new strife."

(*Bod de Felső Tsernaton Patris Athenæ. Ilorang*, *Memoria Hungar.* Horányi.)

**BALBAN**, (Sultan Gheias-ed-deen Balban Shah,) a celebrated Patan monarch of Delhi. He was a native of Kara-Khitai, or modern Chinese Tartary, and was sold in his youth as a Mamluke to sultan Kooth-ed-Deen Aletnish, in whose service he rose to high trust and honours. In the reign of Nasser-ed-Deen Mahmood, the last of the children of Aletnish who filled the throne, Balban held the office of vizier; and when Mahmood died without issue, he appeared

to have met with little difficulty in declaring himself his successor, A.D. 1265, A.H. 684. His first care, however, was to rid himself of the surviving members of an association to which he had once belonged, of forty chiefs, pledged to each other to divide the empire if it fell into their power; but when once he felt secure, his subsequent administration was uniformly mild and equitable. The commencement of his reign was signalized by a campaign against the predatory Mewatties, 100,000 of whom are said to have been slain, while their incursions were curbed by the erection of a chain of forts; but with the exception of this war, and of a rebellion in Bengal, which was suppressed with some difficulty, his rule was undisturbed by internal dissensions. The splendour of his court was unequalled even in the annals of Indian magnificence; fifteen sovereign princes, stripped of their dominions by the tempest of Mogul conquest which then desolated Asia, were indebted to Balban for munificent provision, and stood in his presence on occasions of state; while two sons of the fallen khalif of Bagdad were seated on the right and left of the throne. Learned men from all parts of Asia were attracted to Delhi by his liberality and that of his sons, who emulated the fame of their father; and efforts were made, though without success, to draw Saadi, the famous moral poet of Persia, from the retreat of Shiraz. But the last years of Balban's life were clouded by domestic misfortune; his eldest and favourite son Mohammed fell in the moment of victory against a force of 20,000 Moguls who had made a transient inroad into the Punjab; and before his other son Kera-Khan could be summoned from his government of Bengal, the aged monarch died of a broken heart for his loss, A.D. 1286, A.H. 685, in the eightieth year of his age, designating his grandson, Kai-Khosroo, the son of Mohammed, as his successor; but this was set aside by the nobles, who raised Kai-Kobad, son of Kera, to the throne, in the lifetime of his father. Balban is universally celebrated by the native historians of India for the princely qualities of justice, generosity, and patronage of learning, to which he added the rarer virtue (in an Asiatic monarch) of love of peace; refusing to attempt the re-conquest of Malwa and Guzerat, which had become independent, while his own territories required tranquillity to ensure their restoration to prosperity. He is

sometimes termed Balin, a variation only of a single point in the Arabic characters; but the best eastern writers mark the word as Balban. (Ferishta, &c.)

BALBANI, (Nicholas,) a native of Lucca, minister of the Italian church at Geneva, where he died in 1587. He is chiefly known by a life of the marquis Galeazzo Caracciolo, an Italian, Geneva, 1581. It was translated into French by Vincent Minutoli, Geneva, 1587; into Latin, in 1596; and into English, by W. Crashaw, London, 1608. (Biog. Univ.)

BALBASTRE, (Claude,) born in 1729 at Dijon, came in 1750 to Paris. Having gained the good opinion of Rameau, he was recommended by him at court. He played there, as well as at the concerts spirituels, first on the piano; subsequently his performances on the organ were so much admired at the latter place, that he played from 1755 to 1758, and even later, at every concert. Being made organist of the church of St. Roche, his performances attracted such a multitude of people, (especially those in the nights of Christmas eve,) that the archbishop of Paris prohibited them, on account of the scandalous scenes brought on by such a concourse of people. Dr. Burney heard him in 1770, and bestowed the highest encomium upon him. Balbastre was also the inventor of the *Jeu de Buffle*, which MM. Cluquot and Pascal have introduced into the mechanism of the piano. He published pieces for the piano, a book of Noëls for four voices, some sextets, &c. (Universal Lexicon der Tonkunst.)

BALBE, the generic name of a very famous Italian family, which pretended to be descended from the Roman Balbus, and was for several centuries the chief tribe of the republic of Quiers. Different members of this family distinguished themselves much in the wars and political relations of the Italian republics in the twelfth, thirteenth, and fourteenth centuries. They led the army which defeated Frederic Barbarossa at Lignano, in 1176. The family was reduced from its ancient splendour in the middle of the fifteenth century, and its principal representative, Gilles de Berton, quitted his country, and settled at Avignon, where he founded a house distinguished in French history. One of his descendants, in the sixteenth century, was the famous Crillon. (Biog. Univ.)

BALBE, (Prosper count de,) late president of the Royal Academy of Turin. He became first known, being sent,

in 1796, by the king of Sardinia to the French republic. He appeared before the corps legislative, and made a speech excusing the king for the acts of hostility committed, as they were merely commanded by force of circumstances. When the Piedmontese rebelled against the king, Balbe notified it to the directory, adding, that the king would abdicate, if any other attempt of the kind should take place. After the dethronement of the king by the French, Balbe retired to Spain, but subsequently to the 18th Brumaire came back, and was made a minister of state. At the remodelling of the Royal Academy, in 1816, he obtained the above place, and devoted himself, until his recent death, mostly to literary pursuits. (*Memorie della Accademia reale di Torino.*)

BALBI, (Giovanni,) a Dominican monk, who died in 1298. He was a native of Genoa, the etymology of which he derived from Janua, on account of its being the gate to Lombardy, Tuscany, and Provence; and was on this account often designated by the name of S. Giovanni di Genova, *Janua Januensis*. In the history of the Dominican writers (*script. ordin. prædicat.*) many works are attributed to Balbi; amongst which, a dialogue, *De Questionibus Animæ ad Spiritum*; a book on the mode of spending Easter day, and his celebrated *Catholicon*, a sort of literary Encyclopædia, the only one of his writings which has been printed, and which went through many editions in the fifteenth and sixteenth centuries. The title which it generally bears, is, *Summa Grammaticalis valde notabilis, quæ Catholicon nominatur*. The only value it now has arises from the circumstance of the most ancient edition being printed at Mentz in 1460, by Faust and Schæffer, in fol. which is extremely rare.

BALBI, or BALBUS, (Peter,) a learned Italian philologist of the fourteenth century. There is much uncertainty as to the place of his birth. In 1423 he was one of the disciples of Victorinus de Feltra, at Mantua. He afterwards established himself at Rome, and made himself remarkable for his zeal for literature. In 1460 he was made bishop of Tropea, in Calabria. He returned to Rome, and died there in 1479, at the advanced age of eighty. He translated from Greek into Latin many theological, and some philosophical works; among the latter, the *Theology of Proclus*, and the introduction to it by Alcinous. The translation of Alcinous was printed in 1472

and 1488, first with Honorius de Imagine Mundi, and secondly with Apuleius. His other translations are preserved in MS. in the libraries of Capua and the Vatican. (*Biog. Univ. Suppl.*)

BALBI, (Giovanni Francesco,) a jurist of Turin, doctor of both the civil and canon laws, who flourished about the commencement of the sixteenth century. He was professor of civil law at Turin, and senator in the supreme parliament of Piedmont. His works are—1. *De Præscriptionibus Tractatus*, Leyden, 1535, 1537; Venice, 1564 and 1582; Spire, 1610; and Cologne, 1610. This work, which was received with the greatest approbation, is printed in the 17th volume of the *Tractatus Universalis Juris*. 2. *Repetitio in L. Celsus ff. de Usucap*, Venice, 1590. 3. *Vita Nicolai Fabri*, Paris, 1614, and London, 1733. 4. *Raisons de l'Edit et Reglement des Monnoyes, &c.*, Paris, 1615. (*Mazzuchelli.*)

BALBI, (Girolamo,) a Venetian, born about the middle of the fifteenth century, and died soon after 1535. He received his education at Rome, and was the pupil of Pomponio Leto. In the year 1481 he went to Paris, where, after a residence of three or four years, he was elected professor of belles-lettres to that university. The high opinion he had of his own merit, induced him publicly to attack another professor of the name of Guillaume Tardif, challenging him in 1485 to defend himself, if he could, before the university, of the errors which he had committed in his grammar; the result is not known, but whatever it was, Balbi continued his opposition, by publishing against him, in 1494, a dialogue entitled *Rhetor gloriosus*, to which in the following year Tardif replied, by the *Antibalbica, vel Recriminatio Tardiviana*, a production which seems not to have done any injury to Balbi, for on the same day in which Andrelini, in 1495, was elected professor of belles-lettres, he was also confirmed in the same chair. This he considered a personal insult and an injury done to his literary merit; and in order to show his superiority over his fellow professor, he extended his lectures to civil and canon law, the sphere, and moral philosophy; and was, at last, induced by his vanity and quarrelsome temper, to write against Andrelini, in the same scurrilous way as he had done against Tardif. Andrelini, however, was not a man to put up with such an antagonist as Balbi; in his answer, he not only accused him of ignorance, but of

immorality, imputing to him crimes of the darkest hue, and treated him so roughly, that he ran away from Paris and took refuge in England. Here he remained only a few months, perhaps on account of the reputation that had followed him. He next went to Vienna, and after a short time to Prague, where with great success he held a school of literature and law, but which he was obliged to give up on account of his vicious life. He resolved then to visit Hungary, and having had the good fortune to be well received and protected by George Sacmarus, bishop of the five churches, he changed the tenor of his life, took orders, and conducted himself, in every respect, so properly, as to induce king Ladislaus, upon the report of his good reputation, to entrust him with the care of instructing his royal children, Louis and Anne, and he was so satisfied with him, that in 1514 he made him president of the college of Presburg, and employed him afterwards in several embassies. On the death of Ladislaus, his son Louis continued his favour to him; and in 1522 sent him as a deputy to the diet of Worms, to ask assistance against Soliman II., who was then besieging Rhodes, and threatening Europe. The assistance was granted, and Balbi's increased reputation induced Ferdinand, archduke of Austria, to elect him in the same year coadjutor to the bishopric of Gurck, in Carinthia; and he sent him twice to Rome to Adrian VI. and Clement VII. Although now very old, he accompanied Charles V. to Bologna, assisted at his coronation, and wrote on that occasion the treatise *De Coronatione*, printed at Bologna, 4to, in 1530, and in the same year at Lyons; again, 8vo, Strasburg, 1603; inserted by Bebeburg among the *Tractat. de Jure Regni et Imperii Romani*, Strasburg, 1624, 4to; and by Goldast in his *Politica Imperialis*. Besides the above-mentioned works, Balbi wrote several poems, some of which have been inserted in the *Deliciæ Poetarum Ital.*, and other collections. He wrote some other works.

BALBI, (Gasparre,) a Venetian traveller, who lived in the latter half of the sixteenth century. He was a jeweller by trade, and business seems to have been the object of his journey first to Aleppo, and then to India, where he remained for nine years, from 1579 to 1588. On his return to Venice he published an account of the countries he had seen, under the title of *Viaggio alle Indie Orientali*, 1590, 8vo, and which was re-

printed in 1600; and again inserted by De Bry, in the *Collection of Voyages* printed at Francfort in 1606. The style of Balbi is unassuming and clear, and bears evident marks of his candour in telling what he saw; his narrative is interesting, as it refers to an epoch when we have little information relating to the countries through which he passed.

BALBI, (Domenico,) a Venetian dramatist of the latter end of the seventeenth century, who left seven or eight pieces of no great merit.

BALBIAN, (Just de,) a physician, born at Alost, in the Low Countries, acquired his knowledge of medicine in Italy, and took his degree at Padua. He exercised his profession at Gouda, and died in that city in 1616. He embraced the doctrines of Calvin the reformer, and was honourably buried in the Temple, where there is the following inscription to his memory:—

Singulos dies, singulas vitas puta.  
Justi A. Balbian,  
Flandri Alostani, Philo-Chymiel, ejusque hæredum  
sepulchrum,  
Ille heri, ego hodie, tu cras.  
Obiit anno 1616.

He published, *Tractatus septem de Lapide Philosophico à vetustissimo Codice desumpti*, Lugd. Batav. 1599, 8vo. *Il Specchio della Chimia*, published at Rome in 1629, is only an Italian translation of this work. It is also inserted in the *Theatrum Chemicum*, published at Strasburg, 1613, vol. 3. *Nova Ratio Praxeos Medicæ*, Venet. 1600, 8vo.

BALBINUS, (Decius Cælius,) a Roman senator, who had been twice consul, and who was elected emperor conjointly with Maximinus, on the death of the two Gordians. After a year's reign, in 238, the joint emperors were murdered by the prætorian guards, who hated them because they governed justly and mildly. (Gibbon.)

BALBINUS, (Bohuslaus Aloysius,) a Bohemian antiquary and historian, born in 1621, at Königgratz. He studied in the Benedictine convent of Braunau, and subsequently at Olmütz, and entered, in 1663, the order of the Jesuits, from which period he devoted his whole time to the instruction of youth and his favourite researches on the history and literature of his nation. For that purpose he travelled over the whole country; examined all the libraries and archives; and thus assembled a great collection of old charters, manuscripts, and rare books, although he lived unfortunately after the period, when the dragoons of Ferdinand

II. had piled up and burnt many of the latter. With such excellent materials he composed the following valuable works: *Epitome Rerum Bohemicarum*, lib. i.—v. Prague, 1677; lib. vi. vii. *ibid.* 1673, folio. This work was followed by *Miscellanea Historica Regni Bohemise*, Dec. i. lib. i.—viii., Prague, 1680-88; Dec. ii. lib. i. and ii. *ibid.* 1687, folio. Balbinus intended to extend this work to twenty books, but death hindered him. He published also, *Examen Melissæum, i. e. Novarum Apicularum Colonia, quæ aculeolis suis armatæ ad Gentilitiam Slavatarum Rosam deducuntur, &c.*, Colon., 1687, 12mo, dedicated to Ferdinand William. *Slavatinæ Domus Gubernatori*; historical accounts of the still existing monasteries and holy shrines, which were erected in some of the most romantic spots of Bohemia, at Prizbram, &c., (Diva Vartensis, Turzanensis, et S. Montis;) *Origines Comitum de Guttenstein*; *Vita ven. Arnesti, primi Pragensis Archiepiscopi*. He left a great number of manuscripts, some of which still exist, but have not yet been printed. The following have been published within the last century:—*Bohemia docta, opus posth. edit. notisque illustr. ab Raph. Ungar.*, Prægæ, 1777-80, 3 vols. 8vo. This work contains a history of the university of Prague, and the oldest schools in Bohemia, lives of Bohemian literati, and a catalogue of the MSS. in the different libraries of the country. Another posthumous work of Balbinus was published by F. M. Pelzel—*Dissertatio Apologetica pro Lingua Slavonica, præcipuè Bohemica*, Prægæ, 1775, 8vo. But although it met not exactly with the fate of the Bohemian books above alluded to, it was seized immediately after publication by the Austrian police. Balbinus died in Prague, on the 29th December, 1688, (not 1689,) as professor and prefect of the schools and congregations of the Holy Virgin. His theological opinions remained always strictly in accordance with the precepts of his order, and he was not free even from strong prejudice. (*Wydra, Leben des Balbinus, Prag. 1788, 8vo. Voigtii Effig. Viror. erud. Bohem. et Morav.*)

BALBIS, (Silvio, 1737—1796,) a native of Caraglia, who was much esteemed by the literary men of his day. He was a doctor of theology, and published a poetical paraphrase of Nahum, at Saluzzo, in 1762, and some miscellaneous poems at Vercelli, in 1782, entitled *Saggio di Poesie varie di Silvio Balbis*. It con-

tains some poems in the Piedmontese dialect, and he is said, by Vallauri, (in *Tipaldo*, iii. 162,) to have been the first who honoured that dialect by composing in it.

BALBIS, (Giovanni Batista,) an Italian botanist, born at the village of Moretta, in Piedmont, in 1765, and educated at the university of Turin. After having held various places in the university, he succeeded Allioni as professor of botany and keeper of the royal botanical garden. He was an advocate of the principles of the French revolution, and was obliged to retire to France in 1797, on account of a plot in which he appears to have been compromised. The professorship was given him under the French influence. In 1814 he was obliged to quit it, and retire to Pavia, where he aided his friend Nocca in the publication of the *Flora Ticinensis*. In 1819 he obtained the chair and direction of the botanical garden of Lyons, which he resigned in 1830, and returned to his native country, where he died Feb. 13, 1831. His works are numerous, and much esteemed. A notice of Balbis will be found in the *Archives du Département du Rhône*, xiv. 129. Willdenow has given the name of *Balbisia* to a plant recently discovered.

BALBO, (Lodovico,) born at Venice, in the first half of the sixteenth century. He was a pupil and successful follower of Constanzo Porta. His masses, vespers, motettes, cantiones, and madrigals, were sung in almost all the churches of Italy, and a great many of them printed. The most classic are the *Cantiones Ecclesiasticæ*, published 1578, in Venice, which obtained for Balbo a great celebrity throughout Europe. He died about 1594, in Venice. (*Draudii Bibl. Classica. Schilling.*)

BALBOA, (Vasco Nuñez de,) a native of Jerez de los Caballeros, in Estremadura, was born about the year 1475, of respectable, though not affluent parents. Having by his dissipation entirely ruined his fortune, he resolved to proceed to the new world to mend it, and accompanied Bastidas in his voyage of discovery, and after various events, settled at Hispaniola, now St. Domingo, where he was when Enciso, who belonged to the expedition of Ojeda, called at that island with two ships, to procure men and provisions. Balboa, who was much in debt, and seemed to have no chance to better his condition, wished very much to go away with Enciso; but not being able to evade the law, which prohibited any one from

quitting the island without paying his creditors, hid himself in a cask in Enciso's ship, and when the vessel was far from the land, made his appearance, to the great annoyance of Enciso, who was much irritated at the trick, and would have left him in a desert island, had he not been appeased by the entreaties of Balboa and his friends. On entering the Gulph of Darien, where they had founded a colony, the vessel was driven against a rock, and the men, one hundred and fifty in number, saved themselves by swimming. On reaching the shore, they found the settlement destroyed, and not one of their former companions left, and on attempting to penetrate into the country, they were opposed by the natives, and obliged to return to the shore. In this desperate state, Balboa promised to lead them to a town by the side of a river, on the west coast, which he had seen in his former voyage, and the inhabitants of which did not use poisoned arrows; and the proposition being accepted, he led them to the place, where, after a desperate combat with the natives, the Spaniards founded the settlement of Santa Maria, in 8° 20' N. lat. There a dispute arising about the chief command, Balboa gained the victory; and Enciso being tried, was condemned to leave Darien. In the different excursions which Balboa now made into the interior, always gaining by his mild manners the good-will of the natives, he became acquainted with a cacique, who gave much useful information of the country, and also of a very powerful and rich province, six suns or days to the south, which proved to be the first intelligence the Spaniards had of Peru. This was not lost on Balboa; for in the beginning of September 1513, he sailed direct to Cuba, and then to the coast of Veragua, in a brig and some canoes, where leaving his vessels, after a painful march of twenty-six days, he arrived at the summit of a mountain, from which the immense extent of the Pacific Ocean burst upon his view. Falling on his knees, he thanked the almighty Disposer of all events for having granted to him the favour of making so great a discovery; and having made his companions swear obedience to the king, he erected a cross upon a heap of stones, and wrote on many trees the names of Ferdinand and Isabella. Then descending to the shore, with the sword in one hand, and the standard of Castile in the other, he entered in full armour into the sea, and took possession of that

sea and the adjacent regions in their names.

On his return to Darien, he gave those who had remained behind their share of the immense riches acquired in the expedition, the fifth of which he sent to the king by a messenger, with the account of the discovery. But in the mean time the friends of Enciso had so misrepresented the whole transaction of Balboa taking upon himself the command of Darien, and had excited the king's feeling so much against him, that a commission was given to Pendrarias Davila to go, at the head of 1500 men, and supersede and try him for rebellion. Of this he was acquitted, as well as of the death of another Spanish captain called Nicuesa, which his enemies also falsely attributed to him; but he was condemned in a heavy fine of damages to Enciso.

When Balboa's messenger arrived in Spain, the government saw the injustice they had done him, and his friends had no difficulty to obtain for him, in 1515, the reappointment of governor of Darien and Coiba, but under Pendrarias, who, being a man of no talent and great presumption, had so mismanaged affairs, that the colonists were reduced to great distress, so that in the course of one month, seven hundred of them had died by sickness and want; but such was the jealousy he had conceived of Balboa's popularity and talents, that not without much opposition and interest he granted him at last his authority, and even his daughter, still in Spain, in marriage. All this, however, seems to have been a crafty manœuvre, better to ensure his ruin; for on a mis-stated account of an order which Balboa had given to a captain named Garabito, who, having fallen in love with an Indian woman kept by Balboa, had determined to work his ruin, Pendrarias had him arrested, tried, condemned, and beheaded, in 1517.

BALBOA, (Alphonso,) was a 'portionarius' of the church of Palenzia. Of his work, *Dechado dos Religiosos*, Toleti, 1501, only a few copies are known to exist. (Antonii, Bibl. Hisp.)

BALROA, (D. Franciscus de Balboa e Paz,) born at Piazenza, and became subsequently judge of the high court of Naples, and counsellor of the Holy Inquisition of Spain. He wrote, *Monarchia Regum, hoc est, de Jure Monarchia*, Neapoli, 1630, fol.; *Retrado del Privado Christiano Politico*, *ibid.* 1635, 4to. (Antonii, Bibl. Hisp.)

BALBUENA, (D. Bernardus de,) born



in Valdepeñas, near Toledo. He became a doctor of divinity at Segovia, but went subsequently as archdeacon to Jamaica, which office he held twelve years. In 1620 he became bishop of Portorico, where he remained until his death, probably in 1627. He wrote, *Grandeza Mexicana*, Madrid, 1604, 8vo; *Siglo de oro en las selvas de Eriphile*, *ibid.* 1608, 8vo; *El Bernardo, o Victoria de Roncesvalles*, *ibid.* 1624, 4to. Of the latter poem, a contemporary author says, "that it was slumbering in the corners of book-shops."

BALCH, (William,) an American divine, was born at Beverly, in 1704; graduated in 1724; and was ordained, in 1728, as minister at Bradford, Massachusetts, where he died on the 12th of January, 1792. He was at one time accused of inculcating Arminian principles; although he defended himself with great ability and acuteness. In his retirement he occupied himself in agricultural pursuits, and we are told by Dr. Allen that he grew the best apples in the county in which he resided. He published a few sermons and tracts, none of them of any considerable interest.

BALCHEN, (Sir John,) a British admiral. This ill-fated officer was born on the 2d July, 1669. Having made an early choice of a naval life, he served in every subordinate station, till he attained the highest rank in the service. In the month of September, 1707, when in command of the *Chester*, of 50 guns, he was ordered, in conjunction with the *Ruby* of the same force, to convoy the fleet bound to Lisbon. As the safety of this fleet became a matter of national import, inasmuch as all the provisions, stores, and upwards of 1000 horses for the service of the ensuing campaign in Spain were embarked on board it, it was thought proper to strengthen the convoy, by the addition of three larger ships of the line,\* all under the command of commodore Edwards, who was to see them fifty leagues to the south-west of Scilly, where it was presumed they would be perfectly out of danger from the Dunkirk squadron, which, according to Charnock, Campbell, and the best authorities on the subject, "was the only quarter from whence any attack was apprehended."

The convoy departed Plymouth on the 9th of October, and on the following day fell in with the joint forces of Count Forbin, and M. Du Guai Trouin,

\* *Cumberland* 76; *Devonshire* 74; *Royal Oak* 76.

off the Lizard. The French force consisted of fourteen vessels, ten of which Charnock asserts were ships of the line. The British disposed themselves in the order of battle, giving the merchants' ships the opportunity to escape by crowding sail. M. Du Guai attacked Commodore Edwards, in the *Cumberland*, about twelve at noon, and, with the assistance of two other ships, after an obstinate dispute, carried her. The *Devonshire* defended herself for a long time against seven of the enemy's ships, and, subsequently, in a running fight, received the harassing fire of five sail of the line in close pursuit; but, at dusk, by some accident which will remain for ever unknown, she took fire, and unfortunately blew up; two only were saved out of upwards of 800 hands. The *Royal Oak*, after a vigorous resistance, and having set on fire the French ship commanded by M. De Bearniois, which attacked her, got safe into Kinsale Harbour. † The Count de Forbin took the *Chester*, and the *Ruby* surrendered to Messrs. Courserat and De Nesmond.

Captain Balchen was not exchanged till towards the end of the following year, so that the trial for the loss of his ship did not take place till October, 1708. It is almost unnecessary to add, he was most honourably acquitted. In July, 1728, he was promoted to the rank of rear-admiral, after having constantly served for the space of thirty-one years in the capacity of captain. Between the years 1731 and 1734, Admiral Balchen was constantly employed; but in 1739, upon the declaration of war with Spain, Balchen was one of the first officers selected for active service. He was now sent with a squadron to intercept the *Assogues* ships, which were daily expected at Cadiz from Vera Cruz, laden with the usual tribute of treasure, the annual produce of that part of the western world dependent on Spain. The galleons were actually on their passage, and steering a course which would inevitably have thrown them into the hands of Balchen; but Pizarro, who commanded the convoy, having by mere

† The captain of the *Royal Oak*, Baron Wyld, was by the sentence of the court-martial, which was held upon the officers of the British squadron, dismissed H. M. service. He was subsequently restored to his former rank. In short, Wyld was hardly dealt with. He was undoubtedly a gallant officer. Mr. secretary Burchet's comments upon this unfortunate affair are exactly those in which ignorant landmen, and fire-side fighters, were wont to indulge. In the memoir of Captain Wyld we may, if space be permitted, show the absurdity of the secretary's remarks.



accident, received information of the situation of affairs in Europe, stretched to the northward, and instead of "making Madeira," and then steering for Cadiz, according to the customary track, he stood away to the northward of the Bahamas, and returned to Europe as if bound for the British channel. He actually made the Lizard, and from thence standing over to Ushant, by creeping close under the shore, he eluded the vigilance of the British cruisers, both off the coast of Spain and in the Bay of Biscay, and arrived in perfect safety in the port of St. Andero.

Not long after this disappointment, Balchen returned to England, and had, in 1740, the command of a squadron in the channel. In 1743 he was promoted to the rank of admiral of the white; and in the following year, as a reward for his long and faithful services, was appointed governor of Greenwich hospital.\* Shortly after this appointment he received the honour of knighthood. Free from the fatigues of a sea-faring life, Sir John had intended to pass the remainder of his days in quietude; but these pleasing expectations soon vanished, his country once more demanding the services of an officer of known ability and valour.

Sir Charles Hardy had been sent with a large convoy of store ships to Admiral Mathews, in the Mediterranean, who was in the utmost distress, his ships being almost destitute of provisions, and their rigging in a very bad condition. The French were not ignorant of the distress of the English fleet, and therefore determined, if possible, to intercept Sir Charles with his convoy, or at least prevent him from joining to the Mediterranean chief. Accordingly a large fleet was fitted out at Brest; but to prevent suspicion, one or two ships sailed out at a time, all of which joined in a certain latitude, and then proceeded to execute their design. Sir Charles arrived safe at Lisbon, but before he could proceed on his voyage, the French had blocked him up in the Tagus.

There was now a pressing necessity for relieving Hardy, and consequently of shortly despatching a squadron commanded by an officer of reputed conduct and courage. In this extremity, the ministry cast their eyes on the venerable Balchen. Sir John proceeded forthwith to Portsmouth, and after taking command of the combined squadrons, which we have

thought proper to insert underneath,† sailed immediately in quest of the Brest fleet.

The French admiral (Rochambault) on the first news of the approach of this force quitted his station off Algarves, and retired to Cadiz. Sir Charles Hardy hereupon putting to sea, formed a junction with Balchen at Gibraltar. After effecting the object of their mission, the combined squadrons shaped a course for the British channel. On the 28th of September they lost sight of the Gallician coast, and soon after entered the Bay of Biscay, steering direct for Ushant; but on the 3d of October a violent storm dispersed the whole fleet, and many ships were with the utmost difficulty prevented from foundering. The *Exeter* lost her main and mizen-masts, and was compelled to throw overboard many of her guns; and the *Duke* had ten feet water in her hold. Vice-Admiral Stewart, however, arrived with the greater part of the ships at Plymouth; and the whole fleet, with the exception of the ill-fated *Victory*, reached port on the 10th of October. This ship, on board of which Sir John Balchen had hoisted his flag, was, according to Charnock, considered the largest and most beautiful first-rate in the world.‡ She was separated from the rest of the fleet on the 4th, after which she was never seen. Thus Fate, in one instant it may be said, overwhelmed a most worthy and inestimable commander, with nearly twelve hundred of his brave associates. The inhabitants of Alderney are said to have heard signals of distress made during the night, but the violence of the tempest precluded the possibility of affording the least succour to the unseen sufferers. By this calamitous event, the national sympathy had

#### † British Division.

	Guns.		Guns.
<i>Victory</i> .....	110	<i>Sunderland</i> .....	60
<i>Hampton Court</i> .....	70	<i>Monmouth</i> .....	70
<i>Augusta</i> .....	60	<i>Duke</i> .....	90
<i>Captain</i> .....	70	<i>Prince Frederic</i> .....	60
<i>Princess Amelia</i> .....	80	<i>Princess Mary</i> .....	60
<i>St. George</i> .....	90	<i>Etna (Fire-ship)</i> .....	40
<i>Falkland</i> .....	50	<i>Scipio</i> .....	40
<i>Suffolk</i> .....	70	<i>Fly (sloop)</i> .....	20
<i>Exeter</i> .....	60		

#### Dutch Division.

	Guns.
<i>Haerlem, Admiral Baccherest</i> .....	70
<i>Dordrecht, Vice-Admiral Hooft</i> .....	80
<i>Damlat, Vice-Admiral Schryver</i> .....	84
<i>Leuvenhorst, Rear-Admiral Reynat</i> .....	64
<i>Edam</i> .....	44
<i>Assendelft</i> .....	32
<i>Deift, and two frigates.</i>	

† Other authorities dispute the qualities of this ship. Some assert that her structure was defective, and that probably she steered badly. We are disposed to accord in this opinion.

\* Successor to Sir John Jennings, who died in December, 1748.

been much excited. The merits of the venerable chief, the diffused sorrow of relatives, and the loss of such a number of brave men, separately less honoured, because less known, all tended to increase the public grief to a poignancy that had been scarcely felt since the loss of the gallant *Sir Cloudesley Shovel*. His majesty settled a pension of 500*l.* per annum on the admiral's lady during life; and to perpetuate his memory, his widow erected a small but handsome monument in Westminster abbey. He left, with his wife, a son and daughter; the former, George Balchen, survived him but a short time. He was also in the navy, and died at Barbadoes, when in command of the *Pembroke*, December 1745, aged twenty-eight. (Hervey, Campbell, Charnock, and others.)

BALDACCI, (Anton, baron,) born in Presburg, 1767, one of the ministers of Francis II., and most conspicuous for his hatred to Napoleon, by which, however, he aimed chiefly to attack the liberal tendencies of the age. He was first noticed by count Balassa, and by him raised to the higher employments of the state. His hatred to Napoleon became a real monomania, and was called in those times divine (göttlicher Hass). Baldacci exerted himself first in the war of 1809. In the years 1813, 1814, and 1815, he was attached to the Austrian army in Paris. His character was never liked by the blunt and open-hearted Viennese.

BALDASSARI, (Giuseppe, 1705—1785,) professor of natural history in the university of Siena. Having studied medicine in Siena, he was made physician to the monks of Monteoliveto Maggiore, and obtained great practice in Tuscany. He afterwards turned his attention to chemistry, in which he distinguished himself by his analytical investigations and discoveries. He published various chemical essays on the mineral waters of Tuscany, &c.; and appears to have been highly useful in his day, in his own departments of study. (See more in Tipaldo, iii. 69.)

BALDASSARI, (Pietro,) an Italian musical composer of the last century, born in Rome. He became especially known by his Oratorio, *Applausi eterni dell' Amore manifestati nel Tempo*, which was produced in 1709 in Brescia, but afterwards performed in Rome and through all Italy. He also wrote much other ecclesiastic music. (Univ. Lex. der Tonk.)

BALDASSERONI, (Pompeo,) born

at Leghorn, died in 1807, at Brescia, as a counsellor of the court of appeals. Having studied law in Pisa, and taken the degree of doctor, he received further impulse from his father, Giovanni, a lawyer of some note. He occupied first minor situations in Siena and Genoa, and was nominated by Ercolè III. of Este a count and a member of the highest tribunal at Modena. His first literary labours were some articles in the *Serie di Ritratti d'Uomini Illustri Toscani*, (which was begun in 1766, at Florence,) articles distinguished by a variety of information, and clearness and correctness of style. But his next two works placed him at the side of the first Italian authors on law—*Leggi e Costumi del Cambio, ossia Trattato delle Lettere del Cambio*; the most perfect work which Italian literature can boast of in this department, and which went through four editions at Brescia, Florence, Venice, and Modena, the latter in 1805, 3 vols, 4to. His other work was published at the royal press at Milan, in 1807—*Dissertazione sulla Necessità ed Importanza della Compilazione di un Codice generale del Commercio di Terra e del Mare del Regno d'Italia*. It was intended merely as an introduction to a codex of commerce, with the compilation of which he had been entrusted by the then liberal government of Italy. (Pozzetti. P. Giornale della Società d'Incoraggiamento, Mil. 1808.)

BALDASSINI, (Jerôme,) an Italian writer, born at Jesi in the *marche* of Ancona, about 1720, and died in 1780. He wrote a very estimable book on the history of his native place, the fruit of long researches, *Memorie Istoriche della Città di Jesi*, 4to, Villafranca, 1765; and was also the author of some tracts. (Biog. Univ. Suppl.)

BALDAYA, (Alonso G.,) was deputed in 1434 by Don Henrique, infante of Portugal, who gave up his whole life to maritime discoveries, to survey the western coast of Africa. He penetrated near sixty leagues further to the south than any Europeans were supposed to have done,—as far as the *Puerto del Cavallero*.

BALDE, or BALDÆUS, (Philipp,) of Delft, was eight years chaplain of the states-general, on the island of Ceylon, and has left behind him a full and faithful account of the civil, religious, and domestic condition of the countries through which he travelled. In this, he introduced also an interesting account of the Indian mythology, and some specimens of the Tamil language, including

the translation of the Lord's Prayer: defective, enough it is true, but remarkable as the first treatise, printed in Europe, on any Indian dialect. The title of the whole work is, Description of the East Indian Countries of Malabar, Coromandel, Ceylon, &c. (in Dutch) fol. Amsterdam, 1671, with good copper-plates; of which a German translation was printed at the same place, and in the following year.

**BALDE**, (Jacob,) Latin poet of the seventeenth century, and one of the most distinguished modern writers in that language, was born at Ensisheim, in Elsass, in 1603, and in 1624 entered the order of Jesuits. During the greater part of his life, he was chaplain in the Bavarian court at Munich; and died in 1668, at Neuburg, on the Danube. His works consist of poems of all classes, elegies, idylls, satires, epigrams, dramas, and lyrical compositions; but it is the last which have gained for him his chief reputation—a reputation which was little known, however, among protestants, till the translations and critical notices of Herder and Wilhelm Schlegel recommended his works to attention. The subjects of such of these compositions as refer to circumstances contemporary with the poet, are taken from the events of the thirty years' war; and in these, as might be expected from his religious prepossessions, he exalts the characters of Ferdinand of Austria, Maximilian of Bavaria, and Tilly; whilst he attacks Gustavus of Sweden, and Wallenstein. Many others of his poems betray his hatred to the protestant religion, and to the character of the reformers, several of whom he has individually attacked. His peculiar characteristics are boldness of style, which often runs into extravagance; an ingenuity of invention, the extremes of which are quaintness and conceit; and an epigrammatic play upon words and ideas, which lowers the dignity of his gravest productions. These remarks apply chiefly to his Latin poems; for his German verses have very little either of excellence, or of those faults which are the result of unrestrained and misdirected talent: they are often coarse, and even vulgar in their expression. The first complete edition of Balde's works appeared at Cologne in 1660, in 4 vols., of which the titles are *Jacobi Balde Poematum*, Tom. i. *complectens Lyricorum Libros quatuor, Epodon Librum unum et Sylvarum Libros novem*. Tom. ii. *Heroica*. Tom. iii. *Satyræ*. Tom. iv. *Miscellanea*. A bet-

ter edition was published at Munich, in 8 vols, 1729. A selection from these has appeared, under the title, *Jacobi Balde Carmina selecta*, edita et Notis illustrata J. C. Orell. 8vo, Turici, 1805; and a second edition of the same work, improved and augmented, 8vo, *ibid.* 1818. Several of Balde's lyric poems have been well translated by Herder, in his *Terpsichore*; and twenty-three of his hymns were rendered into German by Silbert, in his *Choir of Sacred Singers*, Vienna and Prague, 1820. Four of these had been already translated by Herder, but the version of Silbert is the more accurate.

**BALDELLI**, (Francesco,) an eminent Italian scholar, and a laborious translator of ancient Greek and Latin authors, was born at Tortona about the beginning of the sixteenth century, and made his residence at Venice, where he published most of his works. He was also a poet, both in a serious and jocose style, and it is very remarkable that his Latin poems were considered superior to those he wrote in his own native language. They are, however, all lost with the exception of three or four sonnets, and a capitolo in what the Italians call *terzarima*, published in Vicenza in 1603, with the *Rime piacevoli* of Berni, Casa, &c. His translations were, Philostratus, (the Life of Apol. Tyan.) Dio Cassius, Diodorus Siculus, Josephus, Cæsar, Polidore Virgil, Pomponius Letus, and some modern Latin writers.

**BALDELLI**, (Giovanni Battista, 1766—1831,) a native of Cortona, and an Italian author in high esteem. He was, originally, in the armies of France and Austria, and in after life employed in diplomatic missions by the Tuscan government. His most celebrated writings are, his *Essay on Petrarch*, Florence, 1797; his *Elogio di Niccolò Macchiavelli*, inserted in the edition of Macchiavelli, published at Milan in 1804; his *Life of Boccaccio*, Florence, 1806; and his edition of Marco Polo, Florence, 1827. (See more in Tipaldo, iii. 117—122.)

**BALDERICUS**, in French **BAUDRI**, and sometimes spelt **BATORI**, a celebrated French ecclesiastic, born at Meun-sur-Loire, about the middle of the eleventh century. He studied first at his native town of Meun, and then at Angers, and afterwards became a monk in the Benedictine abbey of Bourgueil in Anjou, of which he was made abbot in 1079. He soon made himself remarkable by his love of literature, and was honoured with the friendship of some of the most dis-

tinguished persons of his time, and particularly that of the two daughters of William the Conqueror—Adela countess of Blois, and Cecilia abbess of Caen, both lovers of letters. It is pretended that his zeal for literature made him neglect the affairs of his monastery, which fell into so great disorder, that he himself stigmatizes as a Jew, one of his monks who persisted in the canonical observation of the Saturday—

"Sabbata custodis tanquam Judæus Apella,  
Cum tamen alterius legis iter teneas."

This passage, however, is perhaps only an indication of the want of unanimity on the subject of keeping fast on the Saturday, which prevailed at that time. Among the friends of Baldericus must also be reckoned the famous Robert d'Arbrissel, whose foundation at Fontevrault was only three leagues distant from the abbey of Bourgueil. In 1107 the pope made him bishop of Dol, and gave him the pallium, in consideration of his piety and learning (*pro religione et sapientia*). He now occupied himself with zeal in the work of civilizing the Bretons, but with only moderate success; and he afterwards made a visit to England. On his return, he took up his residence in a district of Normandy dependent upon his own bishopric, and there spent the rest of his days in pious works, and in instructing the people. He died Jan. 7, 1130. Baldericus was the author of several works of considerable importance to the historian, the chief of which have been preserved. His *Historiæ Hierosolymitanæ Libri quatuor*, an enlargement of the history of the first crusade by Theudebode, is printed in the collection of Bongars. He wrote a history of the see, from St. Samson to his own time, under the title, *Gesta Pontificum Dolensium*, which has not been printed entire. His life of his friend Robert d'Arbrissel (*Vita B. Roberti de Arbrissello*) has gone through several editions, at Paris, 1585; at Angers, edited by Yves Magistri, or Yves Michel, a Minorite, 1586; by Cosnier, La Flèche, 1641; in French, translated by Jean Chevalier, a Jesuit, at La Flèche, 1647; in Latin and French, La Flèche, 1648. A curious letter on the manners of the people of Lower Brittany, and the state of the monasteries of England and Normandy, addressed by Baldericus to the monks of Fécamp, is printed in Dom Bouquet. The *Carmina Historica* of Baldericus, printed in the fourth volume of Duchesne's Collection of Historians, consist

of epigrams and short pieces on his friends and contemporaries, many of them in Leonines and rhyming hexameters. He was also the author of a life of St. Samson; a life of Hugh archbishop of Rouen; a history of the translation of the head of St. Valentin from Rome to Jumièges; and some other things. There is said to be preserved among the MSS. of Duchesne, in the *Bibl. du Roi* at Paris, (vol. xix. p. 537,) a Latin poem by Baldericus on the conquest of England by the Normans, which he had abridged from a larger poem on the same subject that he had addressed to the countess Adela. (*Hist. Lit. de Fr. xi. 98—113. Biog. Univ. Leyser.*)

BALDERICUS, (named Rubeus, or the Red,) born in the eleventh century. He was first secretary to Lietbert, bishop of Cambrai, and became subsequently himself bishop of Noyon and Tournai. He wrote a chronicle of Cambrai and Arras, entitled, *Chronici Cameracensis et Atrebalensis, a Clodoveo usque ad an. 1070, lib. iii.*, which was published by G. Calvener, at Douai, in 1615. Baldericus wrote some other works, to which he was prompted by his friend Godfrid, bishop of Amiens. (*Hist. Lit. de Fr. ix. 578.*) \*

BALDERICUS, or BALDRICUS, born at Florennes, in the district of Liège, at the beginning of the twelfth century, the friend of Alberon, archbishop of Trèves, whose life he wrote. (*Hist. Lit. xii. 677.*)

BALDESI, (Anthony,) a Florentine physician, who lived in the early part of the seventeenth century. He is known by his collections on the subject of gangrene and sphacelus. They were published under the following titles: *Questio Gangrenæ et Sphaceli diversâ Curatione per Ant. Baldensium collecta ex Colloquiis et Controversiis à Juliano Segno Pistoriensi cum pluribus Doctoribus habitis, Florent. 1613, 8vo; Questio de Gangrenæ et Sphaceli diversâ Curatione, collecta et recognita per Joh. Castellanum, Venet. 1616, 4to.*

BALDI, (Bernardino.) The life of this most universal genius of his age has been so often written, by several biographers, and principally by Afifi and Mazzuchelli, that it appears surprising that it should still present many points which require illustration and correction. This we shall endeavour to do, under the guidance of the indefatigable Tiraboschi, assisted by Crescimbeni, who also, in one or two instances, is not correct.

Bernardino Baldi was born at Urbino, on the 6th June, 1553, of a noble family; a quick and strong mind, an insatiable avidity of study, for which he curtailed the hours of sleep, and which he continued even during his meals, and the assistance of the best scholars of the age, such as Commandino and Margunio, who were his instructors at Padua, where he was sent in 1573, caused his progress to be rapid and extraordinary. To Greek and Latin, he added a knowledge of the French and German languages; and, in a more advanced age, Hebrew, Chaldee, Arabic, Persian, Turkish, Hungarian, Provençal, and other tongues. Speaking of his wonderful talent, his biographer, Affò, says that he had acquired fourteen, and Mazzuchelli and Crescimbeni, sixteen languages, but the indefatigable Tiraboschi, on the authority of the inscription placed on his tomb, asserts that they were twelve. The plague, which broke out at Padua, obliged him to return to Urbino, where he continued his studies for three years more, at the end of which Ferrante Gonzaga engaged him as a teacher of mathematics, and was so satisfied with his manners and acquirements as to bestow upon him the rich abbey of Guastalla. It was then necessary for him to take orders, and, for the sake of fulfilling as he ought the important duties of his office, he directed his studies to ecclesiastical reading, to oriental languages, to the knowledge of the fathers, councils, and canon law, and such was his ardour and zeal in defending the prerogatives, jurisdiction, and immunities of his abbey, that he entangled himself in disputes with the authorities of Guastalla, and with Ferrante himself. It is supposed that on account of these controversies he went to Rome, where cardinal Cinzio Aldobrandini, nephew of the pope, became his friend, and was, perhaps, the means of his obtaining the title of apostolic protonotary. On leaving Rome, he made a short stay at his abbey, which he offered to resign, proposing as his successor, Annibale Shiselli, and, after an excursion to Venice, where he had gone for the sake of having some of his works printed, he returned to Urbino. There the duke took him under his protection, and sent him, in 1612, as his envoy to Venice, to congratulate the new doge Andrea Memmo; on that occasion Baldi pronounced, before the Venetian senate, an elegant oration, for which he received from the doge a massive gold chain. It

was about this time that the resignation of his abbey was concluded, and he began to enjoy the repose he desired, which, however, did not last long, for on the 12th of October, 1617, he died at Urbino. His epitaph, by the transposition of two letters, places his death in MDXCVII.

These are the leading features in the life of this extraordinary scholar, of which we have endeavoured to ascertain the dates, correcting the errors of the greatest part of his biographer, and expunging many circumstances which rest upon no authority, or through mistake, have been referred to Baldi; such, for instance, as the assertion that the duke Ferrante was obliged to allow Baldi to enter the service of Vespasiano Gonzaga, duke of Sabbionette; and, again, that the same Ferrante wished to take Baldi with him on his journey to Spain, but that he, falling ill at Milan, was taken care of by S. Carlo, cardinal Borromeo, and on the recovery of his health, returned to Guastalla; thus confusing Bernardino Baldi with Bernardino Baldini, a Milanese, who also was a mathematician, a philosopher, and a poet.

Baldi wrote a great number of works, it is asserted more than a hundred, the chief part of which have remained inedited. Few scholars have been equally universal, and fewer still equally profound in all. He was an extensive linguist, a theologian, a canonist, mathematician, philosopher, geographer, historian, antiquary, orator, and poet. Amongst his works which have been published, there are, according to Mazzuchelli, 1. *La Corona dell'Anno*, a collection of sonnets for the principal festivals throughout the year. 2. *Versi e Prose*, Venezia, 1590, 4to, which contain a great number of sonnets, dialogues, &c., and one hundred original fables, besides *La Nautica*, a didactic poem in blank verse, and *Egloghe Miste*, amongst which the *Celeo o dell'Orto*, both of them regarded as the best specimens of Italian poetry. 3. *Il Lauro, Scherzo giovanile*, poems written in his early age, in which he tried to introduce a new measure of verse, of seventeen and eighteen syllables. 4. *Diluvio Universale*, Pavia, 1604, 4to. 5. *La Deifobe ovvero gli Oracoli della Sibilla Cumana*, Monodia. 6. *Concetti Morali*. 7. *Carmina Latina*, and other poetical works of the same stamp, and several prose works. He also compiled a *Cronica dei Matematici*, an abridgement of a more extensive work, on which he laboured for twelve years, and which was to con-



branches of literature. In 1753 he was sent to the gymnasium of Langensala, where he acquired a taste for medical sciences to an extent which led him entirely to neglect the cultivation of theological studies, and the Hebrew language. In consequence of the predilection he exhibited for medicine, he was removed to the academy of Erfurt, where, in 1754, he attended the lectures of Adelung, Hase, Grant, Baumer, Riedel, Knippho, Nume, and Manig. He made rapid progress, and in two years was sent to Halle, and thence to Jena, where, in 1760, he took the degree of doctor of medicine. Baldinger now engaged in practice in the military hospitals of Prussia, in which the services of young physicians were much in demand on account of the war then prevailing. His attention to his duties attracted the notice of the physician-in-chief, Cothen, who permitted him to visit Wittemberg, where he attended the discourses of Triller, Langguth, and Behmer. He took the degree of doctor of philosophy at this university. In 1768 he was offered the third professorship at the university of Jena; he obtained the second the year following, by the death of Kaltschmid, which embraced both medicine and botany. In 1773 he was selected to fill the chair of medicine, and take the directorship of the clinical institution of Göttingen; and upon the decease of Richter and Vogel he arrived at the first professorship in the university. Frederick II. landgrave of Hesse Cassel, made such advantageous offers to him that he was induced to quit Göttingen for Cassel, where he became first physician to the court, and director-general of the medical establishments. When William IX. assumed the reins of government, in 1785, he resolved to give to the university of Marburg all the splendor in his power. Among others, to promote the views, he engaged Baldinger; and, by his aid, a new amphitheatre of anatomy was built; a botanical garden, a laboratory for chemical purposes, a veterinary school, and a lying-in institution, were established. Severe losses by death in his family, and incessant labours, are reported to have led him into intemperate habits, which produced apoplectic attacks, of which he died, January 21, 1801. Baldinger presents to us a man possessed of great qualities, and having also great defects. He was profoundly learned, and in his disposition amiable and frank. His sincerity often

led him to express his opinion of a countryman, and he has the merit of having collected classical literature in that country, and of having selected the most brilliant professors of Germany. Among his pupils, Göttingen, Halle, and Marburg, he has accumulated a very large library, which a catalogue was published at Jena. Professor Cautzer pronounced his literature, oration, and enumerated 84 works, as the productions of his pen; in the German and Latin languages. The principal of these are:—*De Militum morbis*, Wittemb. 1763, 4to; *Catalogus Dissertationum, quæ Medicamentorum Historiam, Fata et Vires exponunt*, Altenb. 1768, 4to; *Index Plantarum Horti et Agri Jenensis*, Jenæ, 1773, 8vo; *Magazin fuer Aertze*, Cleves and Leip. 1775—1778, 2 vols, 8vo; *Sylloge selectiorum Opusculorum Argumentis Medico-practici*, Gött. 1776-82, 6 vols, 8vo; *Opuscula Medica*, Gött. 1787; *Litteratura universa Materie Medicæ, alimentariæ, toxicologiæ, pharmaciæ, et therapiæ, generalis medicæ atque chirurgicæ potissimum academica*, Marburg. 1793, 4to.

BALDINI, (Baccio,) an Italian physician of the sixteenth century. He practised medicine at Pisa, and was first physician to Cosmo I., grand duke of Tuscany, who admitted him to his friendship. He was one of the members of the academy of Florence to whom was entrusted the revision of the Decameron of Boccacio, and he was the director of the Laurentian Library. He died in 1585, having published, *Discorso sopra la Mascherata della Genealogia degli dei de' Gentili*, Flor. 1565, 4to; *Panegirico de Cosmo I.*, Flor. 1574, 4to; *Vita di Cosimo I.*, Flor. 1578, fol.; 1615, 4to; *Discorso dell'Essenza del Fato e delle Forze sua, sopra le Cose del Mondo*, &c., Flor. 1578, 4to. The only medical work by Baldini, is a commentary on Hippocrates de Aquis, Fere et Locis, and a tract, *De Cucumeribus*, Flor. 1585, 4to.

BALDINI (Bernardino), a physician, a mathematician, and a poet. He was born at Borgo d'Inna, near the Lago Maggiore, in 1515, and taught medicine in the university of Padua, and mathematics at Milan, where he died in 1600. He printed numerous works, among others, *Epistolæ Variæ*, Milan, 1558, 8vo; *Dialogus de Presentia et Dignitate Civis Civilis et Artis Medicæ*, Milan, 1560, 8vo; *De Bello a Christianis et Ottomanis gesto Carmen*, Milan, 1572, 4to. His



also translated some of the works of Aristotle into Latin verse, the *Ars Poetica*, *Œconomica*, &c.

**BALDINI**, (Giovanni,) a painter of Florence, who lived about A.D. 1500, in Rome, enjoying a good reputation. He was the master of Benvenuto Garofalo. (*Nagler Lex. d. Künstler.*)

**BALDINI**, (Philip,) was physician to the royal family of Naples, towards the latter end of the last century. He was the author of several dissertations in Italian, on subjects connected with his profession, which were collected in 1787, and published at Naples, in 5 vols, 8vo, under the title, *Saggi intorno alla Preservazione e Cura della Umana Salute*. A French translation of one of his treatises was published at Paris in 1786, *Manière d'élever les Enfants à la Main à défaut de Nourrice*. (*Biog. Univ. Suppl.*)

**BALDINO**, (Galvano di,) a Bolognese lawyer and doctor of laws, who flourished in 1384. He was lecturer, at Bologna, on the Decretals. (*Mazzuchelli.*)

**BALDINOTTI**, (Bartolomeo,) an Italian jurist, who flourished in the middle of the fifteenth century. He was descended from noble families of Pistoia, by the side both of his mother and his father, who was himself a doctor of laws. In Pisa he lectured on the Institutes of Justinian, and when the professors of Pisa, because of the plague, removed, in 1478, to Pistoia, he also removed his lectures to that place. He left two large volumes which he had written on the *Digestum Novum*, and also some writings on the poems of Persius and Dante. In the Strozian library were preserved some of his manuscripts. (*Mazzuchelli.*)

**BALDINUCCI**, (Philip,) born in Florence, 1624, died 1696, distinguished as a critic and historian of art. Belonging to a rich family, he had sufficient means to enable him to follow his inclinations. Encouraged by the cardinal patron Medici, he undertook a voyage to the Lombards. When the grand duke Cosmo III. appointed him superintendent of the museum of the cardinal, he began to make a catalogue of the collection, which, however, grew up at collection, and assiduous endeavor under his able important work—Notizie into a most del Disegno da Cimabue de' Professori 1260 to 1670, and divided into centuries and decades; first edition 1681—1688, 6 vols, 4to. Its completion was interrupted by his death, but it was continued by his son and the publisher Gabburi,

from 1702 to 1728. Second edition, with the notes of Manni, Flor. 1767 to 1774, 20 vols, 8vo. Baldinucci wrote also a *Vocabulario del Disegno*.

**BALDIT**, (Michael,) a physician of the seventeenth century, born at St. Miniato in Tuscany. He studied at the university of Montpellier, where he took his degree. He directed his attention particularly to the subject of the mineral waters of France, and published, *Hydrothermopatie des Nymphes de Bagnols en Gévaudan, ou Merveilles des Eaux de Bagnols, Lyons, 1651, 8vo; Speculum Sacro-medicum octogonum in quo Medicina octo ex Angulis, veluti totidem Fontibus, à primo et primum salientibus, sacra representatur, &c., Lyons, 1666, 8vo; ib. 1670, 8vo.*

**BALDO**, (Antonio,) a painter and engraver, born in 1688, at Cava in Italy. He was a pupil of Solimena, and painted historical pieces, portraits, &c. Amongst the latter is that of the Emperor Charles VI., Don Carlos of Naples, Cyrillus the physician, &c.

**BALDOCKE**, or **BAUDAKE**, (Ralph de,) lord-chancellor of England, was educated at Merton college, Oxford, and was afterwards a prebendary of St. Paul's cathedral. He became archdeacon of Middlesex in 1276, and in 1290 appears to have visited Rome. In 1294 he was elected dean of St. Paul's, and in 1304 bishop of London. He was consecrated at Lyons by the bishop of Alba, but not until 1306; a technical point relative to his election having been raised which required the pope's decision before he could be consecrated. He was in the same year summoned as bishop to the parliament held at Carlisle, and was there appointed one of the king's council. (*Rot. Parl.*) He seems to have become chancellor about the same time, but held the great seal only for a short period, and on the accession of Edward II. was one of the ordinaries of the king's household. (*Rot. Parl.*) He died at Stepney on the 24th of July, 1314. It is stated that he was a learned man, and wrote a History of England, and also a book of the statutes and customs of his own cathedral. (*Newcome, Dioc. Lond.*)

**BALDOCKE**, (Robert,) chancellor of England in the reign of Edward II., is said to have been archdeacon of Middlesex, and had the great seal committed to him in the seventeenth year of that king's reign, and became afterwards bishop of Norwich for the temporalities, of which see he did homage two years



afterwards. He adhered to the king in all his troubles, and when Edward fled to Bristol from his queen and her son, who were pursuing him to wreak vengeance on his favourites, the Spensers, he was accompanied in his flight by "his dyffamed chancellor; Mayster Robert Baldocke." (Fabyan.) When the unhappy king was at length seized, Baldocke was also apprehended, and in the first instance committed to the custody of the bishop of Hereford, but he was afterwards "sent unto London and put into the pryson of Newgate, where after he dyed most miserably." (Fabyan.) He was shortly after his confinement compelled to surrender the great seal. The charges against him were numerous and heavy. He was accused of having advised the king to seize the property of various churches which was wasted. (Rot. Parl. 1 Edw. III. No. 3; see also 28 Edw. III. No. 4.) By his counsel, the king is said to have taken possession of the temporalities of the sees of Norwich, (2 Edw. III. No. 21,) and Lincoln, (Rot. Parl. App. vol. iii. p. 438.) In the Parliament Rolls many accusations are to be found recorded against him; (1 Edw. III. Nos. 2 and 3. App. vol. ii. p. 440;) and from them it appears that an act passed against him was repealed 21 Rich. II.

**BALDOLI**, (Jerome,) a physician much admired for his learning and his good qualities, was born at Foligno, and settled at Rome, where he died in 1622. He published a treatise on the Preservation of Health, and on the Plague, *De Peste et de tuenda Sanitate*. Also *Theoremata Collegii doctoratus Doctoribus fulginatibus per Bidiuum disputanda*, Venet. 1579.

**BALDOLI**, (Silvestro,) an Italian jurist who flourished in the fifteenth and sixteenth centuries, was born at Foligno, and became the auditor of cardinal Giulio della Rovere, afterwards pope Julius II. Baldoli was prætor of Florence in 1499. On the 1st of Jan. 1495, he was made senator of Rome by Alexander VI., and in 1500 became, for the second time, prætor of Florence. Giovanni Campano has thus described him: "*Est moribus et præsentia gravis, facundus eloqui, mansuetudine gratus, literaturâ nostrâ plusquam mediocri, juris plus habens, secunditi quam aperti proferens, &c.*" (Mazzuchelli.)

**BALDONASCO**, (Arrigo,) an Italian poet, who flourished about 1250. Some of his Rime are printed in the *Raccolta de' Poeti del primo secolo della Lingua Italiana*. (Cenni Biografici.)

**BALDOVINETTI**, or **BALDUINETTI**, (Alessio, 1425—1499,) a Florentine artist, conspicuous for his extraordinary application and accuracy. He was a painter as well as a worker in mosaic. He devoted himself to the arts contrary to the will of his father, who having made a fortune by commerce, wished his son to embrace the same profession. He studied under Paul Uccello and after Masaccio, and succeeded in imitating nature with considerable truth, but his paintings have a certain hardness about them. He worked for the churches of la Trinità and Sta. Annunziata. The art of mosaic painting he is said to have acquired from a German pilgrim. Domenico Ghirlandajo was his most renowned pupil. The anecdote of his having retired, in his old age, into a convent, bringing with him a heavy chest, which won for him the good graces of the avaricious friars, but, when opened after his death, contained nothing but drawings and papers; shows, at least, that his father was not quite wrong in wishing to make him a merchant. (Fiorillo, i. 281, Lanzi.)

**BALDOVINI**. See **BALDUINI**.

**BALDOVINI**, (Francesco,) an Italian poet of the seventeenth century, was born on the 27th of February, 1635, at Pisa, where he was educated by the Jesuits, and finally graduated in the university. His parents, who were but ill provided with fortune, after having tried to procure him a situation, sent him to Rome. There his poetical talent made him known to cardinal Ghigi, by whose interest he was placed as a secretary to cardinal Nini, an office which he retained for many years. On leaving the cardinal he returned to Sienna, and at the age of forty took orders, obtained some preferment, and even the dignity of apostolic protonotary, and died on the 18th of November, 1716, at the advanced age of eighty-one. By him we have the *Lamento di Cecco da Varlungo*, a sort of rustic poem, or eclogue, describing the life of the priest of Varlungo for Belcolore, written in the vulgar language of the country people of Tuscany, and full of phrases, idioms, proverbs, and expressions used by them, in imitation of La Nencia da Barberino, a poem of the same sort by Lorenzo de' Medici, who was the first to attempt the style. It has passed through several editions; the last was published in 1755, at Florence, by the abate Marini, with learned notes, explaining the Florentine idioms and

expressions, and a life of the author. There is also another poem of Baldrym, published in the collection of the *Poesie Burslesche del Berni ed altri*, which consists of stanzas, in verses which the Italians call "sdrucicoli," addressed to the celebrated Francesco Redi.

**BALDRED**, a Scottish ecclesiastic, to whom the title of Saint has been given. He was the disciple of the famous Kentigern, or St. Mungo, by whom the see of Glasgow was founded. He inhabited a cell at Tynningham, in Haddingtonshire, where a monastery was afterwards erected. In the breviary of Aberdeen, there is the following account of him: "This suffragan of St. Kentigern," it is said, "flourished in Lothian, in virtues and illustrious miracles. Being eminently devout, he renounced all worldly pomp; and following the example of St. John the divine, resided in solitary places, and betook himself to the islands of the sea. Among these he had recourse to one called Bass, where he led a life without all question contemplative and strict, in which, for many years, he held up to remembrance the most blessed Kentigern, his instructor, in the constant contemplation of the sanctity of his conduct." Some miracles ascribed to Baldred are related, and are of as much authenticity as usually belong to such legends. According to Simeon of Durham, he died in 606-7. Aldham, Tynningham, and Preston, compete for the honour of being the place of his burial. (Jamieson's Account of the Culdees.)

**BALDUCCI**, (Jacopo,) an Italian lawyer of Foltri, doctor of both laws, who flourished at the end of the sixteenth century. He was editor of the *Rotta* of Bologna and Genoa, and was afterwards privy counsellor to Francis Farnese, and governor of Parma. He died a fiscal auditor of the state of Sienna. He published some observations on the *Consilia et Sententiae* of Caelonius, which were published together in 2 vols, fol. in 1689. (Mazzuchelli.)

**BALDUCCI**, (Giovanni,) (170—1600,) called Cosci, a pupil of B. Noldini. He lived in Naples, and painted the refectory of the cathedral of that city, as well as other works in Florence and Rome. Of his drawings in Indian ink, one, representing Christ amongst the Scribes, has been engraved by Scacciatti. The decorations also which he made at the nuptials of Christina of Lorraine at Florence, have been engraved. (Nagler Lexicon der Künstler.)

**BALDUCCI**, (Francesco,) born at Palermo, lived during the latter end of the sixteenth and beginning of the seventeenth century. Endowed with a poetic genius, which he improved by education, but ardent, intemperate, and profligate, he was obliged to leave his country, and led, for years, a wandering life, and enlisted in the troops which pope Clement VIII. sent to Hungary under Gian Francesco Aldobrandini. On his return to Rome, where he fixed his abode, he resumed his literary pursuits, and his poetical talent, which excelled in the anacreontic style, and above all, the use he made of it amongst the great, procured him fame and money; but, thoughtless and extravagant, perpetually in distress, and often imprisoned for debt, he was forced to enter the service of several noblemen, without continuing long with any, and became famous for intruding himself at the table of the great. But here again his discontented temper caused him to look for a lower companion, a barber, whose table he shared, but who soon expelled him from his house on account of his petulance, whilst his irascibility exposed him to severe beatings, from which he was more than once in danger of his life. Many are the anecdotes which his biographers relate of the manner in which he now provided for his subsistence, by no means to his credit, till at last he took orders. He then became chaplain in the hospital of St. Sisto, and was received in the house of Pompeo Colonna, prince of Galliciano; but being attacked by an illness, he wished to be removed to the hospital of S. Giovanni Laterano, where he lingered twenty-two days, and died in 1642. His poems have been often reprinted, and are numerous. He is considered as the first who wrote the *Cantate* and *Oratorii*, and is reckoned, by Crescimbeni, amongst the best anacreontic poets of Italy. He wrote also *Canzoni* in the Sicilian language, which were published at Palermo in the collection of *Muse Siciliane*.

**BALDUCCIO**, (Giovanni,) a most celebrated sculptor, belonging to the school of Pisa. He was born at the end of the thirteenth century, and in 1322 was already employed in the ateliers of Sarzana to make the cenotaph of Guarnieri, the lord of Lucca. Having attained a high reputation, he came in 1336 to Milan, where he became the founder of a school of art. In 1347 he finished the great doors of the Brera, which building he also adorned with

statues. He is considered to be the author of the splendid statue of St. Eustorgio at Milan, representing which, however, there has been some controversy amongst the writers on art. The statues of Balduino are much exaggerated, stiff, and of hard features. (Nagler Lexicon der Künstler.)

**BALDUIN**, (Frederick) professor of theology in Wittemberg, was born at Dresden in 1575, studied at Wittemberg, and was diaconus at Freiburg in 1602; in 1603 superintendent at Olsnitz; and in the following year professor of theology in Wittemberg. He accompanied the elector, Christian II., to Prague in 1610, but returned to his favourite academical employments at Wittemberg, and died there in 1627. The most esteemed of his works are, the *Commentarius in omnes Epistolas Pauli*, which has been several times printed; and the *Tractatus de Casibus Conscientiæ*, 4to, Wittemberg, 1628; 4to, Frankfort, 1654. He was the first who brought the science of casuistry into a regular form; and he gave lectures upon it in Wittemberg. The work last named is a methodical treatise on the subject, discussing first the duties of man towards God; secondly, his actions with regard to the heavenly spirits; and thirdly, with respect to human affairs. He held a dispute with Boetius of Helmstadt, whether the goddess will be raised by the merits of Jesus Christ; a proposition which Boetius affirmed and Balduin denied.

**BALDUIN**, (Christian Adolphus,) a native of Saxony, born June 29, 1632. He studied successively, but for short periods, in the universities of Leipsic, Wittemberg, and Altdorf. At the age of twenty he went to Ratisbon. He wrote various pieces in verse of no great merit, and directed his attention to chemistry and alchemy, which appear to have absorbed the greater part of his time. He obtained a place at Grossenhayn under the government, and was admitted into the Academy of the Curious in Nature, under the title of Hermes. He invented a kind of phosphorus known by his name. He died in 1682. He published many works, of which the following need only be mentioned: *Hermes Curiosus*, Leip. 1667, 12mo; *Phosphorus Hermeticus, sive magnus Luminaris*, Lips. 1674, 12mo; *Venus Aurea in Forma Chrysocollæ fossilis, cum Fulmine cœlitus delapsa*, propè Haynam, Die 18 Mai. 1677, 12mo.

**BALDUINI**, (Jacopo,) a celebrated

Italian jurist of the thirteenth century, who was educated under Odofredo Benignus, the successor of the renowned Accursius. He was professor of law at Bologna, and amongst his pupils was the pope Innocent IV. According to Orlandi, he was one of the witnesses of the pardon granted by the emperor Frederic to the Bolognese on the 10th of September, 1220. There is an amusing anecdote related by Odofredo, of Balduini being present, when young, at a lecture delivered by the celebrated Azo, and charging that renowned jurist with enunciating erroneous opinions, Azo flew into a terrible passion with him, and forgot so far the dignity of the chair, as to give his pupil the lie. Balduini was, we are told, appointed a decurion at Bologna, where, it is said, he was guilty of some corrupt practices, which, according to approved usage, he vindicated on the ground that they were usually pursued. He, however, bore a sincere love to the honour of his country, and entreated, though without avail, Innocent IV. to restore her literature to its ancient glory. He was after this chosen podestà of Genoa, from which office, however, he was expelled, for having, contrary to the municipal laws of the city, condemned a noble guilty of a capital offence to be hanged. Balduini died according to some writers in 1240, and according to others in 1235. He wrote commentaries on various parts of the civil law.

**BALDUINIS**, (Ugolino,) a Bolognese jurist and doctor of law, who flourished in 1250, in which year he lectured in Bologna. He wrote some questions on the civil and canon laws. (Mazzuchelli.)

**BALDUINUS**, (Francis,) born in Belgium in 1520. He studied in Louvaine and Paris, and went subsequently to hear Melancthon and Calvin, for the sake of learning at the fountain head the reasons of their late secession from the papal doctrines. He became a professor in Paris and Heidelberg, and turned protestant, but soon again returned to popery. He embraced subsequently the study of the law, and after various vicissitudes died in Paris in 1573. Having much mixed in life, his favourite saying, "the history without the admixture of science is but a blind guide," deserves attention. He wrote *De Institutione Historiæ Universæ*, et *ejus cum Juris prudentiâ Conjunctione*; *Leges et Edicta veterum Imperatorum de Christianis*; *Summi Oratio de Scholis*;

and several other works. (D. P. Frseri *Theatrum Virorum Eruditione clarorum.*)

**BALDUINUS**, (Canonicus,) of the convent of St. Cornelius in Nîmègueu, wrote a chronicle from the birth of Christ to 1294, which was much used by Miræus in his *Chronicon Præmonstratense*. (Vossius, *Hist. Latin.*)

**BALDUNG**, (Hans,) called Grün, Grien, or Gruen, painter, engraver, and woodcutter, born in Gmünd in Suabia, about 1470, died in Strasburg about 1550. Little of the life of this superior artist is known, but that he worked in Switzerland, Strasburg, and the vicinity of the latter town. In Freiburg, there are several pictures by him, amongst them a crucifixion, with the inscription *Johann Baldung, cognomine Grien, Gamundianus, Deo et Virtute auspiciis faciebat, 1516*. He lived also, for a time, in the abbey of Lichtenthal in Baden, where are some pictures by him. His daughter and sister took the veil in this monastery. His works resemble much those of Albert Dürer, and have even now lost little of their original brilliancy of colouring. The following words concerning Baldung are found in Dürer's Diary: "Ich habe Meister Joachim's Gründe Hansen Dinggeschenkt." The grand ducal gallery of Carlsruhe possesses his portraits of Maximilian I., Charles V., &c. In deciding whether some works are to be ascribed to him or to others, the first monogrammists, such as Bartsch and Brulliot, have spent much time. This is especially the case with an engraving, said by some to bear the date of 1455; which, if so, would be the oldest engraving in existence. Bartsch mentions fifty-nine woodcuts and two engravings of Baldung's, but Mr. Brulliot has collected some more of his works. (Bartsch, *Peinture Graveur*. Sandrart. W. Schorn, *Kunstblatt*, 1834, n. 88.)

**BALDUS**, or **BALDESCHI**, (Baldus,) an eminent Italian jurist, (commonly called Baldus de Ubaldis,) who was born at Perugia in 1327, and commenced his studies very young. His teachers in the Roman law were Johannes de Vigliarensis, Tigrinus, and Bartolus; and in the canon law, Frederic Petrucius, of Bologna. He was admitted to the degree of doctor in Bartolus in 1344, and went to Bologna and devoted himself to the instruction of both the Roman and canon laws. He was professor at Bologna three years, at Perugia thirty-three, at Pisa one, at Florence six, at Padua three, and at Pavia ten, where he died on the 28th of

April, 1400. Amongst his distinguished disciples were Petrus Belforte, afterwards pope Gregory XI. and the cardinal Zabarella. At Perugia, Baldus was one of the five "*Sapientes*," appointed to visit and inspect the law schools; he was a judge, and employed as ambassador, and charged with the control of the military department. At Perugia he was vicar-general to the bishop of Todi; he was a citizen of Florence, and the amendment of the statutes of Perugia was entrusted to his wisdom. By the principal corporations of Padua he was retained as counsel, and nothing more clearly proves the importance ascribed to his opinions than his consultations in behalf of pope Urban VI. On the death of this pope, and the accession of his pupil Gregory to the pontificate, Baldus, with the permission of the town of Perugia, was in 1380 summoned to Rome to advise conjointly with Johannes de Iignano, respecting the attempt made by some cardinals to set up an anti-pope in the person of Clement. Baldus has, indeed, been accused of having favoured the anti-pope, but Savigny rejects the opinion as not supported by facts. The principal works of Baldus are: 1. Commentaries on the *Digestum Vetus*, the *Infortiatum*, the *Digestum Novum*, the *Institutes*, the *Codex*, and the *Tres Libri*. 2. Commentaries on the *Liber Feudorum*, and on the *Treatise on the Peace of Constance*. The Commentary on the *Liber Feudorum*, completed in 1391, is one of the best works of this author, although Alvarotus charges it with incompleteness, and inaccuracy in its citations of authorities.

Baldus also wrote some additions to the *Treatise of Syllimani on Feudal Law*. The *Treatise on the Peace of Constance* has since become incorporated into the *Corpus Juris Civilis*, and the Commentary of Baldus appears therein as an ordinary gloss. 3. *Lecture on the three first Books of the Decretals*. 4. *Consilia*, which contain his opinions delivered in the course of his practice. 5. *Additions to the Speculum de Durantis*. 6. *Practica*, or *Practica Judiciaria*. 7. *De Juris Doctoribus vel de Commemoratione*. 8. *De Pactis*. 9. *Disputatio de Vitæ-bativa*. (Savigny, *Gesch. des Römisch. Rechts im Mittelalt.*)

**BALDWIN I.** count of Flanders, surnamed *Bras-de-Fer*, according to some, on account of his great strength; and according to others, of his being perpetually in armour; succeeded his father, Auda-

cer, or Odoacre, in 837, as great forester of that country. For at that time, the whole of Flanders being covered by forests, they gave the name of forester to the lords whom the king of France entrusted with its government. Upon the death of Louis le Debonnaire, in 840, Baldwin joined the party of the ambitious Lothaire, against his brothers, Charles the Bald, and Louis of Bavaria, and was present at the terrible battle of Fontenai, in the following year, where he was wounded. Nor would he acknowledge his allegiance to any of the princes after peace was made; because, his government being situated on the confines of their territories, he thought he could not swear allegiance to one without giving offence to the other. In 857, on the death of Ethelwolf, king of England, Judith his second wife, and daughter of Charles the Bald, king of Aquitaine and Neustria, was returning to her father, and Baldwin who had heard of her beauty, and was not ignorant of her gallantry, going to meet her, succeeded in carrying her off to the castle of Haerlebeck, where he prevailed on her to marry him. As he had always been engaged against her father in favour of his brother, Charles, on hearing of the marriage, sent his son, Louis the Stammerer, with an army to attack Baldwin, who however defeated Louis at the battle of Arras, and ordered several of the barons who were made prisoners to be hanged as the instigators of the war. For this murder, as well as for the abduction of Judith, and the refusal to deliver her up, he was excommunicated by pope Nicholas I., and there being no other method for obtaining absolution than of throwing himself at the feet of the pontiff, he journeyed to Rome, taking his wife with him. His submission pleased the imperious pontiff—he was absolved, and the pope sent a legate to Charles, to induce him to pardon Baldwin. Charles yielded; received Baldwin and Judith at his court; consented to their marriage; raised Flanders into a county; enlarged its limits; and gave it to Baldwin under the condition of his paying homage to the crown; assisted him in building the castles of Bruges and Ghent, to oppose the irruption of the Normans, who, under their chief, Hasting, had landed on the coast; and continued in amity with him till his death, which took place at Arras in 877; or, according to others, in 879. He was buried in the abbey of St. Bertin, leaving two sons, Baldwin II. who succeeded him, and Raoul, count of Cambrai.

BALDWIN II., called the Bald, son of the preceding, defeated Eudes, count of Paris and duke of France, in 888, who had usurped the crown, to the exclusion of Charles the Simple, the rightful heir. He assisted Charles also against the Danes and the Normans. But, notwithstanding these benefits, Charles took from him the town of Arras in 898, an injustice which irritated Raoul, count of Cambrai, brother of Baldwin, and Winomach, lord of Lisle, vassal of the count, so much against Foulques, archbishop of Rheims, who was thought to have been the counsellor of Charles, and who had already, in 892, in a council at Rheims, condemned Baldwin as an usurper of the revenue of the church, that for the sake of avenging him, Winomach lay in wait and assassinated Foulques in a wood two years after. Baldwin died on the 2d of January, 918, leaving for his successor, Arnould, or Arnold the Great, his eldest son, whom he had had by Alfrith, daughter of Alfred the Great, king of England, and sister to Edward the Elder, besides Adolfe, or Atulfe, count of Boulogne, and Ghinilde, wife to Wilfred II. count of Barcelona.

BALDWIN III., surnamed the Younger, count of Flanders, was the son of Arnould I. and Alix of Vermandois. Although he began to govern in 958, yet, as he died before his father, many historians do not allow him the title of being the third of the name in the succession of the crown. He had married Mahaud, daughter of Herman, duke of Saxony, who after his death contracted a second alliance with Godfrey, the captive count of Verdun. Baldwin died of the small-pox, and was interred in the church of St. Martin.

BALDWIN IV. count of Flanders and Artes, surnamed Belle Barbe, was the son of Arnould II. and Roselle, daughter of Berengar III. king of Italy, and succeeded to the throne in 989. During the troubles that followed the death of the emperor, Otto III., Baldwin seized upon Valenciennes, and several places bordering on, or in the neighbourhood of his states, which he defended against the united forces of the emperor Henry, Robert king of France, and the duke of Normandy, so successfully, that he was allowed to retain Valenciennes, Valenciennes, and other places in Zealand, the chief of the empire, notwithstanding the strong opposition of the count of Holland. He might, in fact, be considered as the most fortunate sovereign of his time, if his son, Baldwin V.,

whom he had by Cunegonde of Luxemburg, had not made war against him, and expelled him from the states, where, however, he was re-established by the assistance of Richard II. duke of Normandy, whose daughter Lemore he had married after the death of Cunegonde. He died in 1034; or, according to Guillelme de Jumièges, in 1036.

**BALDWIN V.**, called the Frieslander, or De Lille, and afterwards Le Debonnaire, count of Flanders and son of Baldwin IV., would have been one of the greatest princes of his age if he had not sullied his reputation by violating the duty he owed to his father (see **BALDWIN IV.**) to whom, however, he succeeded. In 1027 he married Adele, or Alix, of France, daughter of king Robert. During the war which took place between the emperor, Henry III., called the Black, and Geoffery III. duke of Lorraine, called the Barber, he declared himself in favour of the duke, and took from the emperor a large tract of territory, on the right bank of the Scheldt, which river had previously formed the boundary between the dominion of Germany and France, in which latter Flanders was included; and at the restoration of peace by the emperor Henry IV. he was allowed, in 1057, to retain the lands on condition of paying homage to the emperor for them. Thus the counts of Flanders became vassals of the crown of France, for the county of Flanders, and of Germany, for the possession of Valenciennes, Gand, Alost, and other places beyond the Scheldt. He had in the mean time founded several collegiate churches, amongst which that of Lille, where he was buried. At the death of Henry I. king of France, Baldwin was entrusted with the guardianship of Philip I. his son, and the regency of the kingdom, an office which he performed with honour and integrity, and defeated the Gascons, who had revolted. He died on the 1st of September, 1067, leaving four sons and three daughters, one of whom, Mahaud, had married William the Conqueror, whom he accompanied in his expedition to England, and from whom, as a reward for his services, he received a pension of 300 silver marks, which were paid to him from the English treasury.

**BALDWIN VI.**, son of the above, surnamed the Good, or of Mons, for having married Richilde, daughter and heiress of Raïner VI. count of Hainault, who brought him the duchy of that city, succeeded him in 1067, and died

three years after, on the 21st of July, 1070, without having enjoyed happiness of health. He was buried in the Abbey of Hasnon, which he had repaired the year before, leaving two sons, Arnold III. count of Flanders, surnamed the Unfortunate, because he was attacked by his uncle Robert, called the Frieslander, and killed in the battle of Mount Cassel in 1071, and Baldwin, count of Hainault, who then became count of Flanders, under the name of

**BALDWIN VII.**, but after a time was obliged to renounce, in favour of his uncle and his descendants, his right and claim to that county, keeping for himself Hainault, which he had inherited from his mother.

**BALDWIN VIII.**, surnamed the Hapeule, or Hopkin, on account of a sort of axe used during his reign in the numerous public executions of the outlaws and banditti, amongst whom were many turbulent barons. Though young, he seems to have been uncommonly severe, of which he gave a remarkable instance on the occasion of one Peter of Oostcamp, who having been accused of having taken possession of two cows belonging to a poor woman, Baldwin ordered him to be plunged, dressed as he was, in a cauldron of boiling water, in the market-place of Bruges. He was the grandson of Robert the Frieslander, in whose favour Baldwin VII. was obliged to resign the principality of Flanders, and who, at his death, left it to his son Robert II., called the Hierosolymitan, husband of Clemence, daughter of William, surnamed the Daring, duke of Burgundy, and sister to pope Calistus II. When Baldwin succeeded his father, in the year 1111, he took the part of Louis le Gros, and carried his arms into Normandy in favour of William, son of Robert Curthose, against Henry I. king of England; but being severely wounded, in 1118, by a certain Hughes Botterau, at the attack of Burus, a small castle in the province of Caux, near Arques, he inflamed the wound so much by his debauch that he died in a few months after, in June 1119, at the age of twenty-six, and was buried in the abbey of St. Bertin. He was succeeded by Charles, called the Good, son of his aunt Alix, and wife to Canute, king of Denmark.

**BALDWIN IX.**, surnamed the Brave, fifth count of Hainault, became, in 1191, count of Flanders at the death of Philip of Alsace, by his marriage with Margherite, daughter of Thierry, and sister to

**Philip.** Thus the line of Baldwin of Montferrat reigned, and the two counties of Hamath and Hama were reunited. In 1122 he paid his homage to Philip August, to whom he gave up the county of Antioch, and died on the 27th of Dec. 1195. He left three sons and three daughters. Two of the former, Baldwin and Henry, became emperors of Constantinople; and of the latter Isabelle, mother of Louis VIII. king of France, and Yoland, wife of Peter II. of Courtenay, who succeeded Henry on the throne of Constantinople.

**BALDWIN I.**, king of Jerusalem, called by the Arabic historians Bardawil, succeeded his elder brother Godfrey of Bouillon, and was crowned by the patriarch, at Bethlehem, on Christmas-day, A.D. 1100. He had previously borne the title of count of Edessa, that city having been subdued by his arms in the advance of the crusaders through Palestine. His reign of eighteen years, was a continual succession of conflicts with the Moslems of Syria and Egypt. In 1102 he sustained a defeat near Rama, but two years later he made himself master, with the assistance of a Genoese squadron, of the important city and port of Ptolemais, or Akka, (St. Jean d'Acre,) from which he had been repulsed in the previous year. In 1109 he captured Berytus, or Beirut, and Sidon fell in December of the following year, and with the exception of Tyre, and Askalon, which was recovered by the Mohammedans, almost all the strongholds on the sea-coast of Palestine were gradually added to the new Latin kingdom of Jerusalem. In 1115 he founded the castle of Karak, or Mont-Real, on the border of the desert, a fortress afterwards famous in the wars of the crusaders; but his constitution was destroyed by the incessant fatigues of war, and he died in April, 1118, on his return from a foray against the Egyptian frontier. He had been thrice married, but left no issue. Though not endowed with the virtues or great qualities of his brother Godfrey, he possessed in a high degree the personal courage and reckless daring, which were held in that age in the highest estimation; and he defended his precarious kingdom more as a knight of romance maintaining a passage of arms against all comers, than as a politic monarch who duly estimated the value of the advanced post recently acquired by Christendom. He was succeeded by his cousin,

**BALDWIN II.**, (surnamed Du Bourg,)

to whom his predecessor, on becoming king, had ceded the country of Edessa. His first exploit was a victory over the Ortokide prince Ilghazi, who had defeated and slain the seneschal of Antioch, but was overthrown (1119) by Baldwin, in a battle in which the knights of St. John first appeared in arms. But in 1122, his escort was surprised by the troops of Balak, nephew of Ilghazi, and himself taken prisoner and detained two years in captivity, during which time, however, the troops of the kingdom, headed by the regent Garnier, took Tyre from the Moslems. In 1125 he gained an important advantage, in the territory of Antioch, over an army sent by the sultan of Persia to aid the Syrian Mohammedans, and commanded by Aksankar Bourski, (grandfather of the famous sultan Nour-ed-Deen;) and before his death, which occurred in 1131, he had reduced under his sway nearly the whole of Syria; Aleppo, Damascus, Emeson, and Hamah, being the only places of note which remained in the hands of the Moslems. Baldwin du Bourg is described by William of Tyre as a man of extraordinary personal advantages; his valour and military talents were also of the highest order; "and such," says the bishop, "was his piety, that his hands and knees were callous from the frequency of his genuflexions and prostrations!" By his queen, an Armenian princess, he left only four daughters, the husband of the eldest of whom, Fulk of Anjou, succeeded to the throne of his father-in-law, by consent of the patriarch and barons of the kingdom.

**BALDWIN III.**, son of Fulk, and grandson of Baldwin II., succeeded his father as king of Jerusalem in 1144, and was crowned, in conjunction with his mother, Melicent, on Christmas-day in that year, at the age of thirteen. The early part of his reign was disturbed by the ambition of his mother, who wished to possess herself of the undivided sovereignty, and the Moslems were encouraged by the failure of the second crusade, the only result of which was a fruitless siege of Damascus in 1148. But the valour of Baldwin, when he attained mature years, was shown to be fully equal to that of his chivalrous ancestors. Askalon surrendered to his arms in 1154, after a seven months' siege, and Caesarea was conquered in 1159; but his reign was terminated in 1162 by death, occasioned, according to some accounts, by poison administered by a Jewish or Arabian physician. He had married, in 1158, a



niece of the emperor Manuel Comnenus, but dying without issue, the crown devolved on his brother Amalaric, or Amauri.

**BALDWIN IV.**, surnamed the Leper, succeeded his father Amauri, in 1173, at the age of thirteen. During his minority, the regency was administered by Milo de Planci; but Baldwin, though sickly from his birth, inherited all the valour of his race; and his assumption of the government, in 1177, was speedily followed by a signal victory, near Rama, over the sultan Saladin, who was marching to attack Jerusalem. But this success was counterbalanced by a defeat which the Christians sustained in 1179, at a spot on the Jordan called the Fords of Jacob; and the infirmities of the king increased to such an extent that, in 1182, he associated in the government, as co-regent, Guy de Lusignan, the second husband of his sister Sybilla. But the unpopularity of this appointment, among the barons of the kingdom, made the last years of Baldwin a scene of anarchy and dissension, of which Saladin availed himself to push his conquests on every part of the frontier; and one of the last acts of Baldwin, who died in 1185, was to despatch an embassy to Europe to excite the christian princes to the relief of the Holy Land. He was succeeded by his nephew,

**BALDWIN V.**, a boy seven years old, son of Sybilla by her first husband, William of Mont-Ferrat; but he did not survive more than seven months his elevation to a nominal throne, dying at Acre, as was generally supposed, by poison administered by his own mother, who was ambitious to hasten her own elevation to the throne, in conjunction with her second husband Guy. With their reign the kingdom of Jerusalem may be considered to have terminated, as the city was taken by Saladin in 1187. (Fuller. William of Tyre. Gualfeda. De Guignes, &c. &c.)

**BALDWIN I.**, emperor of Constantinople, (previously count of Flanders and Hainault,) was elected to the crown of the East, in preference to his competitor Boniface of Montferrat, on the conquest of the city by the Latins in the fourth crusade, and crowned at St. Sophia, May 16, A.D. 1204. But his territories comprehended only one-fourth of the acquisitions of the crusaders, and even this share owned but imperfectly the yoke of the new master, visibly imposed on the inhabitants. The commencement

of Baldwin's reign was, however, fortunate; the Greek usurper, Murzufles, in attempting to escape into Asia, was seized at the straits, and punished for his manifold treasons, both to his own countrymen and his Frankish allies, by being hurled from the Theodosian column and dashed to pieces. But the haughty reception which was given to the ambassadors of John, or Calo-John, (called also, by Villehardouin, Johannizza,) king of the Bulgarians, offended that barbarous prince, who commenced hostilities against the new empire, and was aided by a general revolt of the Greeks. The emperor, imprudently advancing with a handful of men against the Bulgarians, was encompassed and overwhelmed by the superior numbers of his enemies; most of his followers were slain, and Baldwin fell alive into the hands of his savage foes, April, 1205. His subsequent fate is uncertain; but he is believed to have perished, either by a violent or natural death, shortly after his capture, at the age of thirty-two. The justice and moderation of Baldwin extorted the praise even of the Greeks; "and in battle," to use the words of Villehardouin, "never belted knight fought with more courage than the emperor." (Gibbon. Villehardouin.)

**BALDWIN II.**, son of Peter de Courtenay, was placed on the tottering throne of Constantinople on the death of his brother Robert, A.D. 1228, being then only eleven years old. But the aged and valiant John de Brienne, titular king of Jerusalem, was associated in the defence of the empire; and it was not till his death, in 1237, that Baldwin attempted to assume the government. His reign was spent rather in endeavouring, by visits to the other countries of Europe, to obtain supplies of men and money for the maintenance of his falling dominion, than in personal efforts to repel in the field the Greek, Turkish, and Bulgarian foes, who pressed him on all sides. Vataces, the Greek monarch who ruled at Nice as a rival emperor, gradually deprived him of his European territories; and the capture in 1261, by the *Cesar* Strategopulos, of Constantinople itself, which was betrayed to a night assault, deprived Baldwin of even the remains of substantial empire. The twelve remaining years of his life were spent in fruitless attempts to procure an armament from the christian powers for his restoration, and he died in Italy, A.D. 1273, despised for his cowardice and incapacity, rather



that pitied for his misfortunes. The titular rank of emperor of the East was assumed by his descendants for some time afterwards. (Pachymer. Acropolis. Gibbon.)

**BALDWIN, (Thomas,)** a celebrated English prelate. He was born of obscure parents at Exeter, but, as we are informed by Giraldus Cambrensis, having shown from his boyhood a taste for letters, he obtained by his good conduct and learning the dignity of archdeacon, which he quitted to become a monk of the Cistercian order, and was made abbot of Ford, in Devonshire. In 1181 he was elected bishop of Worcester, from which see he was translated, about the end of 1184, to the archbishopric of Canterbury. Giraldus speaks much of his modesty and sobriety, and of his gentleness of disposition. The last characteristic he possessed even to a fault; and as he rose in power, he was led by it to neglect the strict and severe discipline which it was necessary to enforce in his flock. The writer just mentioned says of him, "*monachum meliorem fuisse quam abbatem, et episcopum quam archiepiscopum.*" And the pope is said to have addressed to him an epistle commencing thus, "*Urbanus servus servorum Dei, monacho ferventissimo, abbati calido, episcopo tepido, archiepiscopo remisso, salutem,*" &c. He, however, had conceived the idea of repressing the disorders which prevailed in the election of the archbishops of his see, by the foundation of a secular chapter at Hackington, near Canterbury; but the pope, who gained by the dissensions of the monks, ordered it to be discontinued, and instead of it Baldwin laid the foundation of the archiepiscopal parish at Lambeth. Soon afterwards, he took up the crusade which was then being projected, with great warmth; and not only traversed Wales and the borders, to urge people to join in it by his preaching, (in which he was accompanied by Giraldus Cambrensis,) but accompanied Richard I. to the Holy Land in person, and rendered great service by his counsels and by his predications among the soldiers. He there died, at the siege of Ptolemais, in 1191. Baldwin was a good theologian. Some of his writings are printed in the *Bibliotheca Cisterciensis*. (Godwin, De Præsul.)

**BALDWIN, (William,)** has left no drama behind him, but was much engaged in the reigns of Edward VI. and Philip and Mary, if not earlier, in preparing theatrical entertainments for the court. He, however, owes his principal

reputation to his concern in writing and bringing out the first edition of the *Mirror for Magistrates*, in 1559, which had been projected by Thomas Sackville, (subsequently created baron Buckhurst and earl of Dorset,) who wrote the induction to, and one of the legends in it. Some particulars of himself are given by Baldwin in a very rare tract, *Beware the Cat*, which first came out in 1561, and being then suppressed on religious considerations was subsequently reprinted in 1584. The authorship of it has been assigned to Baldwin on sufficient grounds by Mr. J. Payne Collier, in his *Hist. of Eng. Dram. Poetry*, and the *Stage*, i., xx. and 155. By a document in Mr. Kempe's Loseley Manuscripts, p. 90, it seems that Baldwin and John Heywood were jointly engaged in preparing theatrical entertainments at Christmas, 6 Edw. VI. According to Anthony Wood (*Ath. Oxon.* i. 341, edit. Bliss), Baldwin wrote a treatise on the Use of Comedies, as well as of Adages, Similes, and Proverbs, but the Oxford historian could not himself find when or where it was printed. The same authority states that Baldwin "seems to have been a western man born," but he furnishes no evidence on the point. He also conjectures that Baldwin was the member of the university, who in 1532 petitioned the congregation of regents to be allowed to take a degree in arts, but he could not ascertain whether the prayer had been granted. After he left Oxford, Baldwin appears to have been engaged as assistant to Edward Whitchurch, the printer; and in 1547, *A Treatise of Moral Philosophy* came from his press, which had been "gathered and Englished" by Baldwin. His work continued popular for more than a century, and with enlargements went through many editions, (*Cens. Lit.* ix. 37.) In 1549, Baldwin called himself "servant with Edward Whitchurch," and in that capacity printed the *Canticles of Salades of Solomon*, which he had translated into verse with considerable ease and some elegance of phraseology. His original contributions to the *Mirror for Magistrates* are also highly meritorious. The publication of the second edition of the work in 1563 is the last we hear of Baldwin, either as poet or printer; but three years earlier he had produced *The Funerals of King Edward VI.* which has been reprinted for the Roxburgh Club. Ritson (*Bibl. Poet.* 121) asserts that Baldwin took orders. The date of his death is not known.

**BALDWIN**, (Sir Timothy,) a miscellaneous writer, and editor of the seventeenth century, was a younger son of Charles Baldwin, of Burwarton in Shropshire, a gentleman of good descent, became a commoner of Balliol college, Oxford in 1634, and fellow of All Souls in 1640. After the restoration, he was made principal of Hart hall, chancellor of the diocese of Hereford and Worcester, and one of the masters in chancery. He was knighted in July 1670, being then described as of Stoke castle, in Shropshire.

In 1654, when a great question was raised on the privileges of ambassadors, on the case of Don Pantaleon Sa, brother to the Portuguese ambassador, who had killed an Englishman, Dr. Baldwin wrote a disquisition on the subject, which was published in that year, entitled, *The Privileges of an Ambassador*, written by way of letter to a friend, who desired his opinion concerning the Portugal Ambassador. In 1656, he published a treatise, which had been left in manuscript by Lord Herbert of Cherburg, entitled, *Expediitio Buckinghami Ducis, in Ream Insulam*; and in 1663, a treatise of Dr. Richard Zouch, the principal of Alban hall, and judge of the high court of admiralty, then lately deceased, entitled, *The Jurisdiction of the Admiralty of England*, asserted against Sir Edward Coke's *Articuli Admiraltatis*, in the twenty-second chapter of his *Jurisdiction of Courts*.

He had a brother, Samuel Baldwin, who in 1672 was made the king's serjeant.

**BALDWIN**, (Ebenezer,) an American minister, was born in 1745, graduated at Yale college in 1763, and became tutor in the establishment in 1766, which office he filled for four years. He was ordained minister of Danbury, Connecticut, on the 19th of September, 1770, and died on the 1st of October, 1777.

**BALDWIN**, (Thomas,) an American divine, was born in Norwich, Connecticut, on the 23d of December, 1753. In 1781, he removed to Canaan, in New Hampshire, and joined the Baptist communion, although he had been educated a pædo-baptist. In June, 1783, he was by request ordained "evangelist," and performed the duties of pastor for seven years. In 1790, he was invited to Boston, as pastor of the Second Baptist church; and having devoted himself to the acquisition of knowledge, in which he was previously to a great extent de-

ficient, became eminent as a preacher, and was considered the head of his denomination in New England. He was for several years a member of the legislature, and was of the convention, by which the constitution of the state was revised. He died suddenly at Waterville, Maine, on the 29th of August, 1825. He had taken his degree of doctor in divinity. He published several sermons.

**BALDWIN**, (Abraham,) an American senator, who was born at Connecticut in 1754, and graduated at Yale college in 1772. Three years afterwards, his scholarship obtained for him the appointment of tutor in the college, in which office he remained until 1779. He after this devoted himself to the study of law. He went to Savannah, and was admitted of the Georgia bar; and, three months afterwards, was elected a member of the legislature. Shortly after he had taken his seat, he proposed the establishment of a university in Georgia, prepared the form of a charter, endowing it with 40,000 acres of land, and, in spite of opposition, succeeded in obtaining the concurrence of the legislature to his project. In 1786, he was elected a delegate to congress, and was an active member of the convention, by which, in 1787, the constitution of the United States was framed. He continued a member of congress until 1799, when he became a senator, in which capacity he continued until his death, which happened on the 4th of March, 1807. He was strongly attached to republican principles, but is said to have been tolerant towards those of different political sentiments.

**BALÉ**, (John,) a voluminous author, and one of our earliest dramatists, elevated to the bishopric of Ossory by Edward VI., was a Suffolk man, having been born at Cove, a small village in that county, on the 21st November, 1495. The date of his death has hitherto been fixed in 1563; but in that year Barnaby Googe printed a poetical address to him, in which he terms him, "good aged Bale," and informs us that he still persisted "to turn the painful book," (*Eglogs, Epytaphes, and Sonettes*, newly written by Barnaby Googe, 1563, 8vo.) How long afterwards he continued to "beat his wearied brain," (to use the words of the same author,) cannot be ascertained; but it seems probable that he died before he had attained the age of seventy, and he was buried in Canterbury cathedral, of which, (though for-

merly a bishop,) he was then only one of the prebends. The fact is, that after residing upon his see of Ossory during the reign of Edward VI. he was obliged to take refuge in Basle when Mary came to the throne; and returning to England on the accession of Elizabeth, he preferred his stall in Canterbury cathedral to his bishopric in Ireland. He was the son of Henry Bale; and some of his polemical works were published in the name of Harrison: his mother's name was Margaret. He was of course educated a Roman catholic, and was sent first to the monastery of the Carmelites at Norwich, afterwards to Hulme abbey in Northumberland, and from thence to St. John's, or Jesus college, Cambridge. How soon he was converted to the protestant religion is not known; but possibly his desire to marry his wife Dorothy, after he had taken orders, had some influence in fixing his determination. His early patrons were, Lord Wentworth and the earl of Essex, by the latter of whom he was protected against his Roman-catholic enemies, who were both numerous and violent. At this date he was "parish priest of Thorndon, Suffolk," and a doctor of divinity. (Collier's Hist. of Engl. Dram. Poetry and the Stage, ii. 237.)

At the time of the execution of Cromwell, Bale was forty-five, and apprehensive of persecution by his exasperated antagonists, he withdrew into Flanders, and remained there until Edward VI. ascended the throne, when he obtained the living of Bishopstoke in Hampshire. He did not remain there long before the king paid a visit to Southampton, and seeing Bale, appointed him bishop of Ossory. He is said to have pleaded *nolo episcopari*, on account of ill health and poverty, with sincerity, but without success, and he was consecrated at Dublin, as he himself informs us, on February 2d, 1553. In his work, the Vocation of John Bale, he gives a striking and interesting account of his meeting with the king at Southampton: "The king," (he says,) "having information that I was, there in the street, he marvelled thereat, for so much as it had been told him a little before, that I was both dead and buried. With that, his grace came to the window, and earnestly beheld me, a poor weak creature, as though he had upon me, so simple a subject, an earnest regard, or rather a very fatherly care." While bishop of Ossory two of Bale's plays, both calculated to

promote the Protestant faith, viz. John the Baptist, and God's Promises, were publicly acted on a Sunday, in Kilkenny, by some youths of the town. (Vocation, fol. 24.) We need not say, therefore, that he was exposed to the hatred of the Roman catholics of Ireland, and on the death of Edward VI. he was compelled to fly secretly to Holland, and after being imprisoned for a short time and various adventures, he took up his abode at Basle. These facts we have upon his own evidence. He seems to have remained in Switzerland until the end of the year 1559, when he came back to England; and on the 15th January, 1560, being unwilling to return to his bishopric of Ossory, he obtained the revenues of a prebendal stall in Canterbury cathedral, which he retained till his death. These are all the known particulars of his life, during which he composed many valuable and interesting works, especially his *Illustrium Majoris Britanniae Scriptorum, hoc est, Anglie, Cambriae et Scotiae, Summarium*, the first edition of which was printed at Ipswich in 1549: we may, perhaps, infer, therefore, that after his first return to England, he lived for some time in his native county of Suffolk, before he obtained the living of Bishopstoke in Hampshire. As originally published, the *Summarium* only contained five centuries of writers, but it was afterwards enlarged to nine centuries, the most complete edition being, that printed by Oporinus, at Basle, in 1559. In his youth, and while yet a Roman catholic, Bale wrote some controversial works, but subsequently he was most vigorous and abusive in his attacks upon the popish clergy and their adherents. Some of these appear to have been extremely popular, and his *Actes of English Votaries*, comprehending their unchaste practices and examples, went through four impressions between 1546 and 1560. His *Vocation of John Bale*, was printed twice in the year 1553. He was the author, according to his own statement, (Scriptor. Illustr. M. Brit. Summ. p. 702, edit. 1559,) of a fewer than nineteen Miracle plays, seven of which are devoted to the life of our Saviour, and eight are miscellaneous. Only four of these were printed in Bale's lifetime, and on the title-pages it is said that they were "compiled by John Bale, anno 1538," probably while he was yet "parish priest of Thorndon, Suffolk." All of them seem to have been calculated to forward and

confirm the reformation; and they were printed abroad, no doubt, after the flight of their author when queen Mary came to the throne: they are, God's Promises, reprinted in the two last editions of Dodsley's Old Plays; John the Baptist preaching in the Wilderness, reprinted in both the editions of the Harleian Miscellany; the Temptation of Christ; and the Three Laws of Nature, Moses, and Christ, which have never been reprinted. An account of all these will be found in Collier's Hist. of Eng. Dram. Poet. and the Stage ii. 238, *et seq.* By far the most remarkable of Bale's dramatic productions was printed in 1838, by the Camden Society, from the author's own MS. preserved in the library of the duke of Devonshire. It was discovered among the old corporation papers at Ipswich, and hence we may conclude, that it had been written by Bale before he quitted Suffolk, and that it had been acted by some of the trades of the town. It is entitled by Bale, *De Joanne Anglorum Rege, and Kynge Johan*, and is a most singular mixture of history and allegory, the events of the reign of John being applied to the times of Henry VIII. and to the struggles between Protestantism and Popery. On the foundation of this piece, Bale may be justly styled the first introducer of profane history upon the public stage. In the introduction to the impression issued by the Camden Society, the following brief summary of Bale's literary merits is inserted: "He possesses no peculiar claims as a poet, and though he could be severe as a moral censor, and violent as a polemic, he had little elevation and a limited fancy; his versification is also scarcely as good as that of some of his contemporaries."

**BALECHOU**, (Jean Jacques,) a very eminent French engraver, born at Paris, in 1715. He was the son of a jeweller, and was taught the first rudiments of his art by a seal-engraver at Avignon. He went to Paris, and studied under Bernard Lépicié, secretary of the Academy of Painting, &c., of which Ballechou was received a member. At Paris he executed his chef d'œuvre, the portrait of Augustus king of Poland, which is now placed in front of the collection of the Dresden Gallery; but he has been discovered selling surreptitious first proofs of this plate, he was obliged to retire to Avignon, and his name has been struck off the list of the academy, as a dishonourable transaction. At his return

to Avignon, he executed his three engravings after Vernet—the *Baigneuse*, the *Calm*, and the *Tempest*—as well as the *St. Gèneviève* after Carl Vanloo, which had all a great success. The *St. Gèneviève* was his last work. He died at Avignon, in 1765. His engravings are much sought after, and fetch a high price. (Biog. Univ.)

**BALEG BEN BAKIR**, chief of the Egyptians who, being expelled from Mauritania for their excesses, sought an asylum in Spain, during the viceroyalty of Abdelmelic ben Cotam. As their object was prey and plunder, they embraced the cause of there bellious walis. Baleb invested Cordova itself, defeated Abdelmelic, and at length obtained possession of that important city. His first act was to execute the emir, and to proclaim himself governor of the faithful. This was in A.H. 124, or A.D. 742. His power was of short duration. Abandoned by his Syrian allies, he was defeated and slain by Abderahman ben Ocba.

**BALEN**, (Henry van,) an eminent Dutch historical painter, born at Antwerp, and the disciple of Adam van Oort. He passed a great part of his life in Italy, where he studied diligently the antique. He was correct in his design, and his colouring was remarkably good. His chief works are a Festival of the Gods, a Judgment of Paris, a St. John in the Desert, and an Annunciation. Van Balen died at Antwerp, in 1632. He was the first master of Vandyk. His son also obtained some reputation as a painter. (Biog. Univ.)

**BALEN**, (Mathias,) born at Dordrecht, in 1611, first distinguished himself as a poet, but afterwards applied himself to historical researches, and in 1677 published a Description of Dordrecht, in 2 vols, 4to, which is full of valuable matter. He died shortly after its publication. (Biog. Univ. Suppl.)

**BALENENA**, (Bernardo de,) a native of Valdepeñas, in the diocese of Toledo, who filled the see of Porto Rico from 1622 to 1627, was a poet of some merit. His heroic piece, Bernardo, or the Victory of Roncesvalles, is the best of his performances.

**BALES**, (Peter,) the most excellent and celebrated master of penmanship of his time in this country, was born in London, in the year 1547. He first comes into notice while at Oxford, where he was employed as a teacher of writing. Anthony Wood says, (Ath. Oxon. by Bliss, i. 655,) "He spent several years

in sciences among the Oxonians, particularly at Gloucester hall," and conjectures that he was a member of the university. Whether he were so or not we have no means of determining; but it is probable that he possessed some acquaintance with the Latin language, as in his work called *The Writing Schoolmaster* several Latin verses by the author are introduced. The first performance in which he particularly distinguished himself, was one which Holinshed in his *Chronicles* makes the following mention:—"The 10th of August (1575), a rare piece of work, and almost incredible, was brought to pass by an Englishman, born in the city of London, named Peter Bales, who, by his industry and practise of his pen, contrived and writ within the compass of a penny, in Latin, the Lord's Prayer, the Creed, the Ten Commandments, a prayer to God, a prayer for the queen, his posy, his name, the day of the month, the year of our Lord, and the reign of the queen. And on the 17th of August next following, at Hampton court, he presented the same to the queen's majesty in the head of a ring of gold, covered with a crystal, and presented therewith an excellent spectacle, by him devised, for the easier reading thereof, wherewith her majesty read all that was written therein with great admiration, and commended the same to the lords of the council, and the ambassadors, and did wear the same many times upon her finger." About the year 1586, we find Bales employed by Sir Francis Walsingham, then secretary of state, upon imitations of the handwriting of several of the conspirators of the Roman-catholic faction, and in making additions to their letters, which were intercepted in their passage, and afterwards forwarded, in order to elicit in the answers a further or more definite clue to detection. About the year 1589, Bales was using his interest to obtain some situation at court; but, possibly in consequence of the death of Sir Francis Walsingham, we do not hear that he succeeded. Bales was certainly a clerk in chancery, as appears from a description of one of his performances in shorthand—a Bible written in so small a hand, that it would lie in an English walnut-shell. (*Ath. Oxon.* by Bliss, i. 656.) He appears also to have been employed to speak or write a defence of the art he professed, which had been attacked as one merely mechanical, and which those who had benefited by their excellence

in it afterwards affected to despise. In 1590 Bales resided at the upper end of the Old Bailey, where he kept a school for writing; and in January of that year he published his *Writing Schoolmaster*, containing three books in one: the first teaching Swift Writing; the second, True Writing; the third, Fair Writing. This was republished in 1598, when no less than eighteen copies of commendatory verses, chiefly by students at Oxford, were prefixed to it. The first part of this work led Evelyn to suppose that Bales was the inventor of short-hand; but a method of expeditious writing had been two years previously published by Dr. Bright, a physician at Cambridge. Bales was, however, the first who made short-hand practicable and commodious, or who publicly taught it. In 1592 he was in the service of Sir John Puckering, lord-keeper of the great seal; and many letters of this time are preserved, which are probably by his hand. He was now again instrumental in discovering the plots of the popish priests, by inventing a method of writing in which every letter was expressed by one straight stroke, and which was much used by one Topcliffe, also a servant to the lord-keeper, as securing secrecy, and affording expedition, more than any other at that time invented. In a translation of G. Ripley's *Compound of Alchymy*, 1591, by Ralph Rabbard, we read of another useful talent possessed by the caligrapher; for in a preliminary notice Rabbard mentions that in the preparation of the work he had had the assistance of Peter Bales, "a most notable decipherer of old and unperfect writing." To this work Bales wrote a commendatory poem. (*Ritson, Bibl. Poetica*, p. 123.) His greatest exploit, the winning of a gold pen of 20*l.* value in a trial of skill in the Blackfriars with Daniel Johnson, another writing-master of London, on Michaelmas-day, 1595, is recorded by Bales himself. (*Harl. MS. N<sup>o</sup> 675.*) The trial was before five judges, chosen by consent of both parties; and, after a protracted struggle, the gold pen was borne off in triumph, and painted as a sign over the door of the victor. To this trophy were added the arms of calligraphy, azure and a pen or; but this was probably the result of a subsequent contest, in which the competitors, the best penmen in London, were more numerous. Mr. D'Irasci, in his *Curiosties of Literature*, (p. 436, edit. 1838,) has devoted much space to the contest with Johnson, the account of

which is taken from the manuscript of the champion himself. Bales appears to have been employed by persons wishing to present manuscript books to the queen or other patrons, of which some are still in existence. A book called *Archeion*, No. 2366 in the Harleian MSS., by the initials P. B., bears evidence of the hand of Bales, and there is besides a note in the volume to that effect. A. Wood says that Bales was concerned in the earl of Essex's treasons; but so far was he from bearing any part in the plot of that nobleman, that the only transaction in which he is mentioned in connexion with him, is one which was designed to promote the earl's destruction. Bales was employed by one John Danyell of Danbury to make copies, with additions, of certain letters written by the earl of Essex to his countess, of which Danyell had become possessed by fraudulent means; and Bales was induced to undertake the execution of the task on the assurance that the countess herself commanded it. It appears also that he was not aware of the additions and alterations made in the copies of the letters, as he wrote from the dictation of Danyell, without being acquainted with the contents of the originals. (See the Sentence of the Star-Chamber upon Danyell, in the Egerton Papers, published by the Camden Society, p. 321.) These letters Danyell would have sold to the enemies of the earl, had he not been induced to forego his design by a sum of 1720*l.* paid to him by the countess, whose fears he excited by threatening to persuade her lord of her connivance in the plot. The fraud was, however, detected; and Danyell was sentenced, chiefly upon the evidence of Bales, to stand at the pillory, and to be imprisoned in the Fleet for the rest of his life, as well as to pay a fine of 3000*l.* to her majesty. Bales was for a short time detained in custody, in order that his testimony against the prisoner might be secured, but not as having himself been implicated in the conspiracy. At the instance of the countess, he afterwards wrote to her a declaration, in which he justified his own conduct and exposed the whole proceeding. From this time nothing is known of Bales. It is conjectured, from an epigram upon him, published in 1610, that he is alive at the time when it was written; but there is reason to suppose that he did not survive this year in which it was printed.

**BALESDENS**, (J. N.) a French writer, born at Paris towards the end of

the sixteenth century, of very moderate talents, but brought into notice by the patronage of the chancellor Seguier, whose secretary he was. He died in 1675. He published little of his own, but edited many works of other people. (Biog. Univ.)

**BALESTRA**, (Antonio,) a Veronese painter, born in 1666, who was first a merchant, but quitted that profession, and studied painting under Bellucci, at Venice, when he was about twenty years old. He afterwards studied at Bologna, and at Rome, under Maratta. He aimed at a mixed style, adopting the best points of the different Italian schools; and his paintings, which exhibit much purity of design, ease of execution, and spirit in their conception, have long been sought after with eagerness. He resembles most Maratta. His style in painting has been compared to that of Catullus in poetry. Authors differ as to the date of his death; some placing it in 1734, and others in 1740. (Biog. Univ.)

**BALESTRA**, a talented Roman architect, was one of the artists who accompanied Sir W. Hamilton from 1799 to 1802, in an antiquarian tour through Greece, and thence to Asia and Egypt; during which, he and the Kalmuck artist Theodor furnished the chief materials for the graphic and architectural department of the account of the expedition. He was afterwards employed to erect the palace or hotel of the British embassy at Constantinople.

**BALFOUR**, (William,) an English military officer, who was born about the year 1775, entered the army as an ensign in the 40th foot in 1799, and sailed with his regiment to the Helder, where he distinguished himself greatly. He purchased his lieutenantancy in 1800; and when Sir Brent Spencer was made brigadier-general, Balfour was immediately without solicitation placed on his staff. In 1804, he obtained his company, and accompanied general Spencer to the Mediterranean, and afterwards to Copenhagen in 1807, in the quality of aide-de-camp. Whilst on this service, he had a horse shot under him. Having, in 1808 obtained his majority, he joined the second battalion of the 40th regiment in Ireland. In 1813, he was with the first battalion present at the battles of Nivelle, Nive, Orthes, and Toulouse, and was recommended for promotion by Sir Lowry Cole, who commanded the fourth division of the army. Accordingly, he became lieutenant-colonel in April 1814.

After having for three years been on half-pay, he joined the 3d, or Buffs, from which regiment he exchanged into the 48th, which he accompanied to New South Wales. While in that colony, he obtained the particular approbation of the governor, general Arthur. He returned to England, and exchanged into the 82d regiment, then at the Mauritius, and from his seniority became commandant of Port Louis. He returned with the regiment to England in 1832, and sold out in 1838. He died in London on the 18th of February in this year, leaving several children.

**BALFOUR**, (Sir James,) an eminent Scottish antiquary, who was born about the end of the sixteenth century, of a very ancient Fifeshire family, being the eldest son of Sir Michael Balfour of Denmylne. He received a most excellent education, and in early life evinced a great poetical taste, to which the poet Leoch, or Leochæus, alludes in his *Strenæ*, published in 1626. He seems to have preferred composing in his mother tongue, which in that age of Latin composition was very much neglected. Sibbald, in his *Memoria Balfouriana*, observes, that he had seen a collection of poems by Balfour, both in Latin and in the Scottish dialect. This, however, has not reached us. He became acquainted with the celebrated Drummond of Hawthornden, and after residing, for some time after 1626, abroad, he came to London, and became known to Sir Robert Cotton; the then garter king at arms, Sir William Segar; Roger Dodsworth, and Sir William Dugdale. It was to Balfour that this last distinguished antiquary was indebted for the information respecting Scottish ecclesiastical antiquities, which, under the title of *Cænobia Scotia*, Dugdale published in his *Monasticon Anglicanum*. This Balfour himself published afterwards, with additions, in one volume, to which he gave the title of *Monasticon Scoticum*. At this time he appears to have devoted himself to the study of antiquities and heraldry, to his competent knowledge of which, the College of Arms of London bore testimony in a diploma which they presented to him in 1628.

His poetical tastes do not appear to have been diminished by these pursuits. At least, we may conclude as much from the circumstance that he was at this time on the most intimate terms with Sir Robert Aytoun, the poet, and with another Scottish bard, the earl of Stirling.

These could have had but little inducement to cultivate his friendship, were he the mere groping antiquary, such as might conciliate the regard of such as Dugdale and Segar. His chief patron, however, it is said, was the chancellor of Scotland, George Hay, earl of Kinnoul, by whose powerful intercession with the king, Balfour was, on the 15th of June, 1630, created Lyon king at arms. In the same year, on the 21st of October, he married Anna, daughter of Sir John Aiton of that ilk; and in January, 1633, the lands and barony of Kinnaird in Fife were granted to him and his wife. In the December of that year he was created a baronet, an honour which he merited by his learning and talents, and most especially by his loyalty, which never faltered in spite of all his presbyterian prepossessions. He agreed with his fellow-countrymen in resisting the efforts of the king to introduce the liturgy of our church into Scotland, and wrote an account of the tumult of the 23d of July, under the title of *Stoney-field Day*. Nothing, still, could overcome his attachment to the ancient constitution of the country; and when the popular party began to increase in power and importance in Scotland, he retired to the royal hunting palace of Falkland, where, and at his seat of Kinnaird, he devoted himself to the study of the history of his country. He was deprived of his office by Cromwell. He died in February 1657. He was four times married, and left issue; but his family is now extinct in the female line. His *Annals of Scotland* from Fergus I. to Charles I., were published from the originals in manuscript in the Advocates' Library at Edinburgh, in 1825. Many of his manuscripts relating to the history and antiquities, family and heraldic, of his country, still remain in that noble repository of learning. (*Chambers' Lives of Eminent Scotsmen*. Introduction to Balfour's *Historical Works*. Sibbald's *Memoria Balfouriana*, in which is contained a catalogue of Sir James Balfour's Manuscripts.)

**BALFOUR**, (Nisbet,) a brave English officer, who entered the service in 1761, as an ensign in the 4th Foot; became lieutenant in 1764; and obtained his company in 1768. In 1775 he was at the battle of Bunker's Hill, and was wounded in the action of the landing on Long Island, at the capture of Brooklyn and the taking of New York in 1776. He was sent home with the despatches reporting this latter important victory, and



was in consequence promoted to the brevet rank of major. He was engaged in the action near Elizabeth Town, in the Jerseys, in the spring of 1777; in the battles of Germantown and Brandywine, and at the siege of Charlestone, where, after its capture, he served for some time under Lord Cornwallis. He became colonel of the 23d Foot in 1778; colonel and aide-de-camp to the king in 1782; served part of the campaign in Flanders and Holland, in 1794; became major-general on the 12th of October, 1793; colonel of the 39th Foot on the 2d of July, 1794; lieutenant-general on the 1st of January, 1798; and general on the 25th of September, 1803. Up to the time of his death, which took place at an advanced age, on the 10th of October, 1823, at Denbigh, in Fifeshire, General Balfour was never on half-pay. (*Gent's Mag. Ann. Reg.*)

**BALFOUR**, (Francis,) a celebrated physician, a native of Edinburgh, where he received his education, and having taken the degree of doctor of medicine, he entered as a surgeon in the service of the Hon. East India Company. He resided chiefly at Calcutta, and is known as an accurate and intelligent observer of the diseases which occur in hot climates. He has, in the opinion of most eastern practitioners, satisfactorily established the influence of the moon in cases of fever, and his works are deserving of attention. He asserts that, from a residence of more than fourteen years in the east, he has distinctly ascertained that fevers of every denomination are, in a remarkable manner, under the influence of the moon, and that an attention to its revolutions is of the greatest importance in the treatment of these diseases; that its influence prevails in a similar manner in every inhabited part of the globe; and that by it the crises attending fevers can be readily explained. He found that the accession of fever takes place during the three days which either precede or follow the full moon. He has endeavoured also to show that, at the time of the equinoxes, an additional power is added to the lunar influence exercised on the human frame. These opinions have met with support and confirmation from the observations of Ling in Bengal, of Cleghorn in Minorca, of Costana in Italy, of Jackson in Jamaica, of Gillespie at St. Lucia, and of Annet in Madras. Balfour published the following works:—*On the Influence of the Moon in Fevers*, Calcutta, 1784, 8vo, Edinburgh, 1785,

8vo. It has been translated into German by Lauth, Strasburg, 1786, 8vo. *The Forms of Herkern*, Calcutta, 1785, 4to; Memorial presented to the East India Company, comparing his own Practice in Malignant, Bilious, Yellow, &c. Fevers, with that of other Doctors in the East, London, 1790, 8vo; *On Putrid Intestinal Remitting Fevers*, in which the laws of the febrile state and sol-lunar influence being investigated and defined, are applied to explain the nature of the various forms, crises, and other phenomena of these fevers, Edinb. and Calcutta, 1792, 8vo, in German, Breslau and Hirschberg, 1792, 8vo. *On Sol-Lunar Influence in Fevers*, Calcutta, 1795, 8vo. Dr. Frederic Balfour published *A Collection of Treatises on the Effects of Sol-Lunar Influence in Fevers*, with an improved Method of curing them, Cupar, 1811; a third edition of which was published in 1815. There are also papers by Balfour in the Asiatic Researches, and in the Transactions of the Royal Society of Edinburgh.

**BALFOUR**, (Robert,) a Scottish philosopher of the seventeenth century, who was president of Guyenne college at Bordeaux. He is described by Morhof as a celebrated commentator on the philosophy of Aristotle. Dempster speaks of him as the phoenix of the age, a philosopher profoundly skilled in the Greek and Latin languages, a mathematician worthy of being compared with the ancients. Dr. Irving says that "his writings display an extent of erudition which reflects honour on the literary character of his country." A list of some of Balfour's writings will be found in Dr. Irving's work. An edition he published of Cleomedes is mentioned by Barthius in terms of high commendation. (*Irving, Lives of Scottish Poets.*)

**BALFOUR**, (Alexander,) a Scottish writer, who was born at Monk, in Forfarshire, on the 1st of March, 1767, of a family in the humbler ranks of life. He received but little education, and early in life was apprenticed to a weaver. While still young, he, for some time, it is said, taught a school in his native parish. At the age of twenty-six he became clerk to a merchant and manufacturer at Arbroath, and married in the ensuing year. Some years after this, he carried on the business, in partnership with the widow of his employer. Having obtained the government contract for supplying the navy with canvass, his business became very extensive. In



1814 he removed from Arbroath to Trochick, near Dundee, and assumed the management of a branch of a large London house, with whom he had long been connected. The dreadful panic of 1815 made him a bankrupt, and threw him on the world with a large family entirely penniless. Under these distressing circumstances he resorted to his pen as a means of subsistence; having ever since the age of twelve exercised himself in literary composition, and some of his verses having appeared in the newspapers and miscellanies of the period. He, however, obtained the situation of manager in a manufacturing establishment at Balgonie, in Fife, in which he continued for three years, and in 1818 came to Edinburgh, and was employed as a clerk in the publishing house of Mr. Blackwood.

His first novel, which was entitled, "Campbell, or the Scottish Probationer," appeared in 1819, in which year Mr. Balfour was affected by a stroke of paralysis, and was almost entirely deprived of the use of his limbs. In this year he edited the poetical works of his friend Richard Gall, and about the same time commenced the contribution of tales, sketches, and poems, concerning Scottish manners, in the Edinburgh Magazine, which he continued until the cessation of that work in 1826. In 1820 he published a volume entitled, *Contemplation, and other Poems*; and in 1823 appeared a novel in three volumes from his pen, *The Foundling of Glen-thorn, or the Smuggler's Cave*. He contributed also to two periodicals, which were published at Dundee. In 1827 he was presented with a donation of 100*l.* from the treasury, a gift which he owed to the kindly feelings of Mr. Canning. His last considerable work was a novel, entitled, *Highland Mary*. Mr. Balfour died on the 18th of September, 1829. A selection from the writings he left behind him, has been published by Mr. Moir, (Delta,) under the title of *Weeds and Wild Flowers*. To this the editor has prefixed a memoir of the author. (*Chambers' Eminent Scotsmen.*)

**BALGUERIE - STUTTENBERG**, (Pierre,) a French merchant, born at Bordeaux, in 1779, of a protestant family; and he persevered during his life in the religion in which he had been educated. His name merits a place in a biographical dictionary for the great and successful efforts he made to benefit the commercial condition of his country. He hailed the

fall of Napoleon as the signal for the reopening of the commercial relations which had been so long suspended by his ambitious wars, and was the first to send his ships to China and India after the peace. It would take too much space to enumerate all the great commercial and industrial improvements which he projected or took a part in, during his useful career, which closed in 1825. He published two memoirs on commercial projects. His portrait was lithographed by Galard. (*Biog. Univ. Suppl.*)

**BALGUY**, (John,) a learned divine of the church of England, born at Sheffield, Yorkshire, in 1686; graduated at Cambridge B.A. and M.A.; in his twenty-second year, became tutor to Joseph Banks, Esq., grandfather of the celebrated Sir Joseph; was ordained deacon in 1710, and priest in 1711; and was then presented by Sir H. Liddel to the donative of Lamesly and Tanfield. After employing himself for a time in the composition of a new sermon every week, he began to take an active, able, and conspicuous part in some of the stirring controversies of that period, particularly the Bangorian. In 1718 he published anonymously, *Silvius's Examination of certain Doctrines taught by the Rev. Mr. Stebbing*; and in 1719, *Silvius's Letter to the Rev. Dr. Sherlock*; both in defence of bishop Hoadley. Mr. Stebbing replied, and Mr. Balguy rejoined, by publishing, *Silvius's Defence of a Dialogue between a Papist and a Protestant*, in answer to the Rev. Mr. Stebbing; with *Remarks on that Author's Manner of Writing*. In 1726 he commenced an attack on the principles of lord Shaftesbury, marked by strength of argument and singular courtesy, by *A Letter to a Deist, concerning the Beauty and Excellence of Moral Virtue, and the Support which it receives from the Christian Revelation*. In 1727 he was collated by bishop Hoadley to the prebend of South Grantham in Salisbury cathedral, to which attached the right of presentation to four livings. In the same year he published *An Assize Sermon, on Party Spirit*, preached at Newcastle. In the year following (1728), he continued his assault on lord Shaftesbury's opinions, by *The Foundation of Moral Goodness, or an Inquiry into the Original of our Ideas of Virtue, in two parts*; which he followed up by *A Second Letter to a Deist: Divine Rectitude, or a brief Inquiry concerning the Moral Perfections of the Deity, &c.* *The Law of Truth*. Rarely have deistical

dogmata received a more complete and triumphant refutation, in language pre-eminently courteous. In 1729 he was presented to the vicarage of Northallerton, which he retained until his death, in 1748, in the sixty-third year of his age. During this period he published also *An Essay on Redemption*, and a volume of sermons. His works were published together in 2 vols, 8vo, and are still in great esteem. He himself burned a considerable number of his sermons, avowedly that they might not be made use of by his son, whom he wished to exercise, and depend upon his own talent and industry, rather than build upon his father's labours.

**BALGUY**, (Thomas,) son of the above, born Sept. 27, 1716; admitted of St. John's college, Cambridge, in 1732; graduated there A.M. 1741, and D.D. 1758. At Cambridge he was known as a remarkably keen and discriminating disputant. He was appointed to preach before the duke of Newcastle, at that time chancellor of the university. Unfortunately, the duke, on what grounds it is not known, understood the sermon as pointed at himself, was highly indignant, and set himself to oppose Dr. Balguy's promotion in the church. The note on verse 99, "Non satis est," &c. of Hurd's *Horatii Ars Poet.*, was supplied from Cambridge by the doctor. In 1757 he was appointed by bishop Hoadley, his father's friend and patron, a prebendary of Winchester; and in the year following, archdeacon of Winchester. For upwards of thirty years he made an annual visitation of his clergy, when he always either preached or delivered a charge of some essential point of Christianity, or in defence of a religious establishment in every christian state. The vicarage of Alton, in Hampshire, was also conferred upon him. In 1781 he published *Divine Benevolence Asserted*, a summary defence, drawn from natural religion, of God and his providence, against the objections and scoffs of the sceptic; more of an analysis than a full treatise, but replete with clear and conclusive argument on topics allowedly recondite and difficult. His character and works could not long escape the notice of his Majesty George III., who this year graciously nominated him for the see of Gloucester; but he at once declined the unsought honour. Whatever may be popularly said of the pride and greediness of aspiring divines, his mind on this flattering occasion cannot be mistaken. When the messenger

sent with the information reached his house, though after midnight, he desired the archdeacon might be called up to receive the tidings. On learning them, Dr. B. quietly sat down in his study, penned a short note to the premier (Lord North), expressing his gratitude to the king, but asking permission to decline the offer, because of his health and age (65), which he deemed unequal to the duties of the episcopacy. He then immediately retired again to his bed, neither elated nor unsettled by this sudden and generous mark of royal favour. Two years after this (in 1783), Dr. B. published his *Discourses*, and dedicated them to the king, recording in that dedication his Majesty's gracious intentions, and his own reasons for declining. Another edition of these *Discourses* was published in 1785, with his charges added. He survived his refusal of the mitre fourteen years, and died unmarried, Jan. 19, 1795, aged seventy-nine. His life was one of great industry and usefulness. As a scholar, the acute and accurate logician was his prevailing character. His works bear marks of a deeply-thinking and sound mind; he was ready with and knew how to wield the unanswerable argument. His style was concise, but unusually clear and distinct; and he would evolve the most abstruse subjects with great precision, luminous arrangement, and exact words. Yet on one occasion he was accosted by a friend on leaving church, "Your sermon was good, but had been better, if not so long;" to which he pleasantly replied, "I am sorry I had not time to make it shorter."

**BALICOURT**, (Marguerite Thérèse de,) a very successful French actress of the last century. She made her début at the Théâtre-Français, Nov. 29, 1727, in the role of Cléopâtre, although very young. Her weak state of health obliged her to retire from the stage in 1738, and she died in 1743. (Biog. Univ.)

**BALIN**. See **BALBAN**.

**BALIN**, (Jean,) a French priest and physician, born at Vesoul, about 1570. He was professor in the college of Narbonne, at Paris, in 1601. In 1607 he published a Latin poem on St. Magdalen, which he translated into French verse the same year. He accompanied Claude de Rye into Flanders, in quality of almoner, and wrote a history of the war which terminated in 1608, and of which he had thus been an eye-witness. *De Bello Belgico*, Brux. 1609. He is said to have died at Wesel, in the duchy of

Cleves, but the date is unknown. (Biog. Univ.)

**BALINGHEM**, (Antoine de,) a monk and ascetic writer, born at St. Omer, in 1571, died at Lille in 1630. His writings are very numerous, but many of them are now of great rarity. His principal publications are enumerated in the Suppl. Biog. Univ., and in the authorities there indicated.

**BALIOL**, (Henry de,) lord great chamberlain of Scotland, and lord of Reid castle, which dignity he inherited from his mother, daughter and heir of Sir Walter Berkeley, of Reid castle. In 1216, Baliol was invited by king John into England, to assist him with horse and arms, by a letter, in which the king takes notice of their former mutual affections to each other, (Dugdale, Baronage.) He was chamberlain in 1224, and in 1234 succeeded in right of his wife (Lora de Valoniis, sister to William de Valoniis, lord of Panmure) as co-heir to the barony and honours of the Valoines in England. He about this time resigned the chamberlain's place. In 1241, he was commanded by Henry III. of England to accompany him to Gascony; and dying in 1246, was buried at Melrose abbey. (Craufurd, Lives of Crown Officers in Scotland.)

**BALIOL**, (John,) a powerful English baron, of ancient descent and considerable possessions, both in the north of England and in Normandy. His claim to notice in this place arises from the circumstance that he was the father of John Baliol, the well-known competitor for the crown of Scotland; and was himself, if not the founder of the college which bears his name, at least the cause of the college being founded. In the parliament which was held in London in the 28th Henry III., by which pecuniary aid was required by the king to discharge the debt he had incurred in his expedition into Gascony, Baliol was one of the twelve who were appointed by the parliament to consider of the royal requisition, and to report their opinion thereon. He was sheriff of Cumberland, from the thirty-third to the thirty-ninth year of the same king's reign, and was made governor of Carlisle castle. On the marriage of the young king of Scotland, Alexander III. with Margaret, daughter of Henry, Baliol was, together with Ros of Werke, sent into Scotland as counsellor to the king. On their arrival these barons seem to have joined themselves to that party of the Scottish nobility,

of which the Comyns were the leaders, and which reduced Alexander to a state of actual dependence. Henry interfering in behalf of his youthful son-in-law, the government of which Baliol formed part was displaced. (Rym. Fœd.) Baliol was himself accused before the king at Nottingham, of having, together with De Ros, abused the power entrusted to him. The memory of the services his father had rendered to king John during his troubles, together with the large sums which he paid himself into the royal treasury, induced the king to favour him; but De Ros was fined 100,000 marks,—a fine, indeed, afterwards remitted. (Compare Dugdale, Baronage, with Mathew Paris, quoted by Tytler.) When in 1258 the Comyns again raised the standard of resistance to English influence, and were joined by the Scottish king, Baliol, in company with the earls of Hereford and Albemarle, repaired to their camp at Melrose, under pretence of mediating between them and the offended majesty of England: but these wary chiefs suspecting, and with justice, that the object of their pretended friends was secretly to carry off the young king to England, removed their forces to Jedburgh forest, and there awaited their arrival. Finding themselves thus foiled, the earls and Baliol addressed themselves to effecting their ostensible design; and, whether through their exertions, or through the mutual unwillingness of parties to risk a contest, a compromise took place. Baliol's exertions appear to have been appreciated by the king, who, in consideration of services he had received from him both in France and England, granted him the wardship of William de Wassingle, "instead of the sum of two hundred marks, which the king had bestowed on him for that respect." (Dugd. Bar. But see Rot. Parl. 6 Edw. I. No. 22.) In the forty-fifth and forty-six years of the reign of Henry III. Baliol was sheriff of the counties of Nottingham and Derby; and in this last year, had the honour of Peverell entrusted to him. In the forty-eighth year, he was again sheriff of the same counties.

When the revolt of the barons under Simon of Mountford occurred, he ranged himself under the royal standard, and was taken prisoner at the battle of Lewes, but afterwards escaped, and, assisted by the king of Scotland, succeeded in retaining the north of England faithful to his sovereign. There, by the authority

of prince Edward, he assembled an army, and did all that he could to effect the imprisoned king's redemption from captivity. He was married to Devorguill,\* daughter and co-heiress of Alan Galway, by Margaret, daughter of David, earl of Huntingdon, and granddaughter of David, king of Scotland. It has been generally supposed that Balliol college, Oxford, was founded by this John Baliol, but this is a mistake. It appears that he endowed some exhibitions for poor scholars at the university, intending to furnish them with an habitation, and establish regular scholarships. His death, however, which happened in 1269,† prevented his completion of this design; but on his death-bed, he expressed to his wife and executors his wish, that his exhibitions should be continued. Some difficulty, however, was raised by the executors, and lady Baliol herself, at the suggestion of her confessor, a Minorite friar, named Richard Slickbury (or Slikebury), founded the college. (Wood, *Hist. and Antiq. Univ. Oxf. Savagæ, Balliofergus.*)

BALIOL, (John,) king of Scotland, was the third son of the preceding, and his heir, the elder sons having died without issue. On the death of Margaret, queen of Scotland, known as the maiden of Norway, the various barons who considered themselves entitled to the crown hastened to vindicate their claims by arms. Of these, the two most important were, John Baliol and Robert Bruce. Baliol claimed as great-grandson, and representative of Mary, eldest daughter of David, earl of Huntingdon, son of William the Lion, and Bruce, as grandson of Isabella, the earl of Huntingdon's second daughter. According to the representative principle of inheritance, the claim of Baliol was undoubtedly the best, while Bruce stood apparently nearer to the crown. There were ten other claimants of inferior pretensions, and the struggle promised to be long and severe. Bruce assembled a force, and came to Perth, and the whole kingdom seemed on the verge of a civil war, of a most ferocious character. At this exigency, William Fraser, bishop of St. Andrews, one of the guardians of the kingdom, wrote to Edward I. informing him of the divided state of the country,

and entreating him, if John de Baliol should present himself before him, not to fail to confer with him, "so that at all events *your* honour and interest may be preserved." He went on to request the king, if Margaret were really dead as had been reported, to approach the borders, for the purpose of checking the effusion of blood, and enabling the Scottish people to select for their king him who was rightfully entitled to the throne. (Tytler, *History of Scotland.*) Mr. Tytler thinks it probable that other of the nobility, though not the Scottish parliament by any formal act, concurred in this invitation; and the terms of the invitation are important, as showing that Baliol had intended from the first to establish himself on the throne, by aid of English influence. For some time previous to this, Edward had styled himself, "Superior Dominus Scotiæ," (Prynne, *Ant. Const. Reg. Ang.* p. 430, *et al.*) in pursuance of a claim frequently asserted by his predecessors of superiority over the kingdom of Scotland.‡ The sagacity of this most sagacious of all monarchs suggested to him that the time had now arrived when that claim, long so emptily asserted, could be practically enforced; and "having assembled his privy council and chief nobility, told them that he had it in his mind to bring under his dominion the king and realm of Scotland, in the same manner that he had subdued the kingdom of Wales," (Annal. Waver. quoted by Tytler.) He commanded his barons and military tenants to assemble at Norham, on the 3d of June, 1291, where he requested the clergy and nobility of Scotland to meet him on the 16th of May, which they consented to do. On their assembling, Brabazon, his justiciary, addressed them in his name, requiring them in the first instance to recognise "his title of lord paramount of the kingdom of Scotland." On their expressing their amazement at such a demand, and their wish to confer with their co-representatives of the estates of Scotland, he ultimately granted them three weeks for the purpose of deliberation. On the 2d of June, the competitors assembled again at Norham, where they solemnly recognised

\* This lady's name is variously spelt—Dornagilla, Dervagulla, Dervagulla, Dervogilla, are amongst the variations.—Lord Hailes' Annals, vol. i. p. 151.

† A few days before Pentecost.—(Wood, *Hist. and Antiq. Univ. Oxf.* by Quitch, vol. iii. p. 70.)

‡ This is not the place for a discussion of this, one of the *veraxa questiones* of the last century. The reader who may be interested in the examination of a question, is referred to the life of JAMES ANDERSON—to Anderson's *Essay* therein mentioned—to Sir Francis Palgrave's *Rise and Progress of the English Commonwealth*, part. ii. p. 330,—to Lord Hailes' *Annals*—Tytler's *History*, &c. It will be difficult to resist the inference to which Palgrave's statement appears to point.

his claim as desired, and agreed that possession of the kingdom should be surrendered to him, which was accordingly done on the 4th of June. He, however, re-delivered possession into the hands of the regents, adding, at the same time, to their number, a creature of his own, and taking care, by the appointment of a chancellor, and another officer friendly to his views, to secure their attachment beyond possibility of doubt. The regents, or guardian<sup>•</sup> together with the various competitors and others, barons and knights of Scotland, then swore fealty to him as lord superior. On the 3d of August, the competitors again assembled before the king, who referred their claims formally to the commissioners appointed by the various parties concerned. After various proceedings, not necessary to be here stated, Edward summoned the Scotch parliament to meet him at Berwick on the 15th of October, 1292, when Bruce and Baliol were heard again in support of their claims.\* The decision was adjourned from time to time until the 17th of November, when the other competitors resigned either formally or substantially their pretensions, and Edward decided in favour of Baliol, who next day swore fealty to him in the castle of Norham. The crown which he had thus obtained at the price of his country's dishonour, Baliol was not long destined to possess in peace. The treaty of Brightham, made in 1290, contained a provision by which Scottish subjects were exempted from the necessity of answering in civil criminal suits out of the bounds of the kingdom; but in spite of this provision, a citizen of Berwick appealed to the court of the king of England, against a decision of the regents of Scotland, delivered in the interregnum. Against this Baliol protested; but Edward replied, that as it was by him that the regents had been appointed, he was the proper judge in the case; and, as to the treaty of Brightham, which had been cited, whatever promises he had made while the Scottish throne was vacant, he did not intend to be bound by, inconsistent with the exercise of his sovereign dominion, according to his sovereign pleasure. These sentiments were repeated to Baliol and his retinue at Newcastle by the great justiciary, and the Scottish king, awed by the haughty declaration, agreed to re-

nounce all the stipulations by which, in the treaty mentioned, the laws and liberties of Scotland had been guaranteed. On this, Edward delivered up to him the records of his kingdom, and commanded seisin of the Isle of Man to be given to him. Another cause of contest, however, soon arose. Macduff, the brother of the last earl of Fife, having seized the lands to which his nephew was entitled, had been, on appeal to the English king from the Scottish regents, confirmed in their usurpation. By Baliol, however, he was again dispossessed; on which he again appealed to Edward. The English king on this summoned Baliol before him to answer to Macduff's complaints, but Baliol paid no attention to the summons, which was repeated. At length, before the parliament held at Michaelmas (1293), Baliol did at last appear; and when asked what defence he had to offer, exclaimed—"I am king of Scotland. To the complaint of Macduff or aught else respecting my kingdom, I dare not make answer without the advice of my people." "What means this refusal?" returned Edward. "You are my liege-man; you have done homage to me: you are here in consequence of my summons." Baliol replied, "In matters which respect my kingdom, I neither dare nor can answer in this place, without the advice of my people." On being counselled by Edward to ask for an adjournment of the cause, in order to consult his people, he refused; and the parliament accordingly decided that he had offered no defence to the charges of Macduff—that he had been guilty of a contempt of the court, and of open disobedience—that Macduff should have damages of him; and that, "as it is consonant to law that every one be punished in that which emboldens him to offend," the three principal castles of Scotland and the royal jurisdiction thereof, should be taken into and remain in the custody of the English king, until Baliol had made satisfaction for his contempt. Upon this Baliol promised to consult his parliament, and after Easter communicate the result of their deliberations. Edward not being desirous to enter into a war with Scotland, which the execution of the decision just mentioned would have required, consented to stay all proceedings until after the feast of the Trinity, 1294. Hostilities soon breaking out between England and France, Baliol attended the English parliament (May 1294,) and agreed to give up the re-

\* There is a full account of the proceedings on this occasion, in a rare tract—*Ray's Vindication of Elizabeth More*, reprinted in *Scott's Bedivva*.

nues of his English estates for three years, in aid of the war. At the same time, he was secretly negotiating a treaty with the French. The Scottish nobles, who were also summoned by Edward, did not, however, attend, nor were the troops he demanded from Scotland sent, it being pretended "that they could not bring any considerable force into the field." (Compare Haile's Annals, vol. i. p. 233, with Tytler's Hist. vol. i. p. 107.) By Baliol's treaty with the king of France, it was stipulated that the niece of Philip should be given in marriage to Baliol's son; that Baliol should assist Philip, especially in case Edward should invade France; and that if he should invade Scotland, Philip should send succours to that country, or create a diversion in its favour. All the Englishmen in Scotland were dismissed, their property confiscated; and the Scottish barons, suspecting the fidelity, or at least the firmness of Baliol himself, committed him to an honourable captivity, consigning the government of the country to a committee of their own number. These regents drew up an instrument in Baliol's name, renouncing Edward as his liege lord, which was presented to him after the capture of Berwick. (1296.) Treating with contempt this manifestation of independence, Edward marched forward; and after various conflicts, in which the Scotch fought with greater courage than success, received at Perth a message from Baliol, announcing his submission, and imploring peace. Edward notified to him in return, that he would not treat with him in person, but directed him to present himself to the bishop of Durham, at Brechin castle, where he would be informed on what terms peace would be granted. Baliol obeyed this mandate; and in the presence of the bishop and the English nobles, confessed his misdeeds; and three days afterwards, resigned his kingdom into the hands of Edward.

After having been confined for three years in the Tower of London, together with his son, he was permitted to retire to France, where he lived on his private estates, until the year 1314, when he departed this life. (Biog. Brit. Tytler. Lord Hailes. Walter Scott, History of Scot.)

BALIOI, (Edward,) son of the preceding, succeeded quietly after his father's death to the French estates of his family, on which he resided for some time. In 1324, he was summoned to England by

Edward II. who probably entertained the design of setting him up as a rival to the formidable Bruce. It would seem that he did not obey the summons, as it was repeated by Edward III. in 1326. All hopes, however, which he might have entertained of restoration to the throne of Scotland by the intervention of England, were apparently terminated by the treaty of Northampton, (April 1328,) in which Edward recognised the independence of Scotland, and the title of Robert I. The bad faith of the Scotch revived Baliol's prospects. By the treaty just mentioned, it was agreed that three English barons, who with many others had been dispossessed of their lands in Scotland, should be restored to them; and this stipulation was performed only in one instance. The other two, who had been unjustly deprived of their inheritances, Thomas, lord Wake, and Henry Beaumont, (Tytler; but see Dugdale, Bar. vol. ii. p. 51,) resolved to vindicate their rights with arms, and with them united all the disinherited barons. To this league Baliol joined himself, and they agreed to restore him to his throne, thus veiling the satisfaction of private wrongs under the specious pretence of redressing public grievances. Their troops did not exceed four hundred men at arms, with which they intended to enter Scotland by the Marches. This, however, the king forbade them to do; but permitted, without molestation, their embarkation at the mouth of the Humber, from whence they sailed for the coast of Fife, and debarked at Kinghorn, on the 31st July, 1332. In order to disguise his real wishes, Edward issued at the same time a proclamation, enjoining his subjects strictly to observe the provisions of the treaty of Northampton. The regent, Randolph, having died only eleven days before their landing, and the earl of Mar, who had succeeded to him, being his inferior both in influence and character, Baliol and his adherents were enabled to advance triumphantly to Dunfermline, after having cut to pieces a small body of troops; which endeavoured to obstruct their progress. Having increased his army to two thousand infantry, Baliol marched towards Perth, and encamped at Fordeviot, his fleet having sailed for the mouth of the Tay. Near the same spot was encamped the regent and his army, who neglecting those precautions which the proximity of an enemy naturally suggest, were surprised by Baliol's forces, and

totally destroyed—the earl himself<sup>6</sup> falling a victim to his negligence. This action, fought on the 12th of August, is called the battle of Dupplin, and immediately after it, Baliol entered Perth. The approach of the earl of March soon afterwards excited some apprehensions, but the sagacity of Beaumont suggested that these martial demonstrations were simply a pretence, and the immediate retreat of the earl, followed by his accession to Baliol's party, justified the supposition. An attempt, made at this time to capture the fleet in the Tay, failed, and on the 24th September Baliol was "crown'd at Scone." This ceremony over, he hastened to the borders, and did homage to Edward for his kingdom of Scotland at Roxburgh on the 23d of November, surrendering to him, at the same time, in acknowledgment of the aid afforded to himself, the wealthy town and important fortress of Berwick. (Rym. Fœd.) Baliol, who had won his kingdom by a surprise, was destined to lose it by a surprise; for being carelessly encamped at Annan on the 15th of December, a body of armed horse broke in on him in the night, cut his troops to pieces, and compelled him to throw himself half naked on a horse, and fly into England. In his retreat, he was received with the utmost hospitality by "noble lord Dacre," who dwelt "by the border," and whose lands of Gillesland, in reward for the attentions he had shown their king, were accordingly harried by the Scottish border spears. Baliol returned afterwards to Scotland, and established himself at Roxburgh, whence in 1333 he joined the forces of the English king; was present at the capture of Berwick; the victory at Halidon Hill, (July 20); and entering Edinburgh, he at a parliament there holden, and having once more done homage to Edward, and again surrendering to him Berwick, signed a solemn instrument, transferring to him absolutely the frontier province of Roxburghshire, Berwickshire, Selkirkshire, Peeblesshire, and Dumfriesshire, together with the whole of Lothian. After having thus satisfied the ambition of Edward, to whose arms he mainly owed his restoration, he endeavoured, by large grants of land, to conciliate and attach to him those barons, whose fidelity could alone

render his throne secure. Having unfortunately preferred to a fief the brother of the last holder, who had left female issue, in favour of whom two powerful nobles had interested themselves, Baliol was compelled to revoke his decision; and while he thus liberated himself from the threatened hostility of two formidable subjects, he converted from a friend into a bitter enemy, the individual for whom he had at first decided. A simultaneous effort amongst the Scottish barons enabled them to throw off their foreign yoke, for such in truth was the government of Baliol, who, in 1334, passed into England, once more to claim the assistance of its king. Edward and Baliol in the next year invaded Scotland, and the latter established his authority in Perth, which became for four years the seat of a government, whose actual power extended scarcely beyond its own walls, and those of Edinburgh, Stirling, Cupar, and Roxburgh. The siege of Perth in 1338, however, drove Baliol once more to England, where he resided for some time. In 1342, there seems to have been some plot in agitation to restore him, but its particulars are buried in obscurity. (Tytler.) Two years afterwards he reentered the kingdom with an English army, and penetrating as far as Glasgow, ravaged the Lothians. He returned once more to the protection of Edward, who continued to recognise him as king of Scotland, although he had been his pensioner for sixteen years. At length, in the year 1355, (20th January,) he resigned to Edward his royal dignity, and all his Scottish possessions, in consideration of the sum of five thousand marks, and an annual allowance of two thousand pounds. He died without issue in 1363.

BALIOI, (Sir Alexander), of Cavers, lord chancellor and great chamberlain of Scotland, the son of Hugh de BalioI, lord of Harcourt and Castle Barnard, was one of the "magnates Scotie," who in 1284 pledged themselves to acknowledge the Maiden of Norway, granddaughter of Alexander III. as the sovereign of Scotland, in default of male issue of the king's body. Being an English baron, in the same year he was summoned by the English king to attend him beyond the seas, but was excused on account of his being then engaged in settling the affairs of the young earl of Athole. In 1289, he subscribed the letter sent by the estates of Scotland to Edward I. expressing their approval of a marriage then projected between Mar-

<sup>6</sup> Mar had traitors in his camp; and, indeed, it was a traitor who assisted as a guide in the surprise; but there seems no reason to believe what has been stated, that he was himself in correspondence with Baliol. (Barnes. Hist. of Edward III. quoted by Tytler.)



garet, the young queen of Scotland, and the son of the English king,—a union, which was prevented by the unexpected death of Margaret herself. In 1290, he was constituted chamberlain of Scotland, probably by king Edward, by whom the chancellor was at the same time appointed.

In 1291, we find that he did homage to Edward, as lord paramount of Scotland, and again in 1296, (Ragman Rolls.) He was also summoned by the English king to his parliament, from the twenty-eighth to the thirty-fourth years of his reign. He was in the first year of Edward II. summoned to attend that king's lieutenant into Scotland, to assist him with his vassals against the Scots—a service which he performed with the utmost fidelity. (Dugd. Bar.) Previous to his death, the date of which does not appear, king Edward deprived him of the chamberlainship of Scotland. (Crauford. Officers of the Crown in Scotland.)

BALIVET, (Claude François,) a French advocate, born at Gray, in the department of the Haute-Saône, in 1754. He was a member of the national convention, and voted with the moderate party. In 1797 he was named secretary of the conseil des anciens. He died in 1813. (Biog. Univ. Suppl.)

BALK, (Hermann,) standmeister of Prussia in the thirteenth century. He was sent in 1230 to that country, when the Teutonic knights were selected for the converting of these hitherto pagan nations. Having obtained from the bishop of Kulm the investiture of the land for his order, he built the castle of Neagau, and another beyond the Vistula, whence he commenced the conquest of the country. He collected a great many settlers around him, and, supported by the emperor, the pope, and the German princes, extended the dominions of the order beyond the Frische Haff. The town of Elbing was founded in 1237. Cruelty and violence having hitherto prevailed in these so-termed religious operations, Balk called persuasion and mildness to his aid. In 1238 he was elected steiermeister of Livonia, but was soon recalled to Prussia, where every thing had been ruined by a blind and uncontrolled severity. He assisted at the great assembly of the order, which was held in 1239, in Germany, by the stochmeister, and subsequently was again employed in the conquest of the Livonian provinces. He died in 1247. (Preussische National Encycl. Magdeb. 1837.)

BALK, (Nikolai Nikolaivitch,) descended from a German family, a branch of which had settled in Livonia, entered the Russian service, in 1653, where he distinguished himself in several campaigns. His son,

Phedor Nikolaivitch, was one of those who assisted Peter the Great in re-organizing and disciplining his army, and afterwards contributed by military services to its successes. The command of a regiment was bestowed upon him in 1700; and in the autumn of that year, he was present at the disastrous battle of Narva, where he was one among the few who escaped being either killed or made prisoners. He continued to serve during the whole of the war with Sweden, distinguishing himself on various occasions, particularly at the storming of Elbing, in 1710. Besides obtaining military promotion and rewards, he was made governor of Riga, shortly after the peace of Neustadt, in 1721. In June, 1734, he was made governor of Moscow, which post he held at the time of his death, in 1739. He left two sons, the elder of whom, Paul, was chamberlain to the empress Elizabeth, and died in 1760; the other, Peter, died in 1762.

BALK, (Daniel George,) professor of medicine in the university of Dorpat, and director of the Medico-Clinical Institute there; was born at Königsberg in 1764. After studying at Berlin, he commenced practice in Courland, 1787; was made district physician at Jacobstadt, 1796; and in 1802, obtained the appointments above specified, at Dorpat. These he gave up in 1817, and followed his private practice sometimes at Adrianople, sometimes at Tver, at which last place he died in 1826. His literary productions are rather numerous; and besides those, as well in German as in Latin, which are strictly professional, or else relating to medical jurisprudence, he wrote some which are partly political, such as that entitled, Was war Kurland, und was kann es jetzt unter Katharina's zepter werden. Mittau, 1795. He was also author of a didactic poem, Menschengrösse, and some other poetical pieces.

BALKE, (Hermann,) grand master of the knights of Livonia, was the third who held that rank from the institution of that order, and the first, after it was united with the Teutonic order in 1237. As a leader against the Russians, he obtained a victory over the inhabitants of Pskov, at Izorsk, 1240; but while this



is admitted by both Russian and Livonian chroniclers, they disagree as to its extent and its consequences; the latter stating, that he compelled Pakov itself to surrender to him; while the others assert, that he only made an attempt upon it, and burnt a part of the suburbs. The Livonians afterwards marched against Novgorod, but were completely defeated by Alexander Jaroslavitch, (April 5th, 1242, or, according to other accounts, 1244,) when of knights alone, four hundred were left on the field. It would seem, however, that in consequence of his age and infirmities, Balke had resigned his military command previously to that disastrous event, and retired into Germany. How long he survived is not known. He was succeeded in the grand-mastership of the order by Heinrich von Heineburg. (Entzkl. Lecks.)

BALL, (John,) an itinerant preacher, who took an active part in the Kent insurrection in 1381. He joined the insurgents at Maidstone in June, under the command of Wat the Tyler, leader of the commons of Kent. Previous to this, Ball, it seems, had been confined by the archbishop for his seditious and heterodox harangues. Even as early as archbishop Islip's time, who died in 1366, he had been repeatedly excommunicated for preaching "errors, and schisms, and scandals against the pope, the archbishops, bishops, and clergy;" (see Wilkins, Concil. iii. 64, 152.) That he was one of Wickliffe's disciples, as stated by some writers, appears to be without good authority; but it is certain that he was an itinerant preacher, and declaimed with equal violence against the clergy. But as he commenced his heresies some time before 1366, it is probable that he was rather the precursor than the follower of Wickliffe, and he is so termed in Knyghton's Chronicle, p. 2644. When, however, Wickliffe began to dogmatize, he adopted some of the doctrines of the new teacher, and ingrafted them on his own; (see Walsingham's Chron. p. 275.) When the rebel army arrived at Blackheath, Ball was appointed preacher, and the text of the sermon he assumed before this multitude, which is said to have consisted of not less than one hundred thousand men, was the following:—

"When Adam delved and Eve span,  
Who was then the gentleman?"

He told them, that by nature all men were born equal, and that the distinction

of bondage and freedom was the invention of their oppressors, and contrary to the views of their Creator. His infatuated hearers received his discourse "with shouts of approbation which rent the air;" so says an anonymous chronicler in MS. Laud. Bodl. 673. They promised to make him, in defiance of his own doctrines, archbishop of Canterbury, and chancellor of the realm, (Walsingham, p. 273.) Ball by letters, some of which are preserved in contemporary chronicles, endeavoured to promulgate his doctrine throughout the neighbouring counties; but after the death of Tyler, and the suppression of the insurrection, he received the reward of his misguided fanaticism, and was executed with other rebels at Coventry. According to the MS. quoted above, he was one of the few who were suspended "in vinculis" after execution, but this fact does not appear to be noted by any other chronicler.

BALL, (John,) a puritan divine, whose writings were held in great esteem by the Calvinian section of the English church, was born at Cassington, near Woodstock, in 1585, and educated in a private school, kept by the vicar of Yarnton, a neighbouring parish. He entered Brazenose college, Oxford, in 1602; and after five years' residence, removed to St. Mary hall, and took the degree of B.A. in 1608. Soon after this date, he went to reside in the family of a lady Cholmondeley in Cheshire, as tutor to her children. There he became acquainted with some zealous puritans, and became himself one of the number: whereupon leaving his situation, he removed to London, and was there ordained by an Irish bishop without subscription. He settled as a minister in Staffordshire, as the curate of Whitmore, where he lived the rest of his days an obscure life, and in a state of poverty, supporting himself (says Wood) by the profits of a little school which he taught; and the income of his cure, which was about 20*l.* a year. Baxter, however, speaks of him thus;—"he deserved an high esteem and honour as the best bishop in England; yet looking after no higher things, but living comfortably and prosperously with these!" He appears to have been, though a puritan, one of the most moderate of the party, disaffected indeed to the ceremonies and constitution of the church, but not deeming this disaffection in himself or others a ground sufficient for separation from it. His learning and

skill in the great controversies of the times are indisputable. Fuller, an impartial authority, gives him this character:—"He lived by faith; was an excellent schoolman and schoolmaster, a painful preacher, and a profitable writer; and his Treatise of Faith cannot be sufficiently commended." He was occasionally called to account for his want of perfect conformity by his ecclesiastical superiors. His chief patrons and friends were the Mainwarings of Whitmore, and lady Bromley, of Sheriff-Hales.

His published writings are enumerated by Wood, the first of which entitled, *A Short Treatise, containing all the principal Grounds of the Christian Religion*, had been fourteen times printed before 1632. It is frequently spoken of as Mr. Ball's Catechism, and was used as such in the puritan families in the instruction of children. His *Treatise on Faith* went through many editions. His next work is directed against set forms of prayer for public use: and this was followed by *Answers to the Writings of John Canne*, who was the leader of the English Brownists, who had taken refuge in Holland. He died in October 20, 1640, and was buried in the chapel of Whitmore. After his death, other tracts written by him, some practical, others in the controversy respecting the form of a church, were published by his friend and great admirer, Simeon Ash. His life has been written at large by Dr. Samuel Clark, of Bennet Finck, and is contained in one of his volumes of *Biography*.

BALL, (Thomas,) a puritan divine, contemporary with the Ball last named, but whether related to him or no, we are not informed. He was born in Shropshire, and educated in Queen's college, Cambridge, having for his tutor there Dr. John Preston, a very zealous and able tutor, and accounted one of the principal ornaments of the body of early puritans. He became fellow of Emmanuel; and leaving Cambridge, having taken orders, he became the minister of one of the churches in Northampton, and there the remainder of his life was spent. He died in June, 1659, aged about sixty-nine.

There is in print a funeral sermon for this person, delivered by his neighbour and friend, John Hower, the rector of Abington, near Northampton; to which is annexed a narrative of his life and death, 4to, 1660.

\* Mr. Ball appears to have been, like his

namesake John Ball, a man of great piety and worth, entertaining a conscientious aversion to some of the ceremonies or ordinances of the church, but disinclined on that account to withdraw himself from it. Of the two works which he published, one is a life of his tutor, Dr. John Preston; and another, entitled, *Patorum Propugnaculum*, 4to, 1656, is against the invasion of the pastoral office by unordained preachers.

BALL, (Sir Alexander John, Bart.) a British naval officer of high professional repute. He was a gentleman by birth, a younger brother of an old and respectable family in Gloucestershire. He entered the navy at an early age, making choice of the sea-service, according to the assertion of Coleridge,\* in consequence of the deep impression and vivid images left on his mind by the perusal of *Robinson Crusoe*.†

After obtaining his lieutenancy, and serving for a considerable period in active employment afloat, and participating in several warm encounters and "cutting-out" contests with the enemy, he was compelled, for the recovery of his health, to partake of personal repose under his paternal roof. During his stay on shore, he applied himself studiously to books, confining his reading to history, political economy, (a science, a knowledge of which he subsequently turned to good account,) voyages and travels, natural history, and latterly agricultural works.

At the close of the first American war we find him in command afloat, and constantly employed in escorting and protecting the British trade. Shortly after the general peace was established he repaired to the continent, taking up his residence at Nantz. At the same time, and in the same town, among other English visitors, Lord (then Captain) Nelson happened to be one. In consequence of some punctilio as to whose business it was to pay the compliment of the first call, Nelson and Ball never met, and this trifling affair occasioned a coldness between the two brother officers, and, "in truth, a mutual prejudice against each other."‡

\* The celebrated essayist and poet.

† The same thing is said of a French naval officer. In the memoir of Du Petit-Thouars, who, when captain of the *Tonnant*, gallantly fell fighting his ship at the battle of the Nile—the author of the *Biographie Maritime* asserts, that—"Un volume de Robinson Crusoe était tombé entre les mains d'Aristide (Du Petit-Thouars), et il l'avait dévoré. Depuis ce moment, son imagination ardente ne rêvait plus que voyages. Navigation, des déserts, à déconvenir, sauvages à policer, etc. etc."

‡ Coleridge.

Some years afterwards, when Ball was serving under the orders of Rear-Admiral Nelson in the Mediterranean, the ships of both officers encountered a heavy gale of wind off the Hyères islands. The *Vanguard*, Nelson's ship, having lost her foremast, and sprung her bowsprit, became quite unmanageable, and at one period of the gale was placed in a position of peril. Ball witnessing his superior's distress, at once bore up to his assistance, and, at no considerable risk, succeeded in taking the dismasted ship in tow, and ultimately in bringing both vessels to a safe anchorage in the harbour of St. Pietro, in the island of Sardinia.\* Nelson appreciated this timely aid; and from this period commenced a friendship between the two captains, which was only interrupted by the death of the heroic chief. Indeed Ball had the good fortune to rank amongst his professional friends, (the *élite* of the naval service;) Nelson, Collingwood, Hood, Hallowel, Trowbridge, and George Martin, severally entertained for him a warm and affectionate esteem;—all regarding him in the light of a military Mentor, and all respecting his opinions upon matters requiring the exercise of a sound and discriminating judgment. When Nelson, in his first pursuit of the French fleet at the Nile, had failed in gaining tidings of the enemy's route, he felt himself called upon to vindicate his conduct for having carried his squadron to Egypt, and before forwarding his official letter, sought the opinion of Ball, who saw no necessity for this uncalled for and voluntary explanation, observing he should recommend a

\* The particulars of this professional succour, as related by Coleridge, are not a little overwrought. The poet's imagination has led him beyond the pale of probability. Had he possessed aught of nautical knowledge, or had the least notion of naval discipline, he never would have committed to print the following inflated account:—"Nelson," he says, "considered the case of his own ship as desperate, and that unless she was immediately left to her own fate, both vessels would immediately be lost. He therefore, with the generosity natural to him, repeatedly requested Captain Ball to let him look; and on Ball's refusal, he became impetuous, and enforced his demand with passionate threats. Ball then took the speaking-trumpet, which the wind and waves rendered necessary, and with great solemnity, and without the least disturbance of temper, called out in reply—"I feel confident that I can bring you in safe, and therefore must not, and by the help of Almighty God, I will not leave you."

Now where was the necessity for such passionate threats on the part of the senior officer, and such solemn trumpetings on that of the junior, when a sharp *axe* from Nelson's ship could so easily have severed the hawser which held both vessels together? Besides Coleridge is in error when he states that Port-Mahon was the harbour into which Ball brought Nelson's disabled ship. In short, the case is overcoloured, and the *venue* incorrectly laid.

friend *never* to begin a defence of his conduct before he was accused of error.† But Nelson felt he was bound to explain his plan of operations, and addressed to his superior the celebrated letter, which concludes in the bold expression of his opinion—that he "was *right* in steering for Alexandria, and by that opinion must *stand or fall*."

As one of the "band of brothers" selected to serve under Nelson, Ball had the *happiness*‡ to participate in the great and glorious achievement at the Nile. The particular part taken by the *Alexander* (Ball's ship) in that ever memorable battle, and the noble bearing of her incomparable captain, are to be found recorded in the naval annals of the nation; but, as Coleridge relates an interesting fact, "not generally known," and which the poet states he had received from Sir Alexander Ball himself, we here willingly give it insertion. It relates to the probable cause of the explosion of *L'Orient*,—the towering three-decker which bore the flag of the brave Brueys, —the French commander-in-chief.

It was already dark when the *Alexander*, taking up a commanding position upon the quarter of *L'Orient*, commenced action. "Ball," says Coleridge, "had previously made a combustible preparation, but which, from the nature of the engagement to be expected, he had purposed to reserve for the last emergency. But just at the time when, from several symptoms, he had every reason to believe that the enemy would soon strike to him, one of the lieutenants, without his knowledge, threw in the combustible matter, and this was that occasioned the tremendous explosion of that vessel (*L'Orient*), which, with the deep silence and interruption of the engagement which succeeded to it, has been justly deemed the sublimest war-incident recorded in history."

After Nelson had completed his work upon the continent of Italy, his whole

† Southey.

‡ In a letter addressed to Ball, dated off Cadiz, October 28, 1798, Collingwood thus writes:—"Oh, my dear Ball, how have I lamented that I was not one of you. . . . I saw the squadron preparing to leave us," (the main portion of the fleet,) "and to leave me with pain; but as our chief (St. Vincent) found employment for me, and to occupy my mind, sent me to cruise off St. Lucar, to intercept the market-boats, the poor cabbage carriers, oh, humiliation! But for the consciousness I did not deserve degradation from any hand, and that my good estimation would not be depreciated in the mind of honourable men by the caprice of power, I dared have died with indignation." In a previous passage he says, "I have been almost broken-hearted all the summer."—*Collingwood's Letter*.

attention was directed towards Malta, where captain Ball, with most inadequate means, was besieging the French garrison. "Never," says Southey, "was any officer engaged in a more anxious and painful service. The smallest reinforcement from France would, at any moment, have turned the scale against him; and had it not been for his consummate ability, and the love and veneration with which the Maltese regarded him, Malta must have remained in the hands of the enemy. Men, money, food, all things were wanting. The garrison consisted of five thousand troops; the besieging force of five hundred English and Portuguese marines, and about fifteen hundred armed peasants. Long and repeatedly did Nelson solicit troops, to effect the reduction of this important place. "It has been no fault of the navy," said he, "that Malta has not been attacked by land; but we have neither the means ourselves, nor influence with those who have."

At length general Fox arrived at Minorca,—and, at length, permitted colonel Graham to go to Malta, but with means miserably limited. In fact, the expedition was at a stand for want of money, when Trowbridge arriving at Messina to cooperate in it, and finding this fresh delay, immediately offered all he could command of his own. "I procured him, my lord," said he to Nelson, "fifteen thousand of my cobs; every farthing and every atom of me shall be devoted to the cause."

Meantime, in carrying on the service of the siege, Ball's patience, forbearance, and inflexible constancy were put to the severest trial. He had not only to remove the differences that arose between the Maltese and their allies, but also to settle the differences among the Maltese themselves, and to organize their efforts. He was likewise engaged in the more difficult and unthankful task of counteracting the weariness, discontent, and dependency of his own countrymen. Indeed, there were few of his companions in arms, who did not think the siege hopeless, and the object worthless.\*

The long-delayed expedition was, at last, sent forth; but Trowbridge little imagined in what scenes of misery he was to bear his part. He looked to Sicily for supplies. It was the interest, as well as the duty of the Sicilian government, to use every exertion for furnishing them; and Nelson and the British am-

bassador were on the spot (Palermo); to press upon them the necessity of exertion. But though Nelson saw with what a knavish crew the Sicilian court was surrounded, he was blind to the vices of the court itself†—never for a moment suspecting the crooked policy which it was remorselessly pursuing. The Maltese and the British at Malta severely felt it. Trowbridge, who had the truest affection for Nelson, dreading the consequences of his friend being ~~ty~~ <sup>typed</sup> by the Sicilian court, and that the expedition, as well as his commander's character, would ultimately suffer from lady Hamilton's devotion to the royal family of Naples, urged Nelson, in a powerfully impressive strain, to exert his commanding influence with his Sicilian majesty, to send supplies to the starving inhabitants of Malta. "My lord," says Trowbridge, writing from the scene of distress, "we are dying off fast for want. I learn that Sir William Hamilton says, prince Luzzi refused corn some time ago, and Sir William does not think it worth while making another application. If that be the case, I wish he commanded this distressing scene, instead of me. Puglia had an immense harvest; nearly thirty sail left Messina, before I did, to load corn. Will they let us have any? If not, a short time will decide the business. The German interest prevails. I wish I was at your lordship's elbow for an hour. *All, all will be thrown on you.*" Soon afterwards Trowbridge thus wrote:—"I have this day saved thirty thousand people from starving; but with this day my ability ceases. As the government are bent on starving us, I see no alternative but to leave these poor unhappy people to perish, without our being witnesses of their distress. I curse the day I ever served the Neapolitan government. . . . Such is the fever of my brain this minute, that I assure you, on my honour, if the Palermo traitors were here, I would shoot them first, and then myself. Girgenti is full of corn; the money is ready to pay for it; we do not ask it as a gift."

Nelson was not insensible to the distress which Trowbridge so earnestly depicted. He (Nelson) begged, almost on his knees, he said, small supplies of money and corn, to keep the Maltese from starving; and when the court granted a small supply, protesting their poverty, he believed their protestations, and was satisfied with their professions, instead of insisting, as Southey very

\* Coleridge.

† Southey's Life of Nelson.

properly observes, that the restrictions upon the exportation of corn should be withdrawn.

Happily, all that Trowbridge, with so much reason, foreboded, did not come to pass. For captain Ball, with more decision than Nelson himself could have shown at *that time*, and upon that occasion, ventured upon a resolute measure, for which his name would deserve always to be held in veneration by the Maltese, even if it had no other claims to the love and reverence of a grateful people.

Finding it hopeless longer to look for succour or common humanity from the deceitful and infatuated court of Sicily, which persisted in prohibiting, by sanguinary edicts, the exportation of supplies, Ball, at his own risk, despatched his first lieutenant (Harrington) to the port of Girgenti, with orders to seize and bring with him to Malta the ships which were there lying laden with corn, of the number of which he had received accurate information.\* These orders were executed, to the great delight and advantage of the ship-owners and proprietors; the necessity of raising the siege was removed; and captain Ball waited in calmness for the consequences to himself. The Neapolitan government complained to the English ambassador, and the complaint was communicated to Nelson, who, in return, requested Sir William Hamilton would fully and plainly state that the act ought not to be considered as an intended disrespect to his Sicilian majesty, but as of the most absolute and imperious necessity; the alternative being, either of abandoning Malta to the French, or of anticipating the king's orders for carrying the corn in those vessels to Malta. Thus ended the complaint of the Neapolitan court. "The sole result was," says Coleridge, "that the governor of Malta became an especial object of his hatred, its fear, and its respect."

Captain Ball's services in Malta were honoured with his sovereign's approbation; his majesty conferring on him the dignity of baronet of Great Britain. As governor of Malta, Sir Alexander was idolized throughout the island. Whenever he appeared in Valetta, the passengers in the streets stopped, and remained uncovered till he passed. The very clamours of the market-place were hushed

\* It is to be presumed that neither Trowbridge nor George Martin were present when Ball took upon himself to seize the Sicilian grain. Both Trowbridge and Martin were senior officers to Ball. Martin, the present Sir George, commanded the British squadron when Malta surrendered.

at his entrance, and then exchanged for shouts of joy and welcome.† The English at Malta were disposed to indulge an unfavourable opinion of Ball's administrative acts; alleging that the governor was too partial to the natives, to protect effectually the British and the British interests. But, as an enlightened legislator, Ball despised their petty jealousies; and whilst the law was administered with even-handed justice, every rational allowance was made for the manners and customs of a people, who he very properly regarded, not in the vulgar light of a conquered race, but as voluntary and faithful allies, seeking and expecting his constant care and especial protection.

Although Coleridge, in his work entitled *The Friend*, has introduced much of extravagant eulogy in the character he has depicted of the late governor of Malta, still, as relates to the mental acquirements and moral attributes which his departed friend had possessed, the picture is by no means overdrawn. "Ball," says his biographer, "felt no jealous apprehension of great talent. Unlike those vulgar functionaries, whose place is too big for them,—a truth which they attempt to disguise from themselves, and yet feel, he was under no necessity of arming himself against the natural superiority of genius by factitious contempt, and an industrious association of extravagance and impracticability with every deviation from the ordinary routine. . . . Competent to weigh each system or project by its own arguments, he ever made talent instrumental to his purpose, in whatever shape it appeared, and with whatever imperfections it might be accompanied; but wherever talent was blended with moral worth, he sought it out, loved and cherished it."

The above-named work not being in general circulation, we abridge from it an interesting anecdote relating to a *boy's* timidity in going first into action. "Sir Alexander," says the reciter of the tale to Coleridge, "has doubtless forgotten the circumstance; but when he was lieutenant Ball, he was the officer whom I accompanied in my *first* boat expedition, being then a midshipman, and only in my fourteenth year. As we were rowing up to the vessel which we were to attack, amid a discharge of musketry, I was overpowered by fear, my knees trembled under me, and I seemed on the point of

† Coleridge. This distinguished writer was for a considerable time at Malta, and the constant companion of Sir Alexander Ball.

fainting away. Lieutenant Ball, who saw the condition I was in, placed himself close beside me, and still keeping his countenance directed toward the enemy, took hold of my hand, and pressing it in the most friendly manner, said in a low voice, 'Courage, my dear boy, don't be afraid of yourself, you will recover in a minute or so. I was just the same, when I first went out in this way.'

"Sir," adds the reciter, addressing Coleridge, "it was as if an angel had put a new soul into me. With the feeling that I was not yet dishonoured, the whole burden of agony was removed; and from that moment I was as fearless and forward as the oldest of the boat's-crew, and on our return the lieutenant spoke highly of me to our captain. I am scarcely less convinced of my own being, than that I should have been what I tremble to think of, if, instead of his humane encouragement, he had at that moment scoffed, threatened, or reviled me; and this was the more kind in him, because, as I afterwards understood, his own conduct in his first trial had evinced, to all appearances, the greatest fearlessness; and that he said this therefore only to give me heart, and restore me to my own good opinion."

Sir Alexander died at Malta, October 25th, 1809. His commission as rear-admiral of the red was dated the very day of his decease. In a letter from Malta, dated November 6th, the writer thus speaks of the departed governor:—"Sir Alexander was rather devoted to the Maltese interest; but he was certainly in the right. We British are too apt to despise foreigners; he found it necessary to protect them as he did. We buried him yesterday, in a fort close to that in which the remains of Sir Ralph Abercrombie are interred." Since the date of this letter, a splendid monument has been erected to his memory.

BALLABENE, (Gregorio,) an Italian musical composer, born at Rome in 1720. He was from his earliest youth enthusiastically addicted to music, and composed first several psalms for eight voices, with *canto fermo obbligato*, and instrumental accompaniment. Except Sala of Naples, he was the only one, who at that time followed the ancient grandiose style of composing *alla capella*. Having applied in 1782 for the situation of master of music at St. Peter's at Rome, the ignorant Burroni was preferred to the studious, yet too modest Ballabene. Having, however, composed in 1790 a

Mass, *alla capella*, of no less than forty-eight notes, he dedicated it to pope Ganganelli; and, consequently, it was performed in the church Dei Santi Apostoli with great applause. Reichard chanced to be present, and brought the modest composer to the notice of the world. Ballabene died in 1803 in Rome. (Reichard Musikalisches Wochenblatt.)

BALLANCHE, (Pierre Simon,) a printer and man of letters at Lyons, born in 1776. He was proprietor of the Bulletin de Lyon, and wrote several works. His Antigone, "poème en prose," could not be kept above water, in spite of the profusion of puffs the contemporary press wasted upon it.

BALLANTI, (Giovanni Battista, 1762—1835,) a sculptor and a native of Faenza, where he chiefly resided. His father, wishing him to become an engraver, placed him with a painter named Giuseppe Boschi (and commonly called Carlonini), but his own inclination leading him to sculpture, his father yielded to his wishes. His works are enumerated in Tipaldo, iv. 315—318. They appear to be chiefly statues of saints and religious subjects, and for the most part for churches in provincial cities.

BALLANTYNE, (James,) was educated at the school of Kelso, where he became first acquainted, in the year 1783, with Sir Walter Scott, who attended that school during the vacations of the high school of Edinburgh. In 1786 he transferred himself to the university of Edinburgh. Being intended for the legal profession, he was not long afterward apprenticed to a solicitor at Kelso; and during a winter attendance at the law class of Edinburgh, renewed his boyish acquaintance with Scott. In 1795 he established himself in business as a solicitor at Kelso, and undertook the management of a newspaper, established in opposition to one of highly democratic principles, which had obtained a large circulation in the neighbourhood. While in London, whither he went to engage correspondents, &c., he became acquainted with Holcroft and Godwin, whose conversation made a deep impression on his mind. Having returned home, he called on Scott in 1799, to request him to contribute some articles on a legal question to the Kelso Mail, the journal already mentioned; and Scott complying with his request, brought himself the desired paper to the printing office the next day. In a conversation which then took place, Scott advised him to obtain some em-

ployment as a printer from the publishing houses of Edinburgh, and the result was, that Ballantyne undertook to print a few little poems Scott had written, by way of specimen of his types. The first volume of the *Minstrelsy of the Scottish Border*, which appeared in 1802, was the first work by which the Ballantyne Press, afterwards so renowned, became known to the public. Not very long after, in compliance with the wish of Scott, Ballantyne removed his printing business to Edinburgh, and in the year 1805 Scott became a partner in his concern. The fact of this connexion was, however, kept strictly secret. The stoppage of the publishing house of Ballantyne and Company, in 1825, there can be little doubt, seriously injured his health. In 1829 Mr. Ballantyne lost his wife, who had borne him many children, and to whom he was sincerely attached. He died at Edinburgh on the 17th of January, 1833. He was a kind-hearted, honourable man, and affectionately beloved by his partner, in the wreck of whose fortunes he was involved. He possessed no ordinary acuteness of mind as a critic, and he was greatly valued as such by Scott, who availed himself of his judgment in the correction of his works. He was also a theatrical critic, of great reputation, in Edinburgh at least, and used to write the theatrical notices in the *Edinburgh Evening Courant* until 1817, when the firm purchased the *Edinburgh Weekly Journal*, of which he became the editor.

**BALLANTYNE, (John,)** an Edinburgh printer and publisher, younger brother of the preceding, was born at Kelso, about the year 1774. His father, anxious to give him a more extensive knowledge of business than a country town could afford, sent him to London in 1794, and in the next year he returned to Kelso, and was taken into partnership by his father, who was a general dealer, the usual occupation of merchants in small towns in Scotland. In 1797 he married a Miss Parker, and shortly afterwards the partnership between himself and his father was dissolved; he retaining a principal share in the business, which he carried on till he came to Edinburgh in 1805. Here he acted as his brother's clerk, until the year 1809, when he was established as a bookseller and publisher; Sir Walter Scott and James Ballantyne being partners, and the firm assuming the name of John Ballantyne and Co. Of the esta-

blishment of this house, Scott gives the following account in a letter to Mr. Morritt, of Rokeby:—"To turn the flank of Messrs. Constable and Co., and to avenge myself of certain impertinences which, in the vehemence of their Whiggery, they have dared to indulge in towards me, I have prepared to start against them at Whitsunday the celebrated printer, Ballantyne, (*James Ballantyne*,) in the shape of an Edinburgh publisher, with a long purse and a sound political creed; not to mention an alliance offensive and defensive with young John Murray, of Fleet-street, the most enlightened and active of the Edinburgh trade." (*Lockhart's Life of Scott*, vol. ii. p. 232.)\* In this copartnership Scott possessed a half-share; the other half being divided between the two Ballantynes (*Refutation of Mis-statements and Calumnies* contained in Mr. Lockhart's *Life*; but see *Lockhart*, vol. ii. p. 223): John Ballantyne receiving 300*l.* a year to manage the business. This establishment, which promised well in the beginning, became soon involved in difficulties, which were somewhat relieved in 1813, through the assistance of Constable's house, in rivalry of which it was established. In the year 1813, Ballantyne became an auctioneer of books and curiosities in Edinburgh. For his sole benefit, Scott, who was greatly attached to him, commenced that admirable series of the *Lives of the Novelists*, published with Ballantyne's name. Ill health, brought on in some degree by imprudence, terminated Ballantyne's life, on the 16th of June, 1821. He was deficient as a man of business, but to his good humour and companionable qualities there are many who will readily testify. He was the author of a novel, entitled, *The Widow's Lodgings*.

**BALLARD, (George,)** the author of a biographical work of considerable research and merit, on the ladies of Great Britain who have any name in literature or science. He was born at Campden in Gloucestershire, of parents in an humble situation of life, who brought him up to a mean trade. While learning this trade he was observed to spend such hours of leisure as his occupation allowed him in studies which were very foreign from those of other inhabitants of Campden, and especially of the Saxon language.

\* For further information on the subject of the breach with Constable, which led to the establishment of Ballantyne's publishing company, see extracts from Mr. Ballantyne's diary, published in the statement put forth by his trustees and son, Edinburgh, 1838, pp. 73, *et seq.*



This brought him acquainted with Mrs. Elstob, who resided at Evesham, and occasioned the poor and weakly boy to be taken notice of. Mr. Talbot, the vicar of Keinton, came forward, and it happening that there was at that time a hunting-meeting at Campden for a month in the year, the gentlemen of the hunt determined to give some encouragement to him in his studies, and particularly the first lord Chedworth exerted himself to this purpose. It was proposed to him that he should be removed to Oxford, and an annuity of 100*l.* was offered to him; which, on his own proposal, was reduced to 60*l.* Here he became one of the eight clerks of Magdalene college, and was afterwards chosen one of the university beadles. His time was chiefly spent in the Bodleian Library, in researches which appear to have been of a miscellaneous nature, but chiefly historical and biographical. These studies are supposed to have been pursued with too great eagerness, and to have hastened his death. The time of his birth is not known, but he died rather early in life, in June, 1755. A great mass of papers which belonged to him, chiefly correspondence, is preserved in the Bodleian, which are sometimes drawn upon, with advantage, by writers in biography, or on subjects of antiquarian, and especially Saxon, literature. The only printed work of which he was the author is that to which we have already alluded, *Memoirs of British Ladies* who have been celebrated for their Writings, or skill in the Learned Languages, Arts, or Sciences. It is dedicated to Mrs. Talbot of Keinton, the wife of his early friend. The Preface is dated November 23, 1752. It is short, but well conceived, and does him honour. His opinion is that England has produced more women famous for literary accomplishments than any other nation in Europe. His series begins with Juliana, an anchorite of Norwich, who lived in the reign of Edward III., and ends with Constantia Grierson, who died in 1733; but several names are omitted which ought undoubtedly to have found a place in a work of this kind. There is a second edition, but without additions, dated 1775.

BALLARD, (Samuel James,) a brave English naval officer. He was of a family originally Dutch. His father was a merchant at Portsmouth, and was himself at sea when very young. Ballard entered the service on the 1st of Dec. 1776, on board the *Valiant* (74 guns), under the command of the Hon. John

Leveson Gower, and was present at the capture of two French frigates, the *Licorne* and the *Pallas*, by the fleet under admiral Keppel. He was also in the action on the 27th of July, 1778, with M. d'Orvilliers, off Brest. In October, 1779, he was removed into the *Shrewsbury*, and sailed soon after in the fleet under the command of sir George Rodney, destined to relieve Gibraltar. In her passage thither, on the 7th and 8th of June, 1780, the *Shrewsbury* assisted in the capture of a Spanish convoy, and the defeat of Langara. On her passage back with the prizes, in the ensuing month, she aided in taking a French 64 and several merchantships, by admiral Digby's squadron. Ballard was afterwards with his ship in the West Indies, and was in five actions with the fleet commanded by count de Grasse. He obtained his lieutenancy on the 18th of February, 1783, and served successively in the *Shrewsbury*, *Torbay*, *Astrea*, *Monarch*, *Alfred*, and *Queen*, and was, while in the last, made a commander, in consequence of his distinguished conduct in the battles between lord Howe and M. Villaret de Joyeuse, on the 28th and 29th of May, and the 1st of June, 1794. On the 1st of August, in the next year, he was made post, previously to which he had acted as captain in several line of battle ships during the absence of their commanders. He was for some time in command of the *Thunderer* (74), and on the 28th of February, 1796, became captain of the *Pearl* frigate, employed chiefly in the protection of the fisheries at Quebec, Newfoundland, and in the Baltic. In 1798 the *Pearl* sailed for Africa, and on the 25th of April attacked a squadron consisting of two French frigates, and an armed brig, having in convoy two Spanish galleons. From his vast inferiority of force, however, captain Ballard failed in his object, and was sent to Barbadoes, where he arrived at the latter end of July. During his stay, he succeeded in capturing several vessels, and in 1799 returned to England with the *Vengeance* (74), and a large fleet of merchantmen. In the following October he conveyed general Fox to Minorca, and was employed in various services in the Mediterranean. He returned on the 3d of December, 1801. During the time which he commanded the *Pearl* (which vessel was paid off on the 14th of March, in the following year) he captured, recaptured, or destroyed nearly eighty ships. He took part in the capture of *La Carrere*, a



French vessel of 40 guns and 380 men; *L'Incrayable*, of 28 guns and 220 men; and a Ragusan brig, bound to Algiers, with presents for the dey from Napoleon Bonaparte. He was, after this time, unable to obtain any naval command, other than that of a district of sea fencibles, until October, 1809, when he was appointed to the *Sceptre* (74 guns), with which he sailed for the West Indies; and, on his arrival off Martinique, was despatched, with two other frigates under his command, in search of four French frigates which had taken an English man-of-war. He destroyed two of these at Ance la Barque, together with the batteries under which they had sought shelter. After a tour through the West Indies, he returned to England, and was employed in channel service under lord Gambier, being occasionally occupied in watching the enemy's ships in Brest harbour and Basque roads. He was so engaged until January, 1813, although he was, in 1812, appointed to superintend the payment of the ships afloat at Spithead. He became a rear-admiral on the 4th of June, 1814, and died at Exmouth, 9th of Oct. 1829.

BALLARD, (Volant Vashon,) an English naval officer, who was born about the year 1774, and was the nephew of admiral Vashon. He accompanied captain Vancouver on his voyage of discovery to the north-west coast of America, on which expedition he was absent from England for the space of about four years and nine months. In 1798, whilst in command of the *Hobart* sloop of war on the East India station, he was posted into the *Carysfort* (28 guns). He, after this, commanded the *Jason* frigate, *De Ruyter* (68), *Berscheimer* (50), and the *Blonde* (38). Whilst in command of the latter ship he captured, in the autumn of 1807, five French privateers, the amount of whose guns were fifty, and the crews did not fall short of 515. Towards the end of the year 1809 he was employed in the blockade of Guadaloupe, and assisted under the command of captain Ballard (his namesake), in the destruction of two French frigates in Ance la Barque, together with a heavy battery, under whose shelter they lay. The merit of this affair properly belongs to him and another; the rest of the squadron being detained by adverse weather. The *Blonde* had only seven killed, and seventeen wounded. His services were mentioned in terms of high approbation in the general order issued by sir George Beckwith after the capture of Guada-

loupe, and also by the naval officer commanding, in his despatch announcing the conquest of the island. In 1825 captain Ballard became a rear-admiral, and on his death, in 1833, was a commander of the Bath.

BALLARINI, (Sante,) a jurist of Perugia, who lived about the middle of the seventeenth century. He was one of the *academici insensati* of his native place. He graduated doctor in both the civil and canon laws; after which he, for two days, disputed publicly in the schools. For ten years he filled the situation of professor of law, and afterwards for an honourable recompense taught in Pisa, where he was in 1621. (Mazzuchelli.)

BALLE, (Nicolai Edinger,) one of the most pious, active, and humane bishops of Denmark, was born at Kappelu, in the island of Lolland, in 1744. He was the son of the sexton and precentor of Westenskow and Kappeln, and owed his earlier education almost entirely to charity. After finishing his course of theology at Copenhagen, the funds of that college furnished him with the means of studying some years at Leipsic, where he gained the friendship of Ernesti and Gellert. An extraordinary professorship of theology was offered him at Gottingen, where he had spent the years 1769 and 1770 as tutor of the young count Reventlow; but this he declined, considering that the assistance he had received from the liberality of a university of his native country, bound him peculiarly to her service. From the year 1772, when he received his first clerical appointment, to 1783, he passed through various grades of ecclesiastical preferment, till, at the last mentioned date, he was created bishop of Seeland. This office he filled in the most exemplary manner for thirty years; and even when the weakness of old age had incapacitated him for his more active duties, he still laboured by his writings and sermons for the spread of evangelical truth. In his prosperity he remembered the misery of his youth, and liberally aided the widows and orphans of the clergy in his diocese. Besides the composition and editing of many works for the elementary theological instruction of the people, he preached homilies regularly on the evenings of Sundays and holidays, during the winter months, to auditories of many thousand hearers, and wrote numerous theological works: of these, his homilies, written in a fervent and popular style, are especially

esteemed. As a proof of the estimation in which he was held, his fellow citizens, in 1798, presented to him a golden medal, with a device emblematic of his zeal and industry in his office; and to his wife, the picture of her husband with a golden chain; both gifts being accompanied by a written expression of the esteem and gratitude of the givers. He died in 1816 at Copenhagen, holding at the time of his death, besides his office of bishop, that of royal confessor, and commander of the order of Dannebrog.

**BALLENDEN**, or **BALANTYN**, (John,) a Scottish poet and historian of the first half of the sixteenth century. He was archdeacon of Murray, canon of Rosse, and clerk of the register in the minority of James V. and his successor. He was a doctor of the Sorbonne at Paris. He was a zealous opponent of the reformation, and finding his efforts to stop it unavailing, he retired from his country, and went to Rome, where he died in 1550. At the command of James V. he translated Hector Boethius's History of Scotland, Edinb. fol. 1536. The poet Lyndesay praises his first attempt at poetry:—

"But now of late is starte up haistellie,  
Ane cunningn clark, quhilk wrythit craftellie:  
Ane plant of poetis callit Ballendyne;  
Quhose ornat workis my witcan nocht defyne."

Many of Ballenden's poems are extant. (Warton. Hist. of E. P. ii. 478.)

**BALLENSTEDT**, (Johann George Justus,) born in 1756 at Schöningen. In 1816 he was made pastor at Pabstorf, in Prussia. He wrote *Die Urwelt*, or *On the Existence and Destruction of more than one Antediluvian World*, Quedlingburg, third edition, in 1819; which work greatly contributed towards calling attention in Germany to the importance of geological studies. (Neuest. Convers. Lex. 4to.)

**BALLERINI**, (Pietro,) a celebrated ecclesiastical writer of the eighteenth century, was born at Verona on the 7th of September, 1698, and died on the 13th of October, 1754. His father, who was a surgeon, placed him in the college of the jesuits, where he received his education, was ordained priest, and became professor of literature. The perusal of the works of cardinal Noris, and of St. Augustine, made him adopt some principles of morality which he applied to the pursuit of literature, explained to his pupils, and published in a small tract, written in Italian, under the title of *Metodo di S. Agostino*. But a paragraph

which he inserted into it upon what was to be done on a disparity of opinion, excited great opposition, and was the signal of a long paper war.

The quarrel which, about this time, arose between the Venetian senate, the court of Austria, and the pope, relating to the vacant see of Aquileia, the patriarch of which still claimed and enjoyed spiritual authority, though he had lost the temporal dominion, induced the Venetians to elect Ballerini to accompany the commission which they sent to Rome in 1748, in the character of a theologian and a canonist. There he ingratiated himself with pope Benedict XIV., who charged him with a new edition of the works of Leo the Great, from the MSS. in the Vatican Library, to supply the place of that published by father Quesnel, in 1671, from a prejudiced and incorrect Venetian MS. and which had been on that account forbidden. Previous to this undertaking Ballerini had edited Raterio and St. Zeno, both bishops at Verona, of whose lives nothing certain was known, and whose works, particularly those of the latter, had been previously considered as a collection of sermons of different writers.†

Of the other works which he published, the principal are, 1. *Metodo di S. Agostino negli Studi*, Verona, 1724; Roma, 1757, 12mo, which was translated into French by N. de la Croix, Paris, 1760. 2. *Saggio della Storia del probabilismo nella descrizione del cangiamento di sei Insigni probabilisti in probabilioristi*, etc., Verona, 1736, 8vo, with various other tracts against father Segneri and others. 3. *Sancti Antonini Archiepiscopi Florentini summa Theologiae*, etc., Verona, 1740-41, 2 vols, fol. 4. *Sancti Raimundi de Pennafort summa Theologicae*, etc., Verona, fol. 5. Several works against usury, amongst which one entitled, *De Jure divino et naturali circa Usura*, Libri sex, etc., Bologna, 1747, 4to. In all these works Ballerini had for his coadjutor his brother *Girolamo*, who was born on the 29th of January, 1702, and survived him several years; he was, like him, a priest, but eminently skilled in what may be strictly termed profane history, in opposition to ecclesiastical. Mazzuchelli gives a striking picture of the attachment of these two brothers, and of the mode in which they divided their labour. That which most particularly belonged to theology and the canon law was the province of Pietro, whilst that which referred to history and criticism was the department of Girolamo.

They reviewed the whole together, and nothing was definitively admitted, if they differed in opinion, until it was approved by both, after a long discussion. The only work which, at the instigation of the marquis Scipione Maffei, Girolamo began alone, was the edition of Henrici Norisii Veronensis Augustiniani S. R. E. Presbyteri Cardinalis Opera, etc., Verona, 1732, 4 vols. fol.; but Pietro soon after took a share in the execution, particularly of the 4th volume.

**BALLEROY**, (Jacques Claude Augustin, marquis de la Cour,) born in 1694 of a noble family in Normandy, was "premier écuyer" to the duke of Orleans. He entered the army while young, and was appointed in 1735, governor to the duke of Chartres, whom he accompanied in his different campaigns. In 1744, he attained the rank of lieutenant-general. In the October of this latter year, he was exiled for the share which he is said to have acted in endeavouring to defeat some of the intrigues of the court. In his retreat, he kept up an active correspondence with his friends at home, and was a zealous advocate for the establishment of separate provincial administrations, but the ministers were not very desirous of allowing the provinces to have the direction of their own affairs. Balleroy also spent much of his time in historical studies, but he composed nothing of any importance. He died in 1773. (Biog. Univ. Suppl.)

**BALLESTER**, or **BALESTER**, (Joaquim,) a Spanish engraver. He worked with M. S. Carmona and F. Selma, at the splendid allegoric engravings to Jriarte's work on music, and made four plates for the grand Madrid edition of D. Quixote of 1780. He died towards the end of the last century. (Nagler Lexicon der Künstler.)

**BALLESTEROS**, (Don Francisco,) born in Saragossa in 1770. Having become a captain in the cavalry, he lost his commission in 1804, on account of some alleged peculation, but the prince de la Paz reinstalled him, and made him chief of the douaniers of Asturia. At the invasion of the French, the junta das Asturias gave him a regiment, when he united with Blake and Castaños, and fought in the south of Spain. Yet he was defeated at Ronquillo in 1810, but in 1812 he beat Marransin near Castaña. Pursued by a French division in the Sierra, de la Ronda, he made a skilful retreat under the very canons of Gibraltar. He asked admission, which, however,

was denied. When after the landing of the British auxiliary corps, it was required that a British general should have the chief command over the Spanish armies, Ballesteros opposed the contemplated measure with all his power. The cortes nevertheless appointed Wellesley commander-in-chief, and Ballesteros was banished to Zeuta; but he soon returned and again entered the field. The sovereign regency of Cadiz nominated him lieutenant-general in 1811, and Ferdinand made him minister of war after his restoration. But a cabal headed by absolutists and flatterers soon unseated him, and he was banished to Valladolid. When the revolution of the Isla de Leon, in 1820, had alarmed Ferdinand, he offered Ballesteros the chief military command. Although he declined the offer, he still persuaded the king to convene the cortes. As vice-president of the junta provincial, (9th March) he contended against anarchy, as he had once done against oppression; he liberated the victims of the inquisition out of the state dungeons, assisted the establishment of a municipal organization, and by repressing the rebellion of the royal guards in July 1823, impeded the overthrow of royalty in Spain. When the congress of Verona had constituted itself the arbitrator between Ferdinand and the Spaniards, and the French army had again invaded Spain, Ballesteros became commander of the armies in Navarre and Arragon. Yielding to superior forces, he concluded on the 4th August a convention at Grenada, by which he acknowledged the regency of Madrid, but obtained an amnesty for the men of all political opinions. General Riego did not wish to accede to this convention, and Ballesteros (after having used every persuasion) was obliged to resort to arms. But many of his troops went over to Riego, and the latter endeavoured to persuade him to resume his command; but in vain. When Ferdinand annulled, on the 1st October, 1823, all the acts of the constitutional government, he also banished all constitutional functionaries, and all the officers of that army from Madrid. Ballesteros retired to Paris, where he died, June 28, 1832. (Militär Conversations Lexicon.)

**BALLET**, (François,) a French ecclesiastic, curé of Gif, near Versailles, born at Paris in 1702, died in 1762. His ill health had long previously obliged him to resign his cure; but he had distinguished himself by his ability in

preaching, and the queen had given him the title of her preacher in ordinary. His works, which are numerous, consist of sermons and religious pieces. (Biog. Univ. Suppl.)

**BALLET**, (Jean,) a French lawyer, born about 1760, who exercised in 1789 the profession of advocate at Evaux. In 1791, he was elected by the department of the Creuse, deputy to the legislative assembly. He distinguished himself as a member of the committee of finance. He continued to exercise various important functions till the final restoration of the Bourbons; when he resumed his older profession of advocate, and died at Limoges in 1832. (Biog. Univ. Suppl.)

**BALLEXSERD**, (James,) was born at Geneva, Oct. 3, 1726, and embraced the profession of medicine. In 1762 the academy of Haarlem proposed as a prize question, an essay on the best methods of clothing and feeding children from the period of their birth to adolescence. Ballexserd obtained the prize, and the essay was printed and inscribed to the celebrated Dr. Antoine Petit. He also contended for another prize offered by the academy of Mantua, on the Principal Causes of Mortality among Children, and the most efficacious means of preserving their lives. The rules of the academy forbade the admission of any essay in a foreign language; but the Memoir of Ballexserd was so highly admired, that it was ordered to be translated into Italian, and the prize was awarded to the author in 1772. He died in 1774.

**BALLHORN**, (Johan,) a printer, who, on account of the trifling and useless improvements which he introduced into his books, has become notorious in Germany. He lived in Lübek, and printed from 1531 to 1599. The most ludicrous of his publications is a *Fibel* (spelling-book) where, instead of a cock with two feathers in the tail, as it had been usual to place one in such books, he put one with three before his edition, and a few eggs under the cock, and, on account of this alteration, it is stated on the title, to be "improved by Johann Ballhorn." (Ersch und Gruber.)

**BALLI**, (Antonio,) an Italian jurist, a noble of Trapani, in Sicily. He was successively *avvocato primario*, judge of the royal court, and *ragionato* of the royal patrimony. He died at Palermo on the 8th of November, 1591. He wrote *Annotationes ad Bullam Apostolicam Nicolai. V. et Reg. Pragm. Alphonsi*

*Regis*, which is published with the work of Pietro di Gregorio de Censibus. Panorm. 1609. (Mazzuchelli.)

**BALLI**, (Antonio,) the younger, the nephew of the preceding, was also of Trapani, was doctor of both laws, and renowned equally for his learning and integrity. He was judge of the royal court at Palermo, and fiscal advocate. He died at the castle of Busacchino, on the 23d of April, 1698. He published *Vanorum Tractuum*, lib. vi. Panorm. 1606; and one or two works of less note. (Mazzuchelli.)

**BALLI**, (Fabio,) a noble jurist of Palermo, who spent his old age in pleading causes without receiving any remuneration. He cultivated also the more elegant pursuits of letters, and wrote some Latin poems. His works are, 1. *Palermo Liberato*, a poem in ottava rima, published in 1612. 2. *Canzoni Siciliane*, published in 1647. 3. *L'Alfesibeo Ecloga Pastorale in Lingua Siciliana*. This work has not been published. (Mazzuchelli.)

**BALLI**, (Giovanni Batista,) a jurist of Palermo, who was judge of the royal court in the years 1575, 1593, and 1603. He died at Palermo on the 31st of March, 1603. He published, 1. *Allegationes in Causa Feudi Favorottæ*. Panorm. without date. 2. *Allegationes pro D. Baptistæ Cavello*. Pan. without date. (Mazzuchelli.)

**BALLIANI**, (John Baptist, 1586—1666,) a senator of Genoa, who wrote an able treatise in Latin, on the Natural Motion of Heavy Bodies, published first in 1638, and much enlarged in 1646. His senatorial occupations, however, drew him from the study of science. (Biog. Univ.)

**BALLIERE DE LAISEMENT**, (Denis,) a native of Paris, who settled at Rouen, and became vice-director of the academy there. He died in 1804, leaving several works, chiefly of a dramatic character. (Biog. Univ.)

**BALLIN**, (Claude,) born at Paris in 1615, was the son of a goldsmith, and succeeded his father in the same profession. He seems to have had a natural taste for design, and as the academy of picture, and the school of the Gobelins, did not exist at the time, he joined some artists, who wishing to make new models, assembled together to draw from nature. By dint of study, and copying the works of Poussin, his progress was such as scarcely to be credited. At the age of nineteen he made four large silver basons, on which he had beautifully engraved

the four ages of the world. Cardinal Richelieu, who was a great admirer of the arts, was so pleased with the perfection of the work, that he commissioned him to make four vases after the antique. Ballin executed the order, extended his reputation, and obtained the patronage of Louis XIV. For this monarch he made silver tables, girandoles, sofas, vases, lustres, in all of which he brought his art to the summit of perfection, by the exactness of his design, and the elegance of his reliefs, amongst which the most admired were those representing the dreams of Pharaoh. Unfortunately, the expenses of the long war of the succession, which terminated at the peace of Ryswick, obliged Louis to have them all converted into money, and every record of them would have been lost had not another goldsmith, named Delaunai, nephew to Ballin, made drawings of some of the most remarkable. A similar destruction visited most of the other works of this great artist in Paris and Pontoise, during the revolution.

At the death of Varin, who was the director of the dies for striking medals, Ballin was appointed to succeed him, and in these small works he displayed the same taste and perfection of design which he had exhibited in his other great performances, in all of which he joined modern elegance with ancient severity, and formed an epoch in his art by enlarging its limits and improving the execution. He died on the 22d of Jan. 1678, at the age of sixty-three, without ever having been out of Paris.

**BALLIN**, (Claude,) nephew of the Claude Ballin above-mentioned, followed the profession of his uncle. He was born at Paris about 1660, and died in 1754. He was, like his uncle, goldsmith to the king, and was celebrated throughout Europe for the beauty of his works. (Biog. Univ. Suppl.)

**BALLINERT**, (Giovanni,) a painter, born at Florence about 1580. He was a pupil of Cigoli, and could imitate his style so perfectly, that even artists could not distinguish their works. He painted at Rome many things for Clemens VIII., but returned soon to Florence, where he died rather in distress, being nearly deprived of sight. (Nagler Lex. der K nst.)

**BALLING**, (Emanuel,) a Danish typographer, who translated into Danish, and published Young's Night Thoughts, Power of Religion, Last Day, and Paraphrase of the Book of Job.

**BALLINO**, (Julio,) a Venetian advocate, who flourished in the latter half of the sixteenth century. He published translations of some of the moral treatises of Plutarch, Aristotle, Epictetus, &c.; and was the author of other works, none of them of any great importance. (Biog. Univ.)

**BALLISTUS**, **BALISTUS**, or **CALISTUS**, one of the numerous emperors who were set up in different parts of the Roman empire after the death of Valerian. He was prefect of the pretorian guards under that prince, and rallied the remains of the army after he had been defeated and made prisoner by the Persians. Ballistus caused himself to be proclaimed emperor at Emesa, and tyrannized over that city a short time, till he was murdered by a soldier in 264.

**BALLJOHR**, (J. Ch.) a writer, whose christian name we cannot specify more distinctly, was author of the following work, the title of which points out the situation he held at the court of Russia, in which country he resided forty-five years:—*Praktische Anmerkungen  ber verschiedene die Haushaltung in Russland betreffende Artikel, aus lauter Erfahrung zusammengetragen von J. Ch. Balljohr, gewesenen Maitre-d'Hotel am Russisch-Kaiserl. Hofe*, 8vo, St. Petersburg. 1783. The same work, or the substance of it, had previously appeared in Russian, in the third volume of the Transactions of the Economical Society at St. Petersburg.

**BALLO**, the name of three noble Sicilians, natives of Palermo, who distinguished themselves in literature in the sixteenth century.

*L'abio*, a lawyer of much eminence, who died in Palermo in 1632. He gained some reputation as a poet; and some of his Canzoni Siciliane are printed in the collection entitled *Muse Siciliane*. His son (Giovanni Dominico) was also a poet.

*Joseph*, an ecclesiastic and mathematician, born in 1567. He studied divinity in Spain, and became subsequently a canon in Paris. He was afterwards made a canon of the cathedral of Bari, in the kingdom of Naples, and passed the remainder of his life partly in the Jesuit's convent at Padua, and partly in Sicily, where he determined on publishing a theological work, on which he had spent thirty years, and which had been approved by cardinal Bellarmine. It appeared in Padua in 1640, entitled *Resolutio de modo evidentiori possibili transubstantiationis Panis et Vini in Sacrosanctum Dni. Jesu corpus*

et sanguinem. He wrote also, *Libellus subtilis de Fecunditate Dei*. *Libellus de Motu Corporum naturali*. He died at Padua in 1640, aged seventy-two, and left his extensive library to the Theatine convent. (Jac. Phil. Tomasini *Elogia Virorum doctorum*.)

*Tommaso*, distinguished himself as a poet at the latter end of the sixteenth century. His chief work is, *Palermo Liberata*, Poema eroico in ottava rima, 8vo, Palerm. 1612.

**BALLO**, (Lodovico,) born in Venice, flourished about 1578. He was a distinguished musician as well as a scholar, and an imitator of Constanzo Porta. He published several Masses, Vespers, Motettos, Complete, and Madrigals. (Alberici Catal. de gl' illustri e famosi Scritt. Venet.)

**BALLOIS**, (Louis Joseph Philippe,) born at Périgueux in 1778, a person who distinguished himself at an early age by his taste for statistical researches, when that science was itself but in its infancy. He was, at first, a violent republican, but after the eighteenth Brumaire became more moderate. He wrote in many of the political journals, and in 1802 commenced the *Annales de Statistique*, which he continued to publish till his death in 1803, when he had scarcely reached his twenty-fifth year. He was one of the founders of the *Société de Statistique*, and was named perpetual secretary of it. (Biog. Univ. Suppl.)

**BALLON**, (Louise Blanche Thérèse Perrucard de,) a French nun, celebrated in the religious history of the seventeenth century. She was born of a noble family, in 1591, at the castle of Vanchi, in Savoy. When seven years of age, she was placed in the monastery of St. Catherine-sur-Anancy, of which one of her relations was abbess, and took there the veil as a Bernardine nun, at the age of sixteen. In 1622, under the direction of another relation, St. François de Sales, she undertook to introduce reforms into her order, at Rumilly, of which abbey she was abbess. The reformed nuns took the name of Sisters of Providence, (*Sœurs de la Providence*;) though some people gave them simply the title Reformed Bernardine Nuns, (*Religieuses Bernardines Réformées*.) The reform was quickly spread over France, and was confirmed by the pope; but some of her party introduced reforms different to those she had countenanced, and thus produced a schism which created much dissension. The nuns of Rumilly deposed

their abbess, and she was received by those of Marseilles, who immediately chose her for their superior. She died at the monastery of Séyssel in Savoy, in 1668. Her *Œuvres de Piété* were published in an 8vo vol. by Grossi, 1700. (Biog. Univ.)

**BALLONIUS**, or **BAILLON**, (William,) an eminent medical and anatomical writer of the sixteenth century, who was born at Paris in 1538, and died in 1616. A complete edition of his works was published at Venice, in 4 vols, 4to, 1784, under the title of, *Opera omnia Medica Gul. Ballonii*. They display both much erudition, and much original inquiry; but, at the same time, too great a deference to the authority of Hippocrates, and his maxims and opinions.

**BALLOTOLO**, (Gasparo,) a jurist of Perugia, doctor of both laws, one of the *Accademici Insensati*, who died in 1670. (Mazzuchelli.)

**BALLY**, (Victor,) chief physician to the expedition of St. Domingo, born in Beaurepaire. He wrote *Opinion sur la Fièvre Jaune*, 1810, 8vo; *Du Typhus d'Amérique*, &c. 1814; works conspicuous for the various observations on those subjects, which were the fruit of the author's experience in the Antilles, and a previous long medical practice.

**BALLYET**, (Emmanuel,) a French Carmelite, who was made bishop of Babylon, and resided at Bagdad. He was born at Marnay, in Franche-Comté, in 1700. He had travelled much in Asia, and the journal of his travels was among the MSS. of the duke of Orleans. A letter he addressed to the pope, containing curious details on the manners and customs of the people of the Levant, was printed at Rome in 1754. He formed a valuable collection of medals, of which one of his nephews printed a catalogue. He died of the plague at Bagdad in 1773. (Biog. Univ.)

**BALME**, (Claude Denis,) a physician, who practised at Puy, in the department of the Upper Loire, and died in 1808. He endeavoured to rescue medical men from the reproach of irreligion. He was a shrewd observer, and published some good works. His observations on Uterine Hæmorrhage, inserted in the *Recueil Périodique de la Société de Médecine de Paris*, &c. (tom. ii.) induced M. Baudelocque to compose his work on that subject. He published, *Recherches Diététiques du Médecin Patriote sur la Santé et sur les Maladies observées*

dans les Séminaires, les Pensionnats, et chez les Ouvriers en Dentelle; et suivies d'un Mémoire sur le Régime des Convalescens et des Valétudinaires. Au Puy, 1791, 12mo. Mémoires de Médecine pratique, ou Recherches sur les Efforts, considérés comme Principes de plusieurs Maladies. Au Puy, 1792, 8vo. Considérations Cliniques sur les Rechutes dans les Maladies. Au Puy, An 5. 12mo. Réclamations importantes sur les Médecins accusés d'Irreligion, et sur les Nourrices mercenaires. Au Puy, 1804, 8vo.

BALME, (Claude,) a celebrated French surgeon, born at Belley, in the department of l'Ain, Nov. 8, 1766. He studied at Lyons, and at Paris, where in 1790 he was admitted to a place in the Ecole Pratique de Chirurgie. He visited the United States, and during two years exercised his profession in that country, whence he returned to France; in 1792 he became surgeon-major of the eleventh battalion of l'Ain, and accompanied the army into Italy, Egypt, and Syria. He returned with the last division of the army from the East, and took a doctor's degree at the university of Montpellier. His health had suffered by the campaign; he therefore settled at Lyons, practised and arranged various publications, the chief of which are, *De l'Utilité de l'Exercitation du Corps dans différentes Maladies*, Montp. An 10, 4to; *De Œtiologiâ generali Contagii pluribus Morbis*, Lugd. 1809, 8vo; *Deux Mémoires, l'un sur les Forces vitales, l'autre sur les Indications et Contre-Indications de la Saignée, présentés à la Société Académique de Médecine de Paris. Répertoire de Médecine, ou Recueil d'Extraits et d'Indications de différens Ouvrages Allemands, Anglais, Français, Italiens, et Latins*, Lyon, 1814, 8vo; *Traité Historique et Pratique du Scorbut chez l'Homme et les Animaux*, Lyon, 1819, 8vo.

BALMEN, or DE BALMAINE, (Count Anthony Bogdanovitch,) was descended from a Scotch family which had settled in France in the time of the Stuarts. It appears that his father shared with count Bonneval in introducing European tactics and discipline into the Turkish army, and was one of those whom, on account of their services to the Ottoman Porte, it was the policy of Russia to seduce from it, by attaching them to herself. Accordingly, the advantageous offers made to him induced him to quit Constantinople, and settle at St. Peters-

burg, where he assumed the title of Balmaine, and was made major in the Troitzsky regiment of infantry. He was afterwards promoted to a colonelcy, and lost his life in a battle against the Swedes in 1741. Count Anthony, who was quite a child at the time of his father's death, first entered the Russian service in 1751, where, ten years afterwards, he became adjutant to field-marshal count Razumovsky, and obtained the command of the Rostovsky regiment of carabineers, with which he shared in the siege and storming of Bender, in 1770; and in the following year in the taking of Kaffa. In 1775 he was instrumental in subduing the rebellious Zaporozetz Cossacs, and afterwards in restoring tranquillity in the eastern parts of the Crimea. These, and other services, obtained for him military distinctions and promotions; and in May, 1790, prince Potemkin bestowed on him the command of the army in the Caucasus, against which the Turks were then directing their force. But his ill health, under which he was suffering at the time he joined the troops, increasing more and more, he was obliged to resign the command to generals Bulgakov and Hermann, and died on the 1st of the following October. He left a son, count Alexander Antonovitch, who was a commissary in the Russian service at the time when Napoleon was at St. Helena. (Entziklop. Lecks.)

BALMES, (Abraham de,) a native of Lecci, in the kingdom of Naples, a physician and professor in the university of Padua, which honoured him by a public funeral in 1523. He also wrote a Hebrew grammar, entitled, *Mikne Avraam*, (the Possession of Abraham,) Venice, 1523, &c. He translated also some of the philosophical commentaries of Averroes, &c. (De Rossi.)

BALMFORD, (James,) an Oxford writer, one of the few who are left unnoticed by Anthony à Wood and his editors. He tells us himself in the preface to one of his works, that he was the son of a carpenter, and that the carpenter's company in London granted him a charitable exhibition when he went a poor student to Oxford. He entered the church, and one of his books being dedicated to Lionel Maddison the mayor, and the aldermen of Newcastle-upon-Tyne, it may be presumed that he was settled for some time in his ministerial capacity in that town. This is a treatise entitled, *A Short and Plain Dialogue concerning the Unlawfulness of Playing at Cards, or*

Tables, or any other Games consisting in Chance. He was also author of a Short Catechism, summarily comprising the principal Points of Christian Faith, of which there was a second edition, somewhat enlarged, in 1607. In the same year he published Carpenter's Chippes; or, Simple Tokens of unfeigned Goodwill to the Christian Friends of James Balmford, the unworthy Servant of Jesus Christ. The subjects treated on in it are, the Authority of the Lord's-day, in answer to a book then lately printed against the observance of it; the State of the Church of Rome, which was written at the persuasion of Margaret countess of Cumberland; and the Execution of Priests. Copies of these rare tracts are in the British Museum. He also published, in 1623, a Modest Reply to certain Answers which Mr. Gataker, B.D., in his Treatise of the Nature of Loss, giveth to Arguments in a Dialogue concerning the Unlawfulness of Games; by James Balmford, minister of Jesus Christ. When or where he died we have not discovered.

BALMIS, (Francis Xavier,) was surgeon to the court of Spain, and generously determined to visit Spanish America and all the Asiatic possessions of Spain, to confer on their inhabitants the advantages of vaccination. He quitted Corunna in 1803, taking with him several infants, whom he vaccinated in such an order as to be able to convey from them to the children of the Canaries, of Porto Rico, the Caraccas, &c. the lymph in a pure and recent condition. He was occupied one entire year in this philanthropic tour, and established the practice in Spanish America, the Philippine Isles, China, St. Helena, &c. He settled at Cadiz, where he remained until the return of Ferdinand VII., who placed him about his person. In 1816 he deposited in the library of the museum of Madrid a collection of coloured drawings of the plants of China, and he published a small work on the pretended antispyhilitic properties of the agava and begonia, which was translated into Italian.

BALMULE, (Nicholas,) bishop of Dumblain and chancellor of Scotland, was originally "a clerk in the monastery of Arbroath," from whence he was transferred to the living of Caldar, in Edinburghshire. He died in 1319. (Crawfurd's Lives of Officers of the Crown in Scotland.) His name appears subscribed to the celebrated "Ragman Rolls," published by the Bannatyne Club, by which

the people of Scotland acknowledged Edward I. as their liege lord.

BALNAVES, (Henry,) of Halhill, a Scottish poet, and a distinguished member of the reformed party. He was born at Kirkaldy in Fifeshire, some time in the reign of James V., and after receiving his education in the university of St. Andrews went to the continent, where he studied at Cologne, and on his return home after the death of the king, was greatly patronized by the earl of Arran, then regent. He declared himself of the protestant faith, on which, in 1542, the regent, by the persuasions of his brother, the abbot of Paisley, dismissed him from his family. In the next year he was imprisoned in Blackness castle. In the year 1564, he joined those who had murdered cardinal Beaton, and was in consequence declared traitor and excommunicated. When he, and those concerned in that affair, were besieged in the castle of St. Andrews, he was deputed by them to go into England to bring them in a supply of money. Bishop Burnet (Hist. Ref.) tells us, that he acted as their principal agent, and brought them at one time 1180*l.*, and at another time 300*l.* On their surrender to the French, he was sent, with the other prisoners, to France, in August 1547. He was imprisoned in the castle of Rouen, where he wrote what John Knox styled, a Comfortable Treatise of Justification. After a few years' exile he returned into Scotland, and in the words of Dr. Mackenzie, "joined with the lords of the congregation, and became one of the main sticklers and hectors in their rebellion against queen Mary in 1559." He was employed by the lords, as one of the ambassadors they sent in 1560 to treat with queen Elizabeth for assistance, in enabling them to drive the French out of Scotland. In 1563, Balnaves was appointed a lord of session, having become a senator of the College of Justice in 1538, and in the same year was nominated one of the commissioners for revising *The Book of Discipline*. Calderwood observes, that he cannot discover that anything was effected by them. In 1568, together with Buchanan and others, he accompanied the earl of Murray when he went to England to meet queen Mary's commissioners. Sir James Melvil speaks of him as "a godly, learned, wise, and long-experimented counsellor." He died at Edinburgh in 1579. His works are, 1. The Confessions of Faith, which is stated to have been compiled by M.



Henry Balmaues, of Halhill, and one of the lords of sessions and counsell of Scotland, being a prisoner within the old pallace of Roane, in the yeare of our Lord 1548, Edinb. 1584. 2. A poem subscribed Balnaves, and beginning "O Gallandis all, I cry and call," published in the second volume of Ramsay's Collection. (Mackenzie's Lives of Scotch Writers. Irving's Lives of Scottish Poets.)

BALOG, (Georgius,) corrector and protestant pastor in Wessprim, Hungary, translated Cornelius Nepos, and some of Cicero's letters, into Hungarian, which were printed in Wessprim, and reprinted in Kaschau and Presburg. (Horányi.)

BALOGH DE OESA, (Peter,) one of the chief speakers in the memorable Hungarian parliament of 1790 and 1791, in which the rights of the protestant citizens of that realm were in some degree discussed and arranged. Having completed his studies in some of the protestant academies of his native country, Balogh entered the career of public affairs, and even at the early age of twenty-three was nominated to several important situations. He advanced so high as to become a referent at the Hungarian court of Chancellery, when his feeble health obliged him to solicit some less fatiguing functions. In the year 1789 he became inspector-general of the protestant communities of the Augsburg Confession in Hungary. It was in the sittings of the Legislative Chamber of the year above-mentioned, that he displayed all the vigour of his oratory, admonishing his fellow-citizens with an enlightened zeal to mutual toleration, and to a prudent but efficient exercise of their rights. When, in the year 1791, a general synod was established, the object of which was to manage the affairs of the protestants in Hungary, Balogh, with a laudable modesty, relinquished the presidency to Ladislaus de Prónay, to which veteran he was indebted for the great impulse that had been given to his studies. He was also a great patron of young talent, and very impartial in the bestowing of his official patronage. He died in October, 1816. (Kisch Epithalamium Pesth, 1819, Hungarice. Feralia piæ memoriæ Excell. Dñi Petri Balogh, &c., Neosalii, 1819. Ersch und Gruber.)

BALSAMO. The name of several Sicilian writers.

Lorenzo, a poet who flourished at Palermo, in the beginning of the seventeenth century, and some of whose poems are printed in the *Muse Siciliane*.

*Ignacio*, a native of Messina, where he died in 1659. He was the author of some unimportant religious poetry, printed at Messina in 1653.

There was another *Ignacio*, also a Jesuit, a native of Apulia, who was born in 1543, and who, during more than thirty-five years, exercised the highest offices of his order in France. He died at Limoges, in 1618. He published in French a treatise on prayer and meditation, which was translated into Latin, and twice printed at Cologne, in 1611 and 1612. (Biog. Univ.)

The abbé *Paolo*, born at Termini, in 1763, educated at Palermo, and destined for the ecclesiastic profession. He gained great reputation by his lectures on agriculture, which he delivered at the university of Palermo. He had been sent by the Sicilian government into Lombardy, France, and England, to make observations upon agriculture; and in the latter country he formed an intimate acquaintance with Arthur Young, the author of the *Annals of Agriculture*. He was librarian to the king of Sicily, who conferred upon him several benefices. He died at Palermo, in 1818. He wrote many books connected with his favourite subject, which are still much esteemed in Italy. (Biog. Univ. Suppl.)

BALSAMO, (Joseph, better known as count Cagliostro,) a strange medley between an enthusiast and an adventurer, strongly partaking of the latter quality; and whom Góthe has chanced to help anew to some equivocal notoriety. According to the *researches* of this author, Cagliostro was born at Palermo, in 1743, the son of a dealer in tape or ribbons. In his youth, he wore the habit of a friar of the *Fratres Misericordiæ*, who, being engaged in relieving the sick, might have imparted to him some smattering of medicine, of which, in after life, he made much use. Being expelled the convent on account of misbehaviour, he began to practise sorcery and treasure-searching. Having committed an act of forgery, he was cast into prison, but escaped to Rome, where he married the daughter of a currier, Lorenza Feliciani, a woman of rare beauty. He went, after some time, to Naples, under the name of *Marchese Pellegrini*, which was his first *alias*; and he even dared to return to Palermo, and being again imprisoned, was released by the aid of a Sicilian prince, the paramour of Balsamo's wife, who intimidated the president of the court. From thence he

went to visit nearly all the towns of Europe, under the names of Tischio, Melissa, Belmonte, d'Anna de Fenix, de Harat, and count Cagliostro; subsisting by sorcery, (alchemistic, magnetic, and necromantic tricks,) or the charms of his wife. In London, he was received a freemason, which he made subsequently great use of. His appearance in Strasburg, in 1780, was one of the most striking exhibitions of his life, and perusing the praise which even La Borde (*Lettres sur la Suisse*) showers upon him,—such as, “*Sa figure exprime l'esprit, exprime le génie. J'ai vu ce digne mortel—plus de quinze mille malades lui doivent leur existence,*”—and comparing it with the similar praise which the marquis de Ségur gives him, we are induced to believe that, after all, he was perhaps a man who misused real and sterling qualities, bestowed upon him by nature. In Paris, Cagliostro mixed up his career even with royalty, and became, although unconsciously, one of the causes of the outbreak of the French revolution. He was intimately connected with prince Louis of Rohan, the friend of Marie Antoinette; and when the famous diamond necklace history came to light, Balsamo was accused by the countess La Motte, “of having received the necklace from the hands of the cardinal, and disparcelled it, for the sake of engrossing thereby the secret treasures of an unheard-of fortune.” He was arrested on the 22d of August, 1785, and placed in the Bastille; but after the appearance of his famous *Mémoire*, a decision of the parliament, 31st May, 1786, liberated him. Cagliastro went again to England, where he remained two years, and is said to have written a *Lettre au Peuple*. Thence he went to Mietau, Basle, Bienne, Aix en Savoye, Turin, Genoa, and Verona; and finally to Rome, where he was arrested on the 27th December, 1789, and confined with his wife in the castle of St. Angelo. He was condemned to death, on the charge of practising freemasonry! This sentence, however, based upon such a strange accusation, was commuted for that of perpetual seclusion. His wife was condemned to undergo the same fate in the convent of Sta. Apollonia. He died in 1795, in the prison of St. Leo, a little town in the Romagna. Balsamo's career may be divided into two parts and periods; the one when he dealt in the search for the philosopher's stone, and in a particular cosmetic water, in which latter traffic his wife had a great share; the

other is that of a thaumaturge, under which mask he pretended to re-establish an ancient secret Egyptian order, of which Enoch and Elias had been the founders. One of the choicest tricks on that score, was to place an innocent child, called a pupille, or dove, before a decanter, which, by the imposing of the hands of the grand cophta, was enabled to communicate with the angels, and to see in the decanter things future and hidden. With this jugglery, he seems to have gained the favour even of some princes—a thing ridiculed by Göthe in his drama, *Der Gross Cophta*. There were some, finally, who considered Balsamo to belong, like Mesmer or Comus Pinetti, to the infernal cohort, or to be one of the spirits of the dark empire. The works written on the life of Balsamo are numerous, and, as we have seen, first-rate men have pleaded for or against him. A curious document is, *Compendio della vita e delle gesti di Gius. Balsamo, e che puo servire di scorta per conoscere l'indole della setta de' liberi muratori*, Roma, 1791. He has besides written, what he calls his own life, *Mémoire pour le Comte C.*; *accusé contre M. le Procureur-general*, Paris, 1786, which, however, is a tissue of falsehoods. (Goethe, *Ital. Reise*, and others of his works. *El. v. der Recke C. in Mietau. Etwas über Hofpr. Starcke, &c.*, Berlin, 1787. *Biog. Univ. v. Cagliostro.*)

**BALSAMO**, (Gustiniani Ottavio,) a Messenian noble, who was doctor at once of theology and of both laws. He was a first canon, and afterwards chorister, at the cathedral of Messina, and commissary of the holy office of Sicily. His writings are not important. (Mazzuchelli.)

**BALSAMON**, (Theodore,) a Greek prelate, born at Constantinople in the twelfth century, made chancellor and librarian of St. Sophia, and, in 1186, patriarch of Antioch. He was an able canonist, but not a very profound scholar; and his works are filled with his animosity against the Latins. He died in 1204. His works chiefly relate to canonical matters. His *Commentary on the Canons of the Apostles and the seven Œcumenic Councils, &c.* was printed at Oxford, folio, 1672. His *Commentary on the Nomocanon of Photius* was printed separately, Paris, 1615, and in 1661, in the *Bibl. Juris Canon.* of Justel. Other tracts by him have appeared in different collections. (*Biog. Univ.*)

**BALSARATI**, (John Guy,) a Hum-

gerian physician. He was born at Dombegyhaza, in 1529. His parents had been captured by the Turks, and he was left in the streets at the age of three months. His brother Francis Feodor took care of him, and reared him in the village of Balsarat, whence he has derived his surname. His education was so far attended to, that he took the degree of master of arts in the university of Wittemberg in 1552, but being disposed to study medicine, he quitted it for Padua, and after five years he there took a doctor's degree. He then visited Rome, and for six months was physician to pope Paul V. In 1560 he returned to his native country, where he engaged in practice; in 1570, however, he was appointed a preacher at Liszka, and was afterwards made rector of St. Patakin, at which place he died April 7, 1575, having printed some works on medicine and theology. He is also reported to have written on surgery in the Magyar language, and to have composed a work in four books, which has never been printed. It is necessary only to notice: A Kereoztyeni Vallas agazatinak ravid Summaia. Pesth. 1571, 8vo. This is a book on religion. De Remediis Pestis Prophylacticis, 1564.

**BALTADJI MOHAMMED PASHA**, a celebrated grand vizier of the Ottoman empire in the reign of Ahmed III. He was originally one of the corps of *baltadjis*, or lictors, who carry battle-axes before the sultan when he appears in procession; but the versatility and adroitness with which he engaged in the intrigues of the imperial palace, rather than his merits or services, procured him rapid advancement. In October, 1704, he attained the rank of capitan-pasha, and in less than two months from that period succeeded in supplanting Kalailikoz Ahmed in the grand-vizirat. But his genius, fitted only for intrigue, was unequal to the task of administration; and, though the favour of the sultan for some time maintained him in office, he was at length (May 1706) deprived of the seals, and exiled to the government of Erzerum. He now remained in obscurity till a change of party at the Porte, in 1710, brought him back to the office of grand-vizier, and to the command of the army destined to act in behalf of Charles XII. of Sweden, against Peter the Great. The details of this famous campaign are too well known to need repetition. The Russians, enveloped by the superior forces of the Turks on the banks of the Pruth,

were saved by the finesse of the empress Catharine, who bribed Baltadji to sign the peace of Falczi, by which the only opportunity ever enjoyed by the Turks of effectually humbling their northern foes was suffered to pass away. The retort of the vizier to the infuriated reproaches of Charles XII. has been often quoted:—"If I had taken the czar, who would have governed his states? It is not good for monarchs to quit their kingdoms!"—an allusion which so deeply stung Charles, that he is said to have resented it by deliberately tearing the vizier's robe with his spur. The news of the defeat of the Russians procured Baltadji a pelisse of honour; but when the real circumstances of the treaty transpired, he was disgraced and banished to Lesbos, and afterwards transferred to Lemnos, where he died in 1712, and was buried by the side of the mystic poet, Missri-Effendi. (Von Hammer. Hist. of Ottoman Empire. Voltaire's Charles XII.)

**BALTARD**, (Louis,) a French artist of some ability as a painter, but better known as an architectural draftsman and engraver. He began to exhibit his works at the Louvre in 1810, the earliest of them being his *Philoctetes at Lemnos*. His architectural publications are, *Vues des Monumens Antiques de Rome*, and *Paris et ses Monumens*, a large folio work, historical as well as architectural, begun on an extensive scale, but not continued beyond the first volume, which relates chiefly to the Louvre.

**BALTAZARINI**, an Italian musician, celebrated in France under the name of Beaujoyeux. Catherine de Medicis made him her first valet-de-chambre, and placed him at the head of her musicians. Henry III. gave him the office of arranging the festivities of the court, the details of one of which were printed in 1582, under the title, *Ballet comique de la Royne, faict aux Noces de M. le Duc de Joyeuse et de Mlle. de Vaudemont*. (Biog. Univ.)

**BALTHASAR**, landgrave of Thuringen, born in 1336. At the death of his father, Frederic II., himself and his three brothers made a compact in Gotha, not to divide their dominions (Thüringen, Meissen, and the Osterland) amongst them, as had been usual hitherto, but to administer them for some time conjointly. In the year 1369 Balthasar went to the Netherlands, and fought for Edward III. of England, against Charles V. of France. The town of Erfurt having subsequently availed itself of some dis-

sensions between the landgraves and the Nassaus, for the sake of checking the overbearing of the former, Balthasar besieged (conjointedly with Charles IV.) the town, in the year 1374. Nevertheless, amongst the princes of his times he was distinguished by his love of peace, for the maintenance of which he entered into several leagues with neighbouring princes and towns. He also, in those early times, provided the town of Gotha with a plentiful supply of water, by availing himself of the little river Leine. For the sake of paying the debts of his second extravagant wife, Anne of Brunswick, he was obliged to impose upon his lands a new tax, called the Bär, allied to Barschaft. He died in 1406. (Horn's *Geschich. Friedr. d. Streitharen. Rothe's Erfurt-sche Chronik. Erschund Gruber.*)

BALTHASAR, (Christopher, a French lawyer, who was king's advocate at Auxerre. He was born at Villeneuve-le-Roi in the year 1588. He wrote on the subject of the rights of the crown of France to the sovereignty of Spain. At the age of sixty, he embraced the protestant religion, which has obtained for him the applauses of Bayle, and died at Castres, about 1670. His works are, *Traité des Usurpations des Rois d'Espagne sur la Couronne de France depuis Charles VIII.*, Paris, 1635, in 8vo. To this was added, in 1635, *Discours des Droits et Prétentions des Rois de France sur l'Empire*, Paris, in 8vo. These were reprinted in 1647, under the title, *Justice des Armes du Roi très-chrétien contre le Roi d'Espagne*. It is asserted in the *Bibliothèque de France* that there were two persons who bore this name; the first was the author of the books above stated, and was consiller d'état, and intendant in Languedoc: and the second, who was the son of the former, and was king's advocate, wrote some manuscript treatises on various legal subjects, which were in the library of the chancellor Seguier.

BALTHASAR, (Augustin,) was born at Anklam in 1632, and in 1656 was tutor at the university of Greifswald; where, by his unusual talent and diligence, he shortly after reached the grade of extraordinary professor. In 1659 he was chosen morning preacher at the church of St. Nicholas in Stralsund, and in 1664 pastor of the church of St. Jacobus in the same place. In 1667 the queen of Sweden, Hedwig Eleonora, wished to take him with her to Stockholm as her chief chaplain and confessor, but

was induced by the entreaties of his flock to leave him in Stralsund. In 1671 he was created doctor of theology, and in 1679 general superintendent. A new form of church prayer, which he composed by order of the royal regency, gave so much offence to the clergy of Stettin that they refused to read it, and the disputes on this subject excited the attention of the whole religious public of Germany. These were still pending when he died, in 1688. He published several sermons and disputations.

BALTHASAR, (Jacob Heinrich von,) the son of Jacob Balthasar, who was the nephew of the last-mentioned, was born at Greifswald in 1690. He studied at his birth-place, and gained there, by the use of the library of the general superintendent, Mayer, his knowledge of Pomeranian ecclesiastical history. In 1710 he was created doctor of philosophy; in 1719 professor of theology and pastor of the church of St. Jacobus at Greifswald; in 1722 doctor of theology, and in 1729 consistorial assessor. In 1732 and 1744 he was rector of the university, and in 1746 he was created general superintendent, and ennobled along with his brother Augustin Balthasar, who was then professor and consistorial director. He died in 1763.

BALTHASAR, (Augustin von,) the brother of the last-mentioned, was born at Greifswald in 1701, and studied there and at Jena; after which he visited Leipsic, Wittenberg, Dresden, Hall, Weimar, Erfurt, Marburg, Giesse, Wetzlar, Frankfurt on the Maine, Cologne, Leyden, Amsterdam, Hamburg, and Wismar, and returned to his birth-place in 1726. In the same year he was admitted licentiate, in the following was created adjunct of the juridical faculty of Greifswald, in 1734 ordinary professor, in 1739 director of the German association, in 1745 director of the royal consistorium, in 1763 assessor of the royal high tribunal, in 1778 vice-president of this body, and in 1781 he was made a knight of the order of the Northern Star. He died in 1786, having been employed in the duties of his office on the very day of his death. His numerous writings are of high value, especially for the History of Pomerania and Rugen.

BALTHASAR, (Phillip Jacob von,) the son of Jacob Heinrich von Balthasar already mentioned, was born at Greifswald, and studied there and at Göttingen; after which he gave readings as a private tutor at the high school of Greifswald.

In 1761 he was the substituted pastor and prepositus at Grimmen, a small city in the present New-Nearer-Pomerania, and pastor and prepositus there in his own right in 1768. In this office he died in 1805, in the eighty-second year of his age, at an estate which he possessed near the city just mentioned. During the first years of his residence at Grimmen he composed a History of the Synod of that place, which still exists in MS. in the Archives of the Superintendency, and which contains the biography of his predecessors, as well as a historical and statistical account of the synod since the reformation.

BALTHASAR, (Franz Urs,) of a Swiss family originating in the Rheinthal in the present canton of Tessin, was born in 1689. He was the author of many works relating to the laws, history, &c. of the Swiss confederacy, and by his Patriotic Dreams of a Confederate, concerning a Means to restore to Youth the Decaying Confederacy, printed at Freistadt (Basle), by the heirs of William Tell, in which he recommends the public and patriotic education of the Swiss youth, he contributed mainly to the formation of the Helvetic Society. This society assembled yearly, first in Schinznach, and afterwards in Olten, and lasted till the Swiss revolution in 1798. He was chosen first president of it in 1761.

BALTHASAR, (Joseph Anton Felix,) the only son of the last-mentioned, was born in 1736, and followed the same patriotic career as his father. At the death of the latter, he took his place in the little association; and in 1775 was chosen seckelmeister of the cantons, the first financial dignity, and one of the most important political posts in the cantons. After the revolution he stood at the head of the administration of Lucerne, an office which he laid down two years before his death. This event happened in 1810. His favourite study was the history of his country; his MSS. on this subject are in the possession of the city of Lucerne. Haller's Bibliotheca Helvetica contains the most important parts of them. Of his printed works the most valuable are, *De Helvetiorum Juribus circa Sacra*, 8vo, Zurich, 1768; *Défense de Guillaume Tell*, 8vo, Zürich, 1760; *Museum virorum Lucernatum*, &c. 4to, Lucerne, 1777; *Ancient History of the Confederacy of the Vierwaldstätter*. He was named, even during his lifetime, in printed works, as the compiler of Haller's Bibliotheca.

BALTHASAR, (Anna Christina,) a lady noted for her talents and learning. She delivered public speeches in 1750, in Greifswald, and consequently obtained the degree of Philosophiæ Baccalaureus of that university. Cardinal Quirini praises her as the Greifswald Sappho, but we know nothing more about her poems.

BALTHAZAR, (Hubmeier,) at first an eloquent and useful preacher of the gospel in Swabia, in the sixteenth century; but he soon imbibed the pernicious dogmata of Munzer, and became an active leader of the turbulent anabaptists of that period. In this character he went from place to place, creating disturbances, until he was apprehended in Moravia, and by the inquisition was committed to the flames at Vienna. Zuingli imputed his conduct to the love of fame and of money.

BALTHAZAR, (Theodore,) professor of mathematics and physics at Erlangen, invented, in 1710, the solar microscope, and published the same year a description of it, *De Micrometrorum Telescopiis et Microscopiis applicandorum varia Structura et Usu multiplici opusculum*. Others attribute this invention to Lieberkuhn. (Biog. Univ.)

BALTICUS, (Martin,) born in Munich in 1532, studied at Wittenberg under Melancthon. On his return to his native town, he was made præfectus scholarum, and was bold enough to teach the doctrines of Luther. His avowed partiality for the reformation was the cause of his being cast into prison; and it was only by the interference of men who knew how to appreciate him, that he was merely punished with expulsion from Bavaria for life. He went to Ulm. His general acquirements, but especially his talents as a Latin poet (then so highly valued), being duly appreciated, he was made, in 1559, rector, a situation in which he had been preceded by Peter Agricola. Being a skilful teacher, he introduced many important reforms in his department, yet he was declared *emeritus* (put on half-pay), and died in 1601, a victim to pedantic persecution. He is the author of several dramatic pieces, the subjects of which were chiefly derived from scripture, and which had been performed by his pupils. Some of his works have been printed, under the titles, *Poematum M. Baltici*, Lib. iii., *additus est et Epigrammatorum libellus*; *Drama Comico-Tragicum Danielis proph. leonibus objecti*; *Add. est Euripidis Traged. Cyclops*, &c., Aug.

Vind. 1558, 8vo. Josephus h. e. Comœdia sacra Jos. hist. complectens, Ulmæ, 1579, 8vo. (Veesenmeyers G. Nachrichten von Joh. (?) Balticus Leben, Ulm, 1793-94, 4to. Weyermanns Nachr. von Ulm. Gelehrt. Ersch und Gruber.)

**BALTON, BALTEN, or BALTENS,** (Peter,) a superior landscape painter, in the style of Breughel, born at Antwerp in 1540, died 1579. He painted also fairs and religious pageants, which are much valued. For the emperor Rudolph II. he painted the Preaching of St. John, and as the emperor caused subsequently the preacher to be changed into an elephant, it made of this picture a singular medley. Balton was also a poet and dramatist. Under the assumed name of Peter Balthasar, he made the designs for P. Galle's Princip. Holl. et Zeland. (Fiorillo, ii. 494.)

**BALTUS,** (Jean François,) a French Jesuit, born at Metz, in 1667, taught belles-lettres at Dijon and at Pont-à-Mousson, and the Scriptures at Strasburg. In 1717 he went to Rome, but soon returned to France, where he died in 1743, librarian of the college at Rheims. He is best known by his answer to Fontenelle's History of Oracles, printed at Strasburg, in 1707 and 1709. He published some other works of merit, chiefly connected with church history. (Biog. Univ.)

**BALTUS,** (Jacques,) younger brother of the above, born at Metz in 1670, was by profession a notary. In his office of conseiller-échevin of his native city, he kept a journal of the events which passed under his eyes from 1724 to 1755, which was published in 1789, by doct. Tabouillot. He himself published a Journal de ce qui s'est fait à Metz, au Passage de la Reine, Metz, 1725. He died in 1760. (Biog. Univ. Suppl.)

**BALTZAR,** (Thomas,) born in Lübeck, director of the private orchestra of Charles II. of England. When he came, in 1658, to London, a watchmaker, Davis Mell, was considered the first fiddler in the country, although his high notes were but very limited. Baltzar played first at Oxford, where he met with great applause, as he was able to play much higher than Mell. His playing was considered so extraordinary, that a wit of that period, Dr. Wilson, said that, on hearing him the first time, he had looked involuntarily at Baltzar's feet to see if one of them were not cloven. Mell, however, was still considered the better man, as far as sentiment and expression

goes. In London, Baltzar was so much courted that, relinquishing suddenly his abstemious German habits for those of a wealthy capital, he died of apoplexy in 1663. Of his music very little was published. We have Division of Violin, 1693. A collection of MS. sonatas for a lra violin, viol da gamba and bass. Burney also possessed some of his MSS., and states that they prove clearly that Baltzar must have been an extraordinary player for those times. (Burney.)

**BALUE,** (Jean,) a cardinal, born in 1421, at the village of Angle in Poitou, of a father who, according to some writers, was an inferior tailor, and according to others, a cobbler; by his talents and intrigues he raised himself to dignity and honours, whilst for his vices and crimes he ought to have been sent to the scaffold. Having entered the service of John Juvenal degli Ursini, bishop of Poitiers, he managed to obtain his confidence, and being appointed his executor, stole a great portion of the inheritance. He was next introduced to John of Beauvai, bishop of Angers, became his agent general, and in that capacity made a most scandalous traffic of preferments, and was summoned to Rome to justify his conduct, which he was clever enough to do by forged documents and perjury. On his return to France he became acquainted with John of Melun, the then favourite of Louis XI., who presented him to the king; and this prince finding in Balue a character similar to his own, gave him the office of his almoner, the direction of his finances, the administration of the college of Navarre, and of the hospitals, made him titulary of several rich abbeys, and at last bishop of Evreux. The effect which so many dignities and honours produced on Balue was what must have been expected from a man of his character. His excited ambition urged him on from crime to crime: to enjoy alone the confidence of Louis, he caused, by his intrigues, the death of Melun, who had introduced him to the king; and for the sake of obtaining the bishopric of Angers he persuaded the same monarch to depose the venerable John of Beauvai, who had been his benefactor. By procuring the abolition of the Pragmatical Sanction, and a tithe on the French clergy in favour of pope Pius II., he bought from that ambitious pontiff the cardinal's hat, which had been refused to him before; in short, this shameless man, who by his crimes had raised himself to the first dignities of the

state, enjoyed the confidence of Louis, and had the full management of the government, did not hesitate to betray his monarch by disclosing to the dukes of Berri and of Bourgogne all the secrets of the state, to prevent the reconciliation of the two brothers, and to keep alive the animosity between the duke of Bourgogne and Louis, in order to insure his own power and authority. But, at last, some of his letters were intercepted; he was arrested and examined, and, notwithstanding his impudence, he could not deny any one of his crimes. Louis, to avoid a quarrel with the pope, sent two crown lawyers to Rome to request that commissaries might be appointed to try the guilty in France; but the wily pontiff refused to do so, under the pretence that a cardinal could not be tried but by the whole consistory, as if a sovereign had need of this vain show of technicality to punish a criminal. This pretence, however, saved the life of the culprit, whom Louis confined in an iron cage of eight feet square, which was till lately seen in the castle of Loches, and which has been asserted to have been of Baluze's own invention, and certainly no one better deserved it.

At last, after eleven years of confinement, in 1480, when Louis, towards the latter end of his life, had become still more superstitious, cardinal de la Rovere, nephew and legate of pope Sixtus IV., obtained the freedom of Baluze, under the express condition that the pope would have had him tried at Rome. But this weak pontiff, who could deny nothing to his favourites and his nephews, soon became the dupe of the intrigues of Baluze, whom he loaded with honours, and had even the weakness, immediately after the death of Louis, to appoint him his legate in France, where he was obliged to submit to all the restrictions which the parliament and the king thought proper to impose on his authority. On his return to Rome he obtained from the same pope the bishopric of Albano, and from his successor Innocent VIII., that of Preneste, and died at Ancona, in 1491.

**BALUGULI**, (Alberto,) a Modenese lawyer and geographer, who graduated doctor of laws, about 1547. (Mazzuchelli.)

**BALUZE**, (Stephen,) a very eminent French scholar of the seventeenth century, was born on the 24th of December, 1630, at Tulle, in the province of Guienne, where he began his education; at the

age of sixteen he was removed to the college of St. Martial at Toulouse, and afterwards attended the law schools; but his taste for ecclesiastical history, and a critique which he published in 1652, when he was scarcely twenty-two years old, of the *Gallia Purpurata* of Frizon, procured him the friendship of the learned Charles de Montchal, archbishop of Toulouse, and after his death of his successor, La Marca, who conducted him to Paris, lodged him in his palace, granted him his confidence, and at his death, in 1662, left him all his manuscripts. This mark of esteem exposed Baluze to the attacks of the abbé Faget, who, in 1668, having published several works of De Marca, accused Baluze of retaining these manuscripts against the decided will of the archbishop, who, at his death, had ordered that they should be given up to the president De Marca, his son: to vindicate himself Baluze wrote several severe letters against the abbé.

In the mean time Baluze had entered the service of M. de Tellier, afterwards chancellor of France, which he left for that of La Mothe Houdancourt, archbishop of Auch, till he became, in 1667, the librarian of Colbert, a situation which he kept for some time after the death of that great minister. Louis XIV. informed of the merit of Baluze, instituted, in 1670, expressly for him, the professorship of canon law in the royal college, of which he was also appointed director in 1707, at the death of the abbé Gallois, with a pension, a distinction which he owed to the Lives of the Popes of Avignon, which he published in 1693. He, however, did not long retain either this situation or the pension, for he lost both the year after, for publishing, at the desire of cardinal Bouillon, the *History of the House of Auvergne*, in which he introduced different fragments of an ancient record, and a regular register of Brionde, whereby it appeared that the family of Bouillon were the regular descendants of the dukes of Guyenne, counts of Auvergne. These titles had been long before deemed authentic by Mabillon and Ruinart, and Baluze himself had even published them without being noticed. But when the cardinal, being exiled to Tournous, left France and retired to Rome, and wrote a letter to Louis claiming his independence as a foreign prince, the anger of the king fell upon Baluze, through the suspicion that he had now inserted these titles in the *History of Auvergne* for the



sake of establishing the pretensions of the cardinal. He was therefore involved in his disgrace, and exiled successively to Rouen, Blois, Tours, and Orleans, nor could he obtain his recall till the peace of Utrecht, in 1713, without, however, recovering either his employments or his pension. He therefore retired to a small house near Paris, employing all his time in his favourite studies, and died on the 28th of July, 1718, at the age of eighty-eight, whilst employed in editing St. Cyprian's works, which was afterwards completed by Maran in 1726. He was buried in the church of St. Sulpice.

Baluze was of the greatest service to literature by his incessant application in searching for the MSS. of good writers, in comparing them with the best editions of their works, and republishing them with notes full of erudition and immense research. No man knew more than he did of ecclesiastical and profane history, or ancient and modern canon law; well acquainted with the works of the fathers, he wrote elegantly the Latin language, and kept an extensive and regular correspondence with all the scholars of his time; easy and lively in his conversation, he freely communicated his knowledge, and assisted those who applied to him for advice. But notwithstanding so many excellent qualities, he was at times capricious and uncertain, of which he gave a remarkable instance at his death, by appointing a woman, no way connected with him, a sole legatee, to the exclusion of his family. He ordered all his books, the number of which was immense, to be sold separately, that private individuals might purchase those they wanted; amongst them there were 1500 MSS. upon all kinds of subjects, which were bought for the royal library, as well as 115 works of different authors full of notes, which he intended to publish. His own publications, as an editor or author, amount to no less than forty-five, many of which consist of several volumes; amongst them, besides those we have already mentioned, the principal are, 1. *Capitularia Regum Francorum*, Paris, 2 vols, fol. 1677. 2. *Epistolæ Innocentii Papæ III.*, Utrecht, 1682, 2 vols, fol. 3. *Conciliorum nova Collectio*, 1683, *ib.* 1 vol. fol. This work was intended to embrace the monuments omitted by father Labbe, and was to consist of several volumes, but Baluze, for the sake of obtaining from Rome the confirmation of a pension upon the bishopric of Auxerre, which Colbert had

procured for him, published only the first volume, and gave up the rest. 4. *Historiæ Tutelensis Libri tres*, 2 vols, 4to. 5. *Miscellanea*, 7 vols, 8vo, of which father Mansi published a new and larger edition, Lucca, 1761, 7 vols, fol. The complete list of Baluze's publications is long.

BALZAC, (Jean Louis Guez, seigneur de,) member of the French academy, was born at Angoulême in 1594, and took the name of Balzac from an estate he had in Angoumois, upon the river Charante. His father, William Guez, who died in 1650 at the advanced age of a hundred years, had been for a long time attached to the service of the duke of Epemon, and this circumstance procured for the young Balzac the protection of that prince, whom he accompanied on several journeys, till the year 1621, when cardinal La Valette going to Rome, he entered the service of that prelate in the quality of secretary. Balzac's residence in Italy led him to compare the elegance of the Italian language, and the richness and beauty of the Italian literature, with the rude and abject state of the language and literature of his own country; and possessing, as he did, an extensive knowledge of the classics, and a good taste, on his return to France he began to introduce into the French language the same precision, harmony, and correctness of style, which he had so much admired in the writers of Italy. His merit, and the protection of his patron, made him known to cardinal Richelieu, who obtained for him a pension of 2000 francs, and the honorary rank of counsellor of state. But this distinction, which increased his reputation, excited envy, and many detractors appeared to criticize his works. Amongst them, the most virulent was father Goulu, general of the Feuillants, a man who had raised himself by intrigue, and who, whether by jealousy or resentment, (because Balzac had said in one of his works that some monks are in the church what the rats were in the ark,) excited one of his monks, called Andrew of St. Denis, to write a violent pamphlet against Balzac. Balzac, with great temper, wrote a reply, and father Goulu, losing all restraint, published against him, under the fictitious name of Philaurus, two volumes of letters full of indecent personalities, which, however, were well received by the public. It was then that the abbé Ogier undertook the defense of Balzac, and fell into the opposite excess, by the extravagance of his praises, so as to excite the belief of



having been assisted by Balzac himself, who seems to have countenanced the report, and was the cause of putting an end to their friendship. These, and other vexations of the same sort, made him quit Paris and retire to his estate, where he continued to write in tranquillity, particularly after the death of father Goulou, in 1629, and where he ended his days on the 18th of February, 1655, and was buried, according to his own directions, in the cemetery of the hospital of Angoulême, to which he left a legacy of 12,000 francs; he also left an estate of 100 francs per annum, to be employed every two years for a prize on the best composition on a moral subject appointed by the academy; the prize consists of a golden medal, representing on one side St. Louis, and on the other a crown of laurel, with the motto, "à l'immortalité," which is the device of the academy. Some difficulties which occurred in the execution of his will prevented this prize being given before the year 1671, when the subject was, *De la louange et de la gloire, qu'elles appartiennent à Dieu en propriété, et que les hommes en sont ordinairement usurpateurs: Non nobis Domine, sed nomini tuo da gloriam.*

The works of Balzac are not very numerous: they were all collected in 1665, in 2 vols. fol. with a learned preface by the abbé Cassagne, member of the French academy, his admirer and friend; they contain,—1. His Letters, which have been repeatedly printed, and in which his reputation chiefly depends, as they obtained for him the title of "grand épistolier;" but they are written in a bombastic and artificial style. 2. *Le Prince*, a sort of commentary on the politics and events of his time. 3. *Aristippe, ou de la Cour*, dedicated to Christina, queen of Sweden, is a good work, consisting of a series of essays, on the duties of princes, ministers, and men in office; on politics, both good and bad; and on moral principles. 4. *Le Socrate Chrétien*, a series of essays, or discourses, on the christian religion and morality. 5. *Le Barbon*, an amusing satire on pedants, which he dedicated to Menage, &c.

BALZAC, the name of a French architect, who was born at Paris about the middle of the eighteenth century. He accompanied the French army to Egypt, where he visited and examined the monuments of the Thebaid. After his return to France, he had a share in the magnificent work at Egypt, which

was printed by order of the French government. Balzac was also the author of some poetry. He died of apoplexy, in 1820. (Biog. Univ. Suppl.)

BALZE, (N.) a French advocate, born at Avignon in 1733, and died there in 1792. He was the author of a considerable number of pieces of fugitive poetry, some of which the writer of his life in the Biog. Univ. thinks deserving to be better known.

BALZER, a family of Bohemian artists.

*John*, born at Kuks, in 1738, died in 1799, at Prague. He studied under M. H. Rentz, and visited several German academies. He settled afterwards at Lissa, where count Spork (the lord of the manor) became his patron. He furnished the portraits for the biographies of Bohemian and Moravian savants and artists, published in 1773-77, at Prague, and many other plates. They were popular, and went over all Europe, even to Constantinople.

*Mathias*, brother of the former, with whom he published nearly one thousand different plates.

*Anton*, son of John, studied at Vienna under Schnutzer, and published the first representation of the Riesengebürge in Bohemia. A series of Bohemian landscapes were subsequently published by him and his brother John Charles. (Nagler Lexicon der Künstler.)

BAMBAGIUOLI, (Graziolo), born at Bologna, of a distinguished family; and died before 1348, but neither the years of his birth or demise are ascertained. He devoted himself to the study of the law, was made, in 1311, a notary and chancellor, and in 1324 one of the aldermen (anziani) of the above city. Being a very ardent partisan of the pope, whose influence was at that epoch on the decline, he was banished in 1334, conjointly with his father. In his exile he wrote a moral poem, which for a long time was ascribed, under the title, *Trattato delle virtù morali*, to Robert, king of Naples. The Quadrio declares it to be one of the finest works of which Italian literature can boast. Some ascribe also to Bambagioli a commentary on Dante's *Divina Commedia*. (Cenni Biografici.)

BAMBERGER, (Johann Peter), royal Prussian court chaplain, and consistorial counsellor at Potsdam, was born at Magdeburg in 1722. He was many years preacher of the reformed church at Berlin, then consistorial counsellor and preacher at the church of the Holy Tri-

nity in the Fredericstadt in that city, in 1780 removed to Potsdam as court chaplain, consistorial counsellor, chaplain to the army, and superintendent of the Hospital for Orphans and the Widows of Clergymen, retired with a pension in 1799, and died in 1804. As a theologian, he was valued for his mild and tolerant sentiments; and the late king of Prussia, whose tutor he had been in religious knowledge, gave him in his after years many proofs of his high estimation. He was the editor of the *Sermons of Protestant Divines*, 8vo, Berlin, 1771—1776, and printed a volume of sermons, at Dessau, in 1784. He translated many theological and other works from English into German; among them, Anderson's *History of Commerce*, Riga, 1773-79; Entick's *present State of the British Empire*, 8vo, Berlin, 1778-81; Knox's *Essays*, 8vo, Berlin, 1781; and *Biographical and Literary Anecdotes of the most celebrated Literati of Great Britain*. This last is a compilation from several English works—more especially from Bowyer's *Biographical and Literary Anecdotes*. He was editor of the *British Theological Magazine*, 4 vols, 8vo, Halle, 1769-74; the *British Theological Library*, 8vo, 2 vols, Halle, 1774-5; and the *British Theologian*, 4 parts, 8vo, Halle, 1780-81. He also translated from English great part of the *Voyages* published by Mylius in Berlin.

**BAMBINI**, (Giacomo,) 1582 (1590?)—1629 (1650?) a painter of Ferrara. His first master was Domenico Mora, a superficial man; but Bambini soon left his style, followed better patterns, and finally established, with Giulio Croma (Cromet), an academy of naked figures, the first in Ferrara. He became soon a correct designer and excellent painter, having studied and copied the works of Correggio and Mazzola at Parma.

**BAMBINI**, (Nicolo, 1651—1736,) a Venetian historical painter. He perfected himself at Rome, under C. Maratti, and became an elegant and delicate draftsman, placing large and extensive conceptions in a masterly way on canvas. His pictures are, however, very deficient in colouring—a deficiency which he was so fully aware of, that he forbade his pupils copying after his originals. Some of his great conceptions were coloured by the Genoese painter Cassana, and several of his pictures engraved.

**BAMBOCCI**, (Abate Antonio,) a Neapolitan artist, born about 1368, in Perno, died in Naples, about 1435. He

came with his father Domenico, who was a sculptor, early to the latter city, where he was instructed in drawing, architecture, and sculpture, by Masuccio, and afterwards by Andrea Ciccione. His masters in painting were Colantino del Fiore and Zingaro. He is best known for the sepulchral monuments which he executed, such as those in memory of cardinal Filippo Minutolo, (celebrated by Boccaccio,) of cardinal Carbone, and others. In that magnificent one of Lodovico Aldemareschi, which he executed in 1421, an inscription is placed, in which Bambocci calls himself not only a sculptor, but also a painter and brassfounder. The chapel in which this monument was placed was adorned with his pictures. In 1407 he made, by order of cardinal Errico, archbishop of Naples, the architrave and other ornaments of the large door of the cathedral. The doors of the churches of Pappacoda, di St. Agostino alla Zecca, were also executed by him. Some palaces of Naples were constructed after his designs, most of which are now crumbled to pieces. As a sculptor, he was one of the first who endeavoured to bring this art back to the rules of antiquity, and his buildings also are an interesting transition from the meaner style of gothic to a more simple one. From his school a great many good artists went forth, such as Angelo Agnello del Fiore, Guglielmo Monaco, &c. (*Biogr. degli uomini illustri del Regno di Napoli*, 1820, 4to.)

**BAMESBIER**, (Hans,) a German painter, and a distinguished scholar of Lambert Lombardus. His first works were excellent, but his debauched habits checked his onward progress. Yet his constitution resisted these wild encroachments. He died about 1600, at Amsterdam, at the great age of nearly one hundred years.

**BAMFIELD**, (Joseph,) so he called himself, but Clarendon says that his real name was Bamford, and that he was a native of Ireland. At the beginning of the civil wars, being then very young, he entered the king's service, from whom he received divers commissions, and was made at length colonel of a regiment. He was engaged in several actions in the early part of the war, chiefly in the west. He was, with several other officers, in garrison at Arundel when the place was besieged by Sir William Waller. There was no person regularly in command, and Bamfield being, as Clarendon says, "a man of wit and parts," sought to

make himself governor, and to the faction, which in consequence prevailed, the noble historian attributes it that the place was so soon surrendered. He was kept a prisoner for about six months, at the end of which time he was exchanged, and for some time appears to have been occasionally employed in secret business by the king, the war being over.

The most material action which he performed was the stealing away the duke of York, then a boy, whom he got possession of by his insinuating address, and conveyed in safety to Holland. He had also a considerable hand in inducing the fleet to declare itself against the person who had usurped the government in England. He had an appointment as gentleman of the bedchamber to the young prince, but his appointment was rendered distasteful to him by the nomination of Sir John Berkeley to the office of governor, to whom he had a personal dislike. In fact, though found useful, he was regarded as a person not to be trusted; and in a few years the exiled family cast him off, and he returned to seek his fortune under the new government in England. He was never brought to account for what he had done in the matter of the duke of York, and we do not find him under that government, or on the return of the king, in any public employment. Many years after he was living in neglect and obscurity in Holland, when, in his old age, he published his *Apology*, one of the rarest tracts connected with the history of those times.

**BAMPFYLDE**, (Francis,) a man of family, and learning, and piety, but professing some singular opinions, and author of various works, was one of the younger children of John Bampfylde of Poltimore in Devon, who was member for Tiverton in the first parliament of James the First, and for the county of Devon in the parliament of 3 Charles the First, and brother of Sir John Bampfylde, who was created a baronet in 1641. He entered Wadham college in 1631, took the degrees in arts, and was ordained a little before the beginning of the civil wars. He had a prebend in the church of Exeter, 1641. He attached himself to the puritan party, in respect of religion, but was never shaken in his loyalty to the king and his zeal against the parliament's war. In the time of the commonwealth\* he was placed as a minister at Sherburn in Dorsetshire, from whence he was removed, in 1662, by the opera-

tion of the Act of Uniformity. He continued to reside in Sherburn, preaching to the people who adhered to him, and was several times imprisoned for so doing. At length he removed to London, where he continued the same course, deeming it his duty not to cease to exercise the ministry to which he had been called. He appears to have been an object of peculiar jealousy with the authorities of the time, for we find him for ever being apprehended under no other charge than this species of disobedience to the law, so that above ten years of the latter part of his life was spent in prison. At last, he died in Newgate, February 16, 1684.

Mr. Bampfylde belonged to the Baptist section of the nonconforming ministers of the time; but even amongst those who differed widely on many points from the great majority of the ministers who were removed from the church, he was distinguished by certain peculiarities, and especially by his observance of the Jewish, or seventh-day sabbath. He published an *Argument in favour of this observance*, 1672 and 1677. But this was not his only peculiarity. In 1677 he published a folio volume, which he entitled, *All in One, all Useful Sciences and Profitable Arts in one Book of Jehovah Elokim, &c.*, on which Wood passes this censure, that "it is full of bombast, great swelling and forced language, and oftentimes unintelligible;" and says that the main drift of it is to show that "all philosophy is to be taught out of the scriptures, and not from heathen authors." There is a third work of his, published in folio, 1681, entitled, the *House of Wisdom; the House of the Sons of the Prophet; the House of exquisite Enquiry and of deep Research, &c.*; which is a kind of further prosecution of the argument in his preceding work, with a proposal that the Hebrew language shall be used as a common language by all, and that academies shall be erected and constituted accordingly. Of smaller tracts, not noticed by Wood, he is the author of, the *Open Confessor*, and the *Free Prisoner*, written in Salisbury jail, 1675; a *Name and a New One*, or an *Historical Declaration of his Life*, 1681; the *Free Prisoner*, a *Letter written from Newgate*, 1683; a *Just Appeal from Lower Courts on Earth to the Highest Court in Heaven*, 1683; a *Grammatical Opening of some Hebrew Words and Phrases in the beginning of the Bible*, 1684.

**BAMPFYLDE**, (Sir Copplestone,) baronet, nephew to the person last named,

is accounted by Prince one of the worthies of Devonshire, and was certainly one of the most influential of the political men of that county, in the period between the restoration and the revolution. He was left a minor by his father, and was sent by his guardians to the university of Oxford, where he was a member of Corpus Christi college, and where he made himself remarkable for his magnificent style of living. After some time spent in London, he returned to his native county, where he secretly laboured to bring about the restoration, so as to make himself suspected by the parties who successively gained power after the death of Cromwell. He was very active in all the proceedings connected with the remonstrance of the people of Exeter, which was presented to parliament by his uncle, Thomas Bampfylde, recorder of that city. When the people of Devonshire agreed on a petition of right to be addressed to general Monk, it was presented by Sir Copplestone Bampfylde. For this he was sent to the Tower, but the return of the king soon gave him liberty. He now exerted himself strenuously to maintain the new order of things, and in his characters of sheriff, deputy-lieutenant, colonel of militia, justice of the peace, and knight of the shire, he conducted himself with great consistency and spirit. He appears not to have been a cordial approver of the change of the succession when king James abdicated, but he did not survive the change long, dying in 1691, in the fifty-fifth year of his age. His descendant, Sir George Warwick Bampfylde, the sixth baronet, was created baron Poltimore in 1831.

BANASTER, (Gilbert,) was a poet and musician, apparently of considerable reputation, towards the close of the fifteenth century; in 1482 he had a salary of forty marks a year, as "master of the song, assigned to teach the children of the king's chapel." (Collier's Hist. of Dram. Poetry and the Stage, i. 33.) There exists some evidence to show that he was a voluminous author for the time in which he flourished, but his only extant poem is the *Miracle of St. Thomas*, with the date of 1467, which Warton (Hist. Eng. Poetry, ii. 449, 8vo edit. of 1824) mentions, and Ritson (Bibl. Poet. 44) informs us is a MS. in Bennet college library. Warton (Hist. Eng. Poet. i. 72) gives it as his opinion that in the MSS. of the Prophecies of Banister of England, Gilbert Banaster has been confounded with William Banister, a writer

of the reign of Edward III. which seems not improbable.

BANAU, (J. B.) a physician of the Swiss guards of the comte d'Artois, before the revolution. He published *Observations sur les différents Moyens propre à combattre les Fièvres Putrides et Malignes*, Paris, 1779, 8vo, which passed through three editions; *Mémoire sur les Epidémies de Languedoc*; and a work on the skin. (*Journal de Médecine.*)

BANCAL, (Jean Henry,) one of the less showy, yet one of the greatest men of the French revolution, at the beginning of which he was a notary at his native town of Clermont Ferrand. He was sent by that town, in 1791, to the national assembly, to present an address against the suspension of electoral assemblies. Being named in 1792 a deputy to the national convention, he had the rare courage and sense of moderation, to oppose the incorporation of Savoy with France. Considering the enthusiasm which the successes of the French army had then raised, his line of policy was the more to be admired. Being nominated a member of the bureau, on the 10th January, 1793, he asked most courageously, whether the convention had any right to try Louis XVI., and he voted subsequently for appeal to the nation, imprisonment, or banishment. But he surpassed himself in political courage and integrity, in demanding, in February, that there should be an inquiry, *ex officio*, whether Marat was mad; and he equally dared to oppose the formation of the famous comité du salut public. After such acts, it was truly providential that he escaped, by his imprisonment at Olmütz, the awful catastrophe of the guillotine. Being namely sent with others as a commissary to observe the conduct of Dumouriez, this man delivered him to the Austrians, who confined Bancal for three years. Having been exchanged for the duchess of Angoulême, he was elected in 1796 a member of the conseil des cinq-cents. At his entering the assembly, he was carried in triumph to the president's chair, elected afterwards a secretary, and a decree was passed, stating that he had accomplished his mission in a praiseworthy manner. The report which he made of his unjust and cruel detention in the Austrian prisons, was printed by order of the convention, and translated into several languages. In 1797 he proposed the abolition of the law, sanctioning divorce on account of

incompatibility of temper, and demanded shortly afterwards, although in vain, the abolition of gambling, and other infamous houses. In the same year he dedicated to both councils his work, *Du nouvel Ordre Social fondé sur la Religion*; but the time was then not yet ripe for plans of that kind. Having retired in 1797 from the corps legislative, he went to his native town, where he lived until his death, in 1827, in perfect privacy, occupied with the study of the Hebrew and Greek languages, and pious exercises. (Bancal, *Ma Captivité dans les Prisons d'Autriche*, Paris, l'an 5. Moniteur. Biog. Univ. Suppl.)

**BANCBANUS**, a Hungarian nobleman, who, being left regent of the kingdom during the expedition of Andrew II. to the Holy Land, in 1217, slew the queen Gertrude, because she had aided her brother in committing an outrage upon his wife; and then marched out with his bloody sword among the people, and demanded judgment from the king himself. The latter, on his return, decided that the queen was guilty, and pardoned Bancbanus, who, with his family, were, nevertheless, sacrificed by the king's sons. (Biog. Univ.)

**BANCHERO**, (Angelo, 1744—1793,) a native of Sestri, in the Genoese territory, and a painter, who is considered to have contributed to the restoration of a better style in painting. He studied at Rome under Pompeo Battoni, the rival of R. Mengs. On his return to Genoa, he executed two paintings for a church at Sestri di Ponente, which are of great merit. His works are distinguished by much softness. Some of them are enumerated in Tipaldo, i. 345, with a critical notice by Prof. Migliarini. His portrait of cardinal Doria is highly praised.

**BANCHI**, (Seraphin,) a Florentine Dominican monk, sent while very young to Paris, where he was patronized by Catherine de Medicis. After her death, he returned to Florence, and was sent back to France by Ferdinand I., grand duke of Tuscany, to observe and give him an account of the religious troubles which desolated that country. Barrière having disclosed to him at Lyons, in 1593, his project of assassinating Henry IV., Banchi informed that prince, and the murderer was arrested before the commission of the deed. His loyalty on this occasion was rewarded by his nomination to the bishopric of Angoulême, but he excused himself on the ground of his own insufficiency, and was satisfied

with a small pension. He passed the latter part of his life in retirement and religious contemplation, and died in 1622. He published one or two tracts, chiefly relating to the attempt against the life of Henry IV. (Biog. Univ.)

**BANCHIERI**, (Adriano,) an Italian organ player and musician of great note. He was an Olivetan monk at Bologna, and organist of the church of St. Michael in Bosco. He wrote *Conclusioni nel suono dell' Organo*, Bologna, 1609, 4to; *La Cartella Musicale*. Terza impresa ampliata, Venet. 1614, 4to; *Brevi e Primi Documenti Musicali*, Venet. 1613, 4to; *Duo in Contrapunto*, &c. Ven. 1613, 4to. He occupied himself also with poetry, and wrote several comedies, some of which he published under the name of Camillo Sialigeri della Fratta. His other works are enumerated in Mazzuchelli, Walther, Forkel, Schilling, &c.

**BANCK**, (Lawrent,) a German jurist, who was born at Norkoping, and in the year 1641 went to Franeker, where he studied jurisprudence. In 1647 he became professor extraordinary of law at that university, the duties of which office he continued to discharge until his death, which happened on the 13th of October, 1662. The following is a list of his works: 1. *Roma Triumphans*, seu *Inauguratio Innocentii X. cum Appendice de quarumdam Ceremoniarum Papalium origine*, Franeker, 1645. 2. *De Tyrannide Papæ in Reges Principes Christianos diasepsis*, Franeker, 1649. 3. *Commentarii de Privilegiis Militum, urisconsultorum, Studiosorum, Mercatorum, Mulierum*. These five dissertations were printed at Franeker, the four first in 1649, and the fifth in 1651. 4. *De Banci-ruptoribus*, Franeker, 1650. 5. *Taxa Sanctæ Cancellariæ Apostolicæ*, Notis illustrata, Franeker, 1651. 6. *Dissertatio de Jure et Privilegiis Nobilium*, Franeker, 1652. 7. *De Duellis*, Franeker, 1658. 8. *Bizarrie Politiche*, Franeker, 1658. 9. *Dissertatio de Structura et Ruptura Auræ Bullæ Caroli IV.*, Franeker, 1661.

**BANCO**, (Nanni d' Antonio, 1374—1421,) a sculptor and architect, of Siena. His master was Donatello, and his statues and bas-reliefs acquired him a great reputation, which would probably have increased, had he lived longer. He executed a statue of St. Philip, for the company of the Shoemakers in Florence, praised by Vasari. He seems to have been also one of the architects of

the cathedral of Florence, because to him, Donatelli, and Brunelleschi, some monies for models of the cupola were paid. (Vasari Vite.)

**BANCROFT**, (Richard,) archbishop of Canterbury in the reign of James I., was born at Farnworth in Lancashire, in September, 1544, being the son of John Bancroft, a gentleman residing at that place. His mother was of an episcopal family, the niece of Hugh Curwyn, archbishop of Dublin, who relinquished that diocese, and became bishop of Oxford. He was sent to Cambridge, where he studied in Christ's college, and took the degree of B.A. in 1567, and then removed to Jesus college; where, according to Sherman's history of that college, he was a noted tutor, training up many scholars who became in due time fellows. Some accounts of him state that his uncle gave him, at this period of his life, a prebend in the church of Dublin, but this appears to be a questionable point in his history. He took orders, became chaplain to the bishop of Ely, who, in 1575, gave him the rectory of Teversham in Cambridgeshire. In 1580 he was admitted B.D. In 1585 he commenced D.D., being then settled in London as the rector of St. Andrew's, Holborn, to which church he was presented in 1584. To this was added, in 1585, that he was appointed treasurer of St. Paul's. He was also, at this period of his life, chaplain to Sir Christopher Hatton, by whom he was presented to the rectory of Cottingham in Northamptonshire; prebends were also given him in the churches of St. Paul, Westminster, and Canterbury, to which some add Durham. Archbishop Whitgift named him one of his chaplains. In 1597, through the interest of the archbishop, and of lord Burghley, he was made bishop of London.

We obtain a view of his character and past services to the church from a memorial of archbishop Whitgift, written at this period, which we shall abridge. His conversation in the world had been without blame; he had taken his degrees in school as other men had done, and with equal credit; he had been a preacher against popery above twenty-four years; he was not of the presbyterian faction, but had ever opposed himself against all sects and innovations; he was in good reputation with the late lord chancellor (Hatton) for twelve years, and often employed in matters of great importance for the queen's service, and had remained with the like credit for five years with

the archbishop of Canterbury; he had been of the queen's commission general for causes ecclesiastical almost twelve years, and had been engaged in all the transactions of that commission which were of importance; he had done much to discover and put down seditious books and writings; by a sermon preached at Paul's-cross, and afterwards printed, he had done a great service, as well as by two other books which he had printed against the disturbance of the settled order of the church; and yet, while he had shown himself earnest to suppress some kind of sectaries, he had in this shown no tyrannous disposition. Such was the character given of him when his friends were wishing to place him in the prominent situation of bishop of London, a situation at that time more than usually important, owing to the advanced age and declining health of the archbishop of Canterbury. To continue his history. In 1600 he was employed by queen Elizabeth in a foreign embassy, to put an end to the difference between the English and Danes. He was in attendance on the queen at the time of her death. Soon after the accession of James, we find him engaged in the disputation before that prince, between the heads of the Church of England, as it was established by Edward VI., and the heads of the presbyterian or puritan party. The disputation was carried on for several days at Hampton-court, and at the close the advantage appeared to the king to be greatly on the side of those whom Bancroft represented, and the measures of government were afterwards framed accordingly. He was appointed one of the commissioners for regulating the affairs of the church, and repressing the publication of books deemed dangerous; and a convocation being assembled during the last illness of the archbishop, he was appointed to preside in the archbishop's absence, and finally, when archbishop Whitgift died, in 1604, he was appointed to succeed him. In this high dignity he acted in that critical period with the same decision, and on the same principles, as had been the case in the earlier period of his history. It is the opinion of lord Clarendon that had his life been prolonged a few years more, he would have succeeded in breaking down the party which had risen in the church, and which at length overturned both the church and the monarchy. But he sat only six years, dying at Lambeth on November 2, 1610.

The two treatises of his, to which allu-

sion has been made, both bear the same date in the title-page, 1593, and both belong to the controversy respecting church order and discipline. They are entitled, *Survey of the pretended Holy Discipline, and Dangerous Positions and Proceedings*, published and practised within this island of Britain, under pretence of Reformation and of the Presbyterian Discipline. Writing and acting with energy against that party, it is no wonder that he was a person very obnoxious to them, and accordingly he is often spoken of with severity by them; but there appears to be no substantial charge against him, except that he was supposed to press conformity with too high and severe a hand in matters of small importance to the church at large, but of considerable importance to individual ministers, to whom the non-observance was in their mode of view a point of conscience and duty. It may be added that he was of the privy council to king James, and, for a short time, at the end of his life, chancellor of the university of Oxford.

BANCROFT, (John,) a prelate of the English church, was nephew to Dr. Richard Bancroft, a more eminent person in station and character. He was born at Eastwell, a village between Witney and Barford in Oxfordshire, and was admitted a student of Christ-church in 1592, took the usual academical degrees, entered the church, and officiated as a minister for some time in and about Oxford. He was then made master of University college, Oxford, through the influence of his uncle the archbishop, which office he held for twenty years. In 1632 he was made bishop of Oxford. Like his uncle, Dr. Richard Bancroft, he was a strong opponent of the puritans, and when, in 1640, it was become evident that that party were in the way to gain a great ascendancy, and the parliament began to take measures to curtail the power and privileges of the bishops, Bancroft became so strongly possessed with apprehensions of what might be the consequence, that, with little or no sickness, he expired at his lodgings at Westminster. The date of his death is February 12, 1640-1.

He is celebrated for having first built a house for the residence of the bishop of Oxford. This he did at the instigation of archbishop Laud. He placed it at Cuddesdon. The house was burnt by the parliament troops in 1644, and another was erected on its site in 1679.

BANCROFT, (Thomas,) was author of a volume of epigrams and epitaphs, which might have been passed over without notice, but that two of his "poetical brevities" are addressed to Shakespeare. In one of his epigrams, Bancroft tells us that he was young at the time they were written, and they were printed in 1639, divided into two books. His lines to James Shirley, the dramatist, have been often quoted, last by the Rev. A. Dyce, in his account of that poet and his writings (i. v.) published in 1833. We find from them that Bancroft and Shirley were contemporaries at college, and both entered at Catherine hall, Cambridge. Shirley, we know, was not born until 1596, and we may conclude that Bancroft was of about an equal age. Bancroft mentions that his father and mother were "buried near together in Swarston church," in Derbyshire, and it is very possible that it was his native place. Sir Aston Cockayne, who appears to have been intimate with Bancroft, in his *Chain of Golden Poems*, printed in 1658, speaks of him first as of Swarston, and subsequently as of Bradley, where Bancroft seems to have resided at the date when he published his *Heroical Lover*, in the same year as that in which Sir Aston Cockayne's poems came out. Sir Aston also has some verses addressed to Bancroft "upon his Book of Satires," meaning, perhaps, his *Epigrams and Epitaphs* already mentioned; but it is very likely that several productions by Bancroft have been lost, as Sir Aston elsewhere praises him for his "many works." His *Glutton's Fever* has only been recovered comparatively recently, and reprinted for the Roxburgh Club, in 1833.

BANCROFT, (Edward,) a physician and member of the Royal College of Physicians in London. He was one of the most active promoters of the Medical Society of London, and his portrait appears in the painting representing one of the society's meetings. He was a highly educated man, and possessed a knowledge of science in general. He was a fellow of the Royal Society, and was intimate with most of the philosophers of his day, particularly Franklin and Priestley. He wrote an *Essay on the Natural History of Guiana*, which was published, Lond. 1769, 8vo, and consists of a series of Letters, addressed to his brother from Rio de Janeiro in 1766, written in a very unaffected manner, and containing a great deal of



information which was new at that time. He is the first to give a description of the woorara, or wurali poison, employed by the Indians to poison their arrows, and to note the effects of this vegetable, as since confirmed by the experiments of Sir Benjamin Brodie, and other physiologists. He also speaks of the generation of the singular toad, the pipa, and of the effects of the electrical eel. The author's name does not appear on the title-page of this work; but it is affixed to a dedication to his friend, Dr. William Pitcairn, lest the credibility of some of his statements should be questioned. He settled in practice in the neighbourhood of Bedford-square, in 1790; and in 1794, published the first volume of a work, entitled, *Experimental Researches, concerning the Philosophy of Permanent Colours*, and the best means of producing them by Dyeing, Calico-printing, &c. The second volume completing the work was not printed until 1813. It has been translated into the German language. Dr. Bancroft was a man of very amiable manners, and died in 1821, much regretted. He has been frequently confounded with his son, Dr. Edward Nathaniel Bancroft, also a physician. He was a military physician, and engaged in a controversy with Sir James M'Gri-gor, bart. Dr. Jackson, and others, respecting the Fifth Report of the Commissioners of Military Enquiry; and he delivered the Gulstonian Lectures at the Royal College of Physicians, of which he was a fellow, in 1806 and 1807, selecting for his subject the Yellow Fever, in which disease he had had much experience. These lectures were afterwards embodied into a work on the subject, published in 1811, and to which there is a sequel, printed in 1817. It is a work of considerable research and much ability.

**BANDARINI**, (Marco,) an Italian poet of the sixteenth century, born in the neighbourhood of Padua, who published several poems, &c., of no great merit or importance, which are now almost forgotten. (Biog. Univ.)

**BANDARRA**, (Gonsalo L.) a native of Francesco in Portugal, flourished during the reigns of Manuel, Joam III. and Sebastian. He entered into the order of St. Francis; and though he could neither read nor write, he composed verses, and verses too which were intended to be prophetic. They were in the mouth of all, especially the vulgar; and like the vulgar in more enlightened countries,

they thought the more highly of him because he was illiterate: just as the fortune-teller, who is deaf and dumb, enjoys a greater reputation than one that has the use of his faculties. After the disappearance of Don Sebastian, the mob would not believe that he was dead. No; like Pelayo, in a former age, he had sought some hermit's cell; but, unlike the Astrurian, he would return to rescue Portugal from all degradation. Bandarra was one of the mob; he caught its mania; he bewailed the decay of Portugal; but predicted her eventual restoration: that he intended the name of Sebastian to be the instrument of this change, is probable enough. The inquisition caught this new prophet, who figured in an *auto-da-fé*; yet he was only exposed and confined for a time; and when enlarged, he indited his wild nonsense as before. His verses were sacred in the eyes of the Sebastianists; and in the editions which appeared of them, elaborate notes explained what was obscure,—of course just as the commentators wished. It is rather odd that the Jesuits were the admirers of this maniac.

**BANDELLI**, (Matteo,) born in Brescia. Having studied in different convents of the Dominican friars, and having entered that congregation, he was sent by pope Bonifacius IX. in 1398, as *prefetto al governo della chiesa* to Constantinople. He wrote a large and laborious work, *Luoghi comuni di tutta la Sta. Scrittura*, in four books. (Leonardo Cozzanda libreria Bresciana. Brescia. 1694.)

**BANDELLO**, (Vincentio de,) a Dominican monk, born at Castel-Nuovo, in 1435. He studied at Bologna, and distinguished himself so highly by his eloquence, learning, and powers of controversy, that he was frequently deputed to the religious councils, then held to consider abstruse points of religion, which were at that time warmly debated, and in one of them received from pope Innocent VIII. the doctoral laurel. He was invested successively with the principal dignities of his order, of which, in 1501, he was elected general. He died at Altomonte, in Calabria, in 1506. Bandello's principal works are, *Libellus Recollectorius de Veritate Conceptionis B. Mariæ Virginis*, Milan, 1475, (a very rare book;) *Tractatus de singulari Puritate et Prærogativa Conceptionis Salvatoris D. N. J. C.*, Bologn. 1481; (also very rare;) some other works are preserved in MS. (Biog. Univ. Suppl.)



**BANDELLO**, (Matteo,) an Italian novelist of great celebrity and ability, was born, as he himself informs us, at Castelnovo, in the district of Tortona, in Lombardy, but seems to have been educated in Rome: at least he was resident there at an early age, and remained for some years under the care of his uncle, who was general of the order of Dominicans. With him he also travelled over most of the countries of Europe, including France, Germany, and Spain. His uncle died in 1506, according to Mazzuchelli; but Matteo Bandello ere long acquired considerable reputation, and repairing to Milan, he was employed as instructor to Lucrezia Gonzaga, which, with an Italian poem he wrote in her praise, seems to have been the foundation of his subsequent advancement. The dedicatory epistles prefixed to his novels, bear testimony to his intimacy with many eminent individuals; but it is to be recollected, that at this date, he had been appointed bishop of Agen, in France, for which dignity he had qualified by enrolling himself in the order of Dominicans, probably before he lost his uncle. However, the facts connected with the life of Bandello are very imperfectly known; and among other points, the date when he obtained his bishopric is uncertain. It has been generally supposed that it was in 1550, and that it was given to him by Henry II.; but his poem was printed at Agen in 1545; and the probability seems to be that he was then in possession of the see; if so, the dignity must have been conferred upon him by Francis I. Mr. Roscoe, in his *Life of Leo X.* does not enter into this question, or we might hope to have seen it settled. If Bandello were consecrated bishop of Agen in 1550, he only held it for about five years, as he then relinquished it to James Tregosa, to whom it had been promised by Henry II. as soon as he should arrive at the proper age. Bandello, therefore, retained it merely *ad interim*, not so much by preference of the king of France, as at the earnest instance of the pope. Nevertheless he died at Bazens, the country-seat of the bishops of Agen, where, perhaps, he was permitted to reside, after he had resigned the bishopric. This event happened about the year 1561. The principal work by which he is known, is entitled, *Le Novelle del Bandello*, the first edition of which was printed at Lucca in 1554, while their author held his bishopric; and Mr. Roscoe is of opi-

nion, (*Life of Leo X.* iv. 124, edit. 1827,) that he had employed himself in collecting the materials at different periods of his life. Those materials are of a very varied character, serious and ludicrous; some of the novels being historical, while others, as far as we can now ascertain, are the produce of a not very fertile and somewhat morbid imagination: The author seems to delight in painting horrors in their coarsest and strongest colours, and his comic narratives are disfigured by grossness and indecency. A few of Bandello's novels were at an early date translated into English, and published in Painter's *Palace of Pleasure*, especially the story of *Romeo and Juliet*, (vol. ii. Novel 9,) of which, as well as of Arthur Brooke's poem on the same subject, Shakespeare availed himself. Bandello does not profess to be always original in his relations; and this is an instance in which he was indebted to a previous writer, perhaps to Luigi da Porto, whose narrative of *Dui Nobili Amanti*, had been printed nineteen years before Bandello wrote.

The entire work consists of 4 vols, three of which were originally printed in 4to at Lucca, in 1554, and a fourth at Lyons in 1574, some years after the death of the writer. "Some of the literary historians of Italy (observes Mr. Roscoe) have endeavoured to extenuate that want of decorum in these writings, which they cannot entirely defend; whilst others have congratulated themselves that the appearance of so scandalous a work at so critical a period, did not afford the reformers those advantages which they might have obtained, had they known how to avail themselves of them." It was not, perhaps, that the reformers did not know how to avail themselves of any advantages, but that Bandello's novels came out rather too late for their purpose, and were not well known until some years after their appearance.

**BANDETTINI**, (Teresa, born in 1763,) a native of Lucca, and an Italian poetess, better known by her Arcadian name of *Amarilli Toscana*, according to the affected fashion of the Italian academical societies. She was intended by her parents for an opera dancer, but having shown much talent as an improvisatore, she was rescued from that condition. In 1788 she published a volume of *Rime Diverse*. She published also, *La Morte di Adone*, a poem in four Cantos; *Il Polidoro*, a tragedy. In private life she is said to have been retiring and amiable.

She married, in 1789, Pietro Landucci of Lucca. See more in Tiplado, iv. 338.

BANDI, (Michael,) a Hungarian, who studied in Leyden, and published in 1718, *Bujdosok Vezére*, 12mo. From the German he translated, *Sz. Irásbal le-rajzaltatott, &c.*, 1718, 8vo, both religious books. (Horányi Mem. Hung.)

BANDIERA, (Alessandro,) an Italian scholar of the eighteenth century, born at Sienna in 1699. Educated by the Jesuits, whose society he entered, he made so great progress, as to be appointed, at the early age of nineteen, professor of belles-lettres, which, according to the institution of that society, he taught in different colleges of Jesuits throughout Italy for more than twenty years; when having adopted opinions, and a mode of teaching contrary to those then in use, he was obliged to quit their order, and enter that of the Frati Serviti, of the rule of St. Augustin in Florence, where he passed the rest of his life in the pursuit of literature. The exact date of his death is unknown, but it must have taken place after 1755. His principal works are, several translations from Cicero; *Serotricemerone*, ovvero *le Sacre Giornati*, etc. Venezia, 1745, 8vo, a book written in imitation of the plan of the *Decamerone*, in which he introduces ten young men, each in his turn relating stories taken from sacred history; an expurgated edition of the *Decamerone*, Venezia, 1754, 8vo, &c.

Bandiera had two elder brothers, *Francesco* and *Giovan Niccolo*, the former a priest and a lawyer, who wrote a work upon the *Jus Gentium*, full of critical and historical notes; and the latter, *Giovaf. Niccolo*, a member of the society of the Oratorio, was the author of several works, amongst which, 1. *De Augustino Dato*, libri duo, Roma, 1733, 4to; that is, the life of the celebrated Agostino Dati, drawn chiefly from his works. 2. *Trattato degli Studi delle Donne*, etc. Venezia, 1740, 8vo.

BANDIERI, (Francesco,) an Italian lawyer of the eighteenth century, was born at Sienna about the year 1694. He was the first who lectured on public law at the university of Pisa, being at the same time at the head of the College of Ferdinand, one of the principal in the university. He was in holy orders, and in the early part of his life devoted himself, with considerable success, to the study of the literature of the ancients, and of his own country. He disputed with great applause in philosophy, in

jurisprudence, and in dogmatic theology. He took the highest degree in theology, and became admitted into the Theological College, and some years afterwards enjoyed both the honour and remuneration of a lecturer. He travelled in Germany, in the Low Countries, and in France, and remained some time at Leyden, where he studied civil law under the celebrated Vitriario, whose high commendations of his talents induced the grand duke to appoint him, without solicitation, professor at Pisa. We have no writings of his in print, except some verses published at Sienna in 1721, and others at Palermo in 1728. He, however, prepared for publication four books of institutes of universal public law, and the law of nature, with notes, historical and critical, after the fashion of Grotius. He also composed two dissertations on the same subject. (Mazzuchelli.)

BANDINELLI, (Baccio,) an eminent sculptor, born at Florence in 1487. His father, whom Benvenuto Cellini describes as a retailer of charcoal, a very inferior kind of shop-keeper, very much resembling in appearance and dress a chimney-sweeper, was nevertheless a skilful jeweller and watch-maker, and naturally wished that Baccio should follow the same business; but the early talent which he showed for a higher profession, made him change his mind. It is reported that at the age of nine, he made a colossal figure of snow, most surprising for its elegance of form and justness of proportion. Being placed under Francesco Rustici, one of the best sculptors of the time, his progress surpassed expectation, and, no doubt, contributed not a little to strengthen and increase his naturally vain and envious disposition. It is stated that the celebrated cartoon of Michael Angelo being exposed to the public, together with the other made by Leonardo da Vinci, and during the revolution which took place in Florence in 1512, being cut to pieces, Bandinelli was accused of the shameful act, through the envy and hatred he publicly declared, and nourished, during life against that eminent artist.

His first great work was a statue of Mercury, which was sent to Francis I.; next one of St. Peter, which is still in the cathedral of Florence; and afterwards that of Orpheus for the Pitti palace, in which he imitated successfully the Apollo of Belvidere. Being afterwards charged by pope Clement VII. to make a copy of the Laocoon, which was intended as a

present to Francis I. he boasted of having surpassed the original; and, in fact, so pleased was the pope with the performance, that he kept it at Florence, where it may still be seen, not in the garden (as Mr. Chalmers says), but in the gallery of the Medici, though broken and almost calcined during the fire of 1762, which destroyed great part of that museum. Of the other works which he afterwards made, the principal are the colossal group of Hercules and Cacus; the Massacre of the Innocents; the Martyrdom of St. Lawrence; and the Descent from the Cross; besides many others in basso-relievo, in which he excelled; amongst which are those in the choir of the cathedral at Florence, and a beautiful one in bronze, presented to Charles V. who in return for this, (and not, as Mr. Chalmers states, for the Descent from the Cross, which was never sent from Florence,) recompensed the proud artist in the way most flattering to his vanity, with the cross of St. James, a distinction which rendered him more envious and quarrelsome, so as on many occasions to require the intervention of the magistrates. In all these works, though Bandinelli exhibited a great elevation of style, yet on the whole most of his figures show a deficiency of grace, and a want of elegance, and they are generally cold, stiff, and hard. Such is the case with the group of Hercules and Cacus, still in existence in the piazza before the old palace. The same may be said of the Massacre of the Innocents, and the Martyrdom of St. Lawrence; they both show correctness of design, a great knowledge of anatomy, and exuberance of imagination; but the former has been, and with justice, represented as a scene not of terror and pity, but of loathsomeness and horror; and in the latter, the clumsy figures of the saint, and of those around him, show a mournful contrast with the simplicity of the drapery of the rest of the spectators.

In the Descent from the Cross, or as the Italians call it—*Cristo morto sostenuto da Nicodemo*, which was the last great work of Bandinelli, his head was introduced by Clement, one of his sons, a young man of great promise, who died very early. This group is still in existence in the church of the Serviti at Florence, on the tomb to which he carried with his own hands the bones of his father, and in which he, according to his wishes, was buried, together with his wife, dying a few months after, at the

age of seventy-two, and leaving to his several children an immense fortune, with a quantity of designs, models, and sketches, and marbles roughly worked.

BANDINELLI, (Marco,) a painter, called Marchino di Guido Reni, with whom he had stayed for thirty years as a model, cook, servant, and housekeeper. He left some compositions of his own. (Nagler Künstler Lexicon.)

BANDINI, (Sallust,) an Italian lawyer, born at Sienna, in 1677, died 1760. About 1740, he wrote a dissertation on the Marmemma of Sienna, which was remarkable for the sound and clear views which it exhibited. He first developed many of the ideas which afterwards formed the foundations of the science of political economy. (Biog. Univ. Suppl.)

BANDINI, (Angelo Maria,) an eminent scholar, born at Florence in 1726. Having lost his parents whilst an infant, he was placed under the direction of the Jesuits, and soon showed his predilection for MSS. and antiquities. The first publication by which he made himself known, was a dissertation *De veterum Saltationibus*, which he wrote at the age of twenty-two, and which was inserted in the works of Meursius, published in 1749. Obtaining soon after the situation of secretary to the bishop of Volterra, he accompanied that prelate to Vienna, was presented to the emperor Francis I. to whom he addressed the *Specimen Litteraturæ Florentinæ*, a work full of erudition and research, published at Florence, in 2 vols, 8vo; the first in 1747, and the second in 1751, containing the history of the *Accademia Platonica*, instituted by Cosmo di Medici, from which arose that of La Crusca, with the Life of Landino, its first president. On his return to Italy, Bandini settled at Rome, took orders, and was allowed to indulge his passion for study in the libraries of the cardinals Passionei and Corsini, and, above all, of the Vatican. At that time the celebrated obelisk of Augustus, through the efforts of the famed Niccolò Zobagio, was discovered amongst the ruins of the Campo Marzio, and Bandino was commissioned by pope Benedict XIV. to describe and explain it. This he did, and in 1750 published at Rome, in 1 vol. folio, both in Latin and Italian, by desire of the same pope, his work, *De Obelisco Augusti Cæsaris e Campi Martii ruderibus nuper eruto*. Ill health now obliged him to return to Florence, and he was by bishop Marucelli appointed keeper of his library,

which his uncle had left him on condition that it should be opened to the public; a liberality, of which many examples exist in Italy, though few elsewhere; and the bishop dying soon after, left his inheritance to the library, and appointed Bandini perpetual librarian and executor, who opened it to the public in September 1752. In 1756, the emperor gave him a canonry at Florence, and made him chief librarian of the Laurentian library, an office which he held for forty-four years, and died in 1800, generally lamented, disposing of his fortune in pious works, and founding an establishment of public education at his villa of St. Antonio, near Fiecole.

Of his works besides those we have mentioned, the principal are—1. *Collectio veterum aliquot Monumentorum ad Historiam præcipue Litterariam Pertinentium*. Arezzo, 1752, 8vo. This work was denounced and forbidden by the Indice; but on the explanation which Bandini gave, the prohibition was withdrawn by a regular decree. 2. *Catalogus Codicum Manuscriptorum Græcorum, Latinorum, et Italarum Bibliothecæ Laurentianæ*. Florence, 1767 and 1778, 8 vols, fol. 3. An edition of the Greek Minor Poets, enriched with notes, various readings, and an Italian translation by Salvini. Besides these, he wrote several other works, such as the *Life of Filippo Strozzi*, del Cardinale Niccolo da Prato; *De Vita et Scriptis Joannis Baptistæ Donii*, libri quinque; *Elogio dell' Abate Francesco Marucelli*, fondatore della nobile Libreria Marucelliana, which, in a biographical dictionary, has been misnamed, *Lacci-astuziana*; *Vita e Lettere di Amerigo Vespuccio*, amongst which are the seven original letters, which were printed after his death.

**BANDINO**, (Domenico,) an eminent Italian scholar, born at Arezzo in 1340. He lost his father, who was a professor of grammar, and enjoyed a great reputation for learning, by the great plague in 1348. It is not known where Domenico received his education, though his progress must have been considerable, for in his youth he conceived the plan of, and actually began his immense work, under the title of, *Fons Memorabilium Universi*.

In the year 1374, he went to Bologna, where he was appointed professor of eloquence; from Bologna he went to Padua, and became acquainted with Petrarca, to whom he mentioned and read part of his work, and was by him encour-

aged to continue it. On his return to Arezzo, his books and papers were taken by the troops of count Alberigo, of Barbiano, when in 1361 he took possession of that city; and as Bandino could only recover a small portion of them, he returned to Bologna; there he resumed his professorship, and his work, which he completed in 1412, and died not long after. This work, however, has never been published, and it would, perhaps, be useless to publish it now; but the judicious Tiraboschi is of opinion, that the publication of the most interesting parts might be of great use. This in a small way has been done by the abbé Metrus, in the preface to the *Life of Ambrogio Comadolese*, and by the padre abate Sarti, in the *Elogia* of the professors of Bologna, extracted from copies of the immense work, preserved in several libraries. It is divided into five parts, and each part in several books. The first part treats of divinity, and contains the dogmas of the christian religion, and the opinions of the theologians upon different important questions. The second, after explaining the creation of the universe, describes the heavens and every branch of astronomy. The third contains the treatise on elements, and every thing that belongs to the natural history of the air and water. The fourth describes the earth, and every thing it contains most worth notice. The fifth, which is the most useful, treats of illustrious men, sects of philosophers, heresies and heresiarchs, of the most celebrated women, and, lastly, of theological and moral virtues.

**BANDTKE**, (George Samuel,) a Polish historian and bibliographer, born at Lublin, Nov. 24th, 1768, was the son of a German merchant from Silesia, who had settled there. He was placed at an early age in the Gymnasium at Breslaw, and afterwards studied successively at the universities of Halle and Jena. Having completed his academical studies, he obtained the situation of tutor in the family of count Czarowski, and accompanied his pupils to Warsaw, Dresden, Berlin, and Petersburg, in which last capital he remained two years, during which he applied himself to the study both of the Russian, and the old Slavonian tongue. On returning to Breslaw, in 1798, he was appointed teacher of the Polish language in the Gymnasium, and in 1804, was promoted to the situation of rector at the Heilীগgeist-schule. It was about

this period that he began his literary career, by his *Historisch-kritischen Analecten zur Erläuterung der Geschichte des Ostens von Europa*, Berlin, 1802; to which succeeded his Polish and German dictionary, in 2 vols, 1806, and his Polish grammar for Germans, both which have been highly serviceable in facilitating the acquisition of a most difficult language. His *Dzieje Narodu Polskiego*, or *Events in Polish History*, was another useful publication, which he continued

and expanded in other editions of it, so as to render it ultimately one of the most satisfactory sources of information relative to the history of Poland. The reputation he thus obtained, led to his being appointed in 1811 librarian, and professor of bibliography at the university of Cracow, which office was by no means a sinecure; for the extensive and valuable collection of books, &c. committed to his charge, had been so greatly neglected, that the classification and arrangement of them were the labour of about ten years. It was during this laborious occupation that he commenced his bibliographical publications, viz. *Historia Drukarń Krakowskich*, 1815, and *Historia Drukarń w Polsce*, (*History of Printing in Poland*,) 3 vols, 1825. He died June 11, 1835.

**BANDURI**, (D. Anselmo,) an Italian antiquary, born in 1670 at Ragusa, a small republic of Dalmatia, and entered very young the order of St. Benedict, in Melita, a small island of the Adriatic. He finished his education, and took the vows at Naples, where the Benedictines had, and have still, a splendid house at St. Severino, and obtained permission to go to Florence to improve his knowledge in antiquities. He performed his journey without expense, by playing the organ, which procured him a favourable reception everywhere. In Florence, by his great knowledge of the learned languages, he was appointed to teach them to the novices, in various houses of his order. The great reputation which Banduri now enjoyed, induced the celebrated Montfaucon to apply to him in 1770, to examine the MSS., which he needed for the new edition of the works of St. Chrysostom; and as at that time the grand duke of Tuscany, for the sake of restoring the fame of the university of Pisa, had created the new professorship of ecclesiastical history, by the advice of Montfaucon, he not only appointed Banduri to the chair, but also consented that he should go and pass some years at Paris,

in the abbey of St. Germain-des-Prés, to improve his knowledge by the society of the great scholars who were living there. About the end of 1702, Banduri reached Paris; and such was his eagerness to comply with the intention of the grand duke, that in the year 1705 he published a prospectus of a new edition of the works of Nicephorus, patriarch of Constantinople, which were to be followed by the Commentary of Theodorus of Mopsuesta, on the minor prophets; by the Commentary of Philo of Carpathos on the Cantic., and by that of Hesychius on the Psalms, with other small treatises of the Greek Fathers. Happening, however, in the course of his researches to meet with several MSS. on the history of Constantinople, he translated them into Latin, explained the obscure passages, compared them with others, which had been already printed, and published them all, under the title of *Imperium Orientale*, in 2 vols, folio, with learned notes, commentaries, geographical and topographical tables, medals, &c. divided into four parts, in 1711, at Paris.

He afterwards published at Paris, in 1718, 2 vols, folio, under the title of *Numismata Imperatorum Romanorum, cum Bibliotheca summaria sive auctorum qui de re nummaria scripserunt*, which was reprinted at Hamburgh, by Fabricius, in 1719, 4to; to which he has added, not a collection of different authors on medals, as some writers have asserted, but a fragment from another work of Banduri, under the title of *Varia Variorum de Numismatibus*; that is, a notice of some works, which were unknown to him at the time he published the *Numismata*.

Two years before the publication of this work, Banduri had been elected member of the Academy of Inscriptions, at Paris; and for reasons not well known, having lost the friendship of the grand duke, his first protector, he accepted in 1724 the situation of librarian to the duke of Orleans. At that time he publicly announced that his new edition of Nicephorus and Theodorus of Mopsuesta was ready for the press; and it seems that ill health alone prevented him from publishing it. He died in 1743, and his eulogy by M. Freret is inserted in the 16th vol. of the *Memoirs of the Academy of Inscriptions*.

**BANER**, (Johann von,) a member of one of the most ancient, and formerly one of the most powerful families of Sweden, was the second son of Gustav

von Baner, councillor of the kingdom, who perished by the hand of the executioner in 1600, a victim of the revolution caused by the pretensions of Sigismund to the throne of Sweden, and which involved that country in a long war with the Poles. Gustavus Adolphus distinguished the young Baner with particular favour; and in 1621 (in his twenty-fifth year) he had already reached an advanced rank in the army. His education had been very defective, and he had distinguished himself rather by resolution and firmness of purpose, than by the peculiar qualities of a general; but he took every opportunity of repairing these defects of early culture, and his extraordinary talent fully seconded his industry. In the battle of Breitenfeld, he distinguished himself by his bravery against the cavalry of Pappenheim, and gained there the appellation of the "lion of Sweden." He was afterwards charged with the pursuit of Tilly's routed army; resisted an attempt of Pappenheim to provoke him to single combat, and drove him at last out of Lower Saxony. Recalled by Gustavus to Bavaria, Baner took part in the battles near Danauwerth, on the Lech, and before Ingolstadt, was shot through the arm at Nuremberg, and afterwards commanded the troops left in Bavaria, when the king marched to Saxony. The death of Gustavus so affected his health and spirits, that he requested his dismissal from the army, which, however, was not granted. In 1633, he was appointed field marshal, with the command of all the troops in Silesia; engaged Wallenstein with success, and conquered several fortresses on the Oder; but was involved in a quarrel with the elector of Saxony, on occasion of the siege of Glogau, which was an indication of the changing policy of that court, and which had afterwards important consequences for him. In 1634, he broke into Bohemia, and conquered the northern part of the kingdom, an enterprise facilitated by the death of Wallenstein, but was obliged in the latter part of that year to retreat into Thuringia. On the siege of Mecklenburg by the imperial troops, and those of the elector of Saxony, Baner entered the territories of the latter, took some towns of importance, and again entered Bohemia. Hitherto he was followed by Piccolomini; and the rival commanders took up their winter quarters there, to await the result of negotiations for peace, during the course of

married a princess of the house of Baden-Durlach. The negotiations promised no favourable termination; and the Swedish general attempted the bold measure of taking prisoners the crowned heads assembled in Regensburg; but the attempt failed by the tardiness of his colleagues. A retreat from Bohemia was thus rendered necessary, through deep snow, and followed by the troops of Piccolomini; Baner at the same time being so enfeebled by illness, that he was often unable to keep his seat on horseback. The retreat was continued without interruption into Lower Saxony, where the exhausted general died in 1641.

BANES, (Domingo, died 1604,) a Dominican of Valladolid, who taught theology in several monasteries of his order. He commented on some parts of Aristotle, and of St. Thomas Aquinas, and wrote two or three scholastic treatises.

BANEZ, (Frater Dominicus,) called de Mondragona, but who was a native of Valladolid. Having come very young to Salamanca, Banez pursued there his first studies, and applied himself subsequently to theology, Barthol. Medina being his fellow student. He entered the convent of Predicators of St. Stephen, when he began to profess scholastic theology, which he continued for thirty years. He died as professor emeritus of Salamanca, aged seventy-seven, in 1604. Amongst his works are, *Scholastica Commentaria*, Salam. 1584; *De Justitia et Jure*, *ibid.* 1594; the latter published again in Salam. in 1604, in Venice, Cologne, and Douai; *De Generatione et Corruptione*, sive in Aristotelis libr. Comment. et Quæst. Salam. 1585, fol. (Antonii Bibl. Hisp. nova.)

BANFI, one of the most ancient Hungarian families.

*Lucas Banfi*, was first bishop of Elnau, then (from 1158 to 1174,) archbishop of Gran. He served the kings Geysa II., Stephen III. and IV., and died in 1174. He is recorded as a pious prelate, a hearty patriot, and intelligent politician, who saved Hungary from being subdued by the cunning Byzantine emperor Manuel.

*John*, took part at the unfortunate battle of Mohács, (29th August, 1526,) but escaped unhurt. He became afterwards palatine of the rival king, John Zápolya, and died in 1534. (Engel's *Gesch. des ungr. Reichs*. Budai Isha-  
nyak polgári historikajara való

**BANFI**, an ancient and noble Hungarian race, appearing in the history of that country as early as the twelfth century. *Lucas Banfi* was, during that period, bishop of Erlau, (from 1158 to his death in 1174,) archbishop of Gran, under the kings Geysa II. Stephan III. and Stephan IV. He bears the character of a pious, patriotic, and politic man; and through his means Hungary was preserved from subjection by the crafty policy of the emperor Manuel. Benedict and Stephan Banfi distinguished themselves under the government of John Hunniades. *Nicolaus* was one of the generals under Vladislav II. against duke Laurence of Ujlak. *John* took part in the unfortunate combat of Mohacs, escaped from the slaughter, and was afterwards palatine of Johann Zapolya. *Balthasar* embraced the party of the rightful monarch Ferdinand I. by whom he was named Woiwode of Transylvania. *Dionysius* was sent as ambassador of Transylvania to Vienna, and was one of the principal counsellors of the last prince of Transylvania, Michael Abafi I.

**BANFI**, (Giulio,) a musical author, remarkable also for his adventures. He was born in the beginning of the sixteenth century at Milan, and having quitted his father early, was educated by his uncle Carlo Francesco, canon of St. Giorgio, a distinguished lute player. He acquired considerable skill on that instrument, and soon obtained the favours of his countrymen, as a virtuoso and composer; but some greater prospects opened themselves before him at Madrid. Having been taken prisoner by a Tunisian corsair, near the shores of Catalonia, he recollected, that a Franciscan friar had been once saved by playing the lute before the dey. Banfi asked, and obtained the same favour, and ingratiated himself so much with the dey, that he was subsequently employed as an officer of fortifications, &c. He obtained from his master the permission to visit his native town on condition of returning again to Tunis, which he performed, but subsequently entered (with the permission of his master) the Spanish service, became lieutenant-general of artillery, and died about 1670. He wrote, *Il Maestro di Chitarna*, which he dedicated to Ferdinand II. of Florence, who, on account of its superiority, had it engraved most splendidly on copper, and it was published at Milan in 1653. (Argelati Bibliot. Mediol. vol. ii. p. 1837.

Forkel, Lit. d. Mus. Schilling, Lexicon der Tonkunst.)

**BANG**, the name of several Danish and Swedish literati, who wrote chiefly on languages and theology. Of these,

*Thomas*, born at Flemlos in Finland, attended the academic lectures of Copenhagen, Rostock, Franeker, and Wittemberg, travelled through France, and returned to Copenhagen, where he was appointed professor of oriental languages in 1630, of theology in 1652; in 1655 was librarian, and died in 1666. His works are, *Observationum Philologicarum*, libri ii. jussu regio in usum Scholarum Daniæ et Norwegiæ ad illustranda Jani Dionysii Jersini Grammaticæ Latinæ Præcepta, vol. ii. 8vo, Hafniæ, 1640; *Cœlum Orientis et Prisci Mundi*, 4to, ib. 1657; or, as it was entitled in another edition, *Exercitationes Philologico-Philosophicæ de Ortū et Progressu Literarum*, 4to, Cracov. (Hafn.) 1691,—a work containing many extraordinary opinions, and singularly dedicated to Christ; besides some other works, mostly for the illustration of the sacred Scriptures.

*Matthias*, born at Medelford, in Fünen, was appointed rector of the gymnasium at Odensee, in 1653, and ten years afterwards, professor of philosophy in the same place. He died in 1668. He wrote, *Narratio de Cometa anni 1664*, &c. 65; *Commentarius in Logicam Bartholini*; in *Doctrinam Sphæricam Hilarii*; in *Theoriam Planetarum*, &c.

*Peter*, born at Helsinburg in 1633, was professor of theology at Abo, afterwards bishop of Wiborg, and died in 1696. During his course of teaching at Abo, he drew upon himself, by certain of his tenets, the opposition of Mikopæus, professor of philosophy at that university, and their dispute occasioned a schism in that learned body. Among his Latin works, the best known are a Commentary on the Epistle to the Hebrews, and a Church History. The latter contains some very singular opinions; among others, that *Adam* was the first bishop of Sweden!

*Johann Christian* was born at Altdorf, in the province of Hesse-Darmstadt, in 1736. He studied at Halle, was appointed teacher in the Lutheran Orphan Asylum at Marburg, in 1766; in 1772, pastor at Gossfeld, near Marburg, where he died in 1808. He wrote, *Dissertatio qua demonstratur nullum in Ethica Christiana Præceptum esse quo et singuli Cives in Commodis suis sequendis et Principes in Republica admi-*



nistranda impediuntur; printed in the Transactions of the Leyden academy, (4to, Leyden, 1782, pp. 193—240,) without the author's name; Disputatio qua inquiritur, quatenus Jesus ejusque Apostoli sese in tradenda Religionis Doctrina captui Judæorum accommodaverint, a prize essay, in the Society for the Defence of Christian Worship, 1789 (Dutch), and several exegetic essays in similar Transactions in Holland.

BANG, (Frederic Lewis,) an eminent Danish physician, born in Zealand in 1747. After having travelled and visited the hospitals of Berlin, Paris, and Strasbourg, he was named in 1775 first physician of the Frederic hospital at Copenhagen; and in 1782 was raised to the dignity of professor in the university. His house, with his library and manuscripts, were destroyed in the bombardment of Copenhagen by the English in 1807. In the latter part of his life he occupied himself frequently in writing Latin verses. He died in 1820. He published, 1. *Selecta Diarii Nosocomii Fridericiani Hafniensis*, Copenh. 2 vols, 8vo, 1789, translated into German by Jugler in 1790; *Praxis Medica systematice exposita*, *ib.* 1789; *Pharmacopœia in usum Nosocomii Fridericiani*, 1788. (Biog. Univ. Suppl.)

• BANIER, (Antoine,) born at Pont du Chateau, a small village of Auvergne, on the 2d November, 1673, received his education at the college of the Jesuits of Clermont, and was sent to Paris to seek his fortune, where he was obliged for some time to procure his subsistence by teaching, till he obtained the situation of a tutor to the sons of the president Nicolai, who allowed him the use of his great library. He published, in 3 vols, 12mo, in 1711, an *Explication historique des Fables*, (a work on Mythology,) which obtained him the introduction to the Academy des Inscriptions, where he was admitted a member in 1713. Two years after, he published a second edition of his work, under the title of—*La Mythologie et les Fables expliquées par l'Histoire*, which, with the exception of the title, is totally different, both in matter and design, from the first. It was republished in Paris, in 1743, in 3 vols, 4to, and in 8 vols, 12mo.

Besides the works just mentioned, Banier published a translation of the *Metamorphoses* of Ovid, printed in Amsterdam in 1732, with historical remarks and explanations, grounded on his *Explications historiques*; the third voyage

of Mark Lucas; *Mélanges de Littérature et Histoire*, which went through several editions; *Histoire Générale des Cérémonies des Peuples du Monde*, Paris, 1741, 7 vols, fol. In this last work, Banier and his coadjutor, the abbé Lemascrier, have been with great reason accused of plagiarism; for the true author of this work is John Frederic Bernard, the fruit of whose labour they appropriated to themselves. They added to it many articles and dissertations, which are not found in the work of Bernard, and left out the invectives against the Roman church.

BANISTER, (John,) a physician and surgeon, who studied at Oxford, took the degree of bachelor of arts in July, 1573, and soon after obtained license to practise physic. He settled at Nottingham, and acquired an extensive practice. He printed various works, but they are chiefly compilations, consisting of *A Needefull, New and Necessary Treatise of Chirurgery*, briefly comprehending the general and particular Cure of Ulcers. Lond. 1575, 8vo. *The Historie of Man*, sucked from the Sappe of the most approved Anathomistes. Lond. 1578, fol. *A Compendious Chirurgerie*, gathered and translated (especially) out of Wecker, &c. Lond. 1585, 8vo. *An Antidotarie Chyrurgicale*, containing great varieties and choice of Medicines that fall into the Chirurgeon's use. Lond. 1589, 12mo. *The Works of that famous Chyrurgian, Mr. John Banester*; by him digested into five Books. Lond. 1632, 4to. *ib.* 1633, 8vo.

BANISTER, (John,) an eminent botanist, born in England, who after passing some time in the West Indies went to Virginia, and settled on James River, near James Town. It is said, he was in holy orders. In 1680 he sent Mr. Ray a catalogue of plants he had observed in Virginia, which appeared in the first volume of Ray's *History of Plants*, in the preface to the Supplement of which work, published in 1704, there appears a warm recognition of Banister's merits, with the observations that he had long resided in Virginia, and with his own hand had delineated several of the rarer species of plants. The date of Banister's death is unknown, but it occurred after 1687, and probably before the end of the century. It took place in consequence of a fall which he met with, while clambering over the rocks in

left incomplete, a work on the Natural



**History of Virginia.** In his honour, Dr. Houston named a plant *Banisteria*, of which twenty-four species are enumerated. Besides his catalogue of plants, he published several papers on subjects of natural history; Observations on the Natural Productions of Jamaica; on the Insects of Virginia; Curiosities in Virginia; on the *musca lupus*; on several sorts of snails; and a Description of the *Pistlochchia*, or *Serpentaria Virginiana*, the snake root.

**BANISTER, (Richard),** a surgeon of the sixteenth and seventeenth centuries. He devoted himself principally to the diseases of the eyes. He studied under Blackhorn, Horn, Velder, and others, established himself at Stamford, and rapidly obtained extensive practice. He is supposed to have died between the years 1625 and 1630. One work only professes to be from his pen, and that indeed is a translation of a treatise by Guillemeau. It was published at London in 1622, in 8vo, under the title of a *Treatise of One Hundred and Thirteen Diseases of the Eyes and Eyelids*; to a second edition of which was added a little work, entitled, *Banister's Breviary*, in which are various views relating to vision, details of anatomical structure of the organ, &c. The surgical remarks are not devoid of merit for the time; and his distinction of different kinds of cataract, show him to have been an intelligent observer and able surgeon.

**BANKERT,** the name of two eminent Dutch naval commanders.

1. *Joseph von Trappen*, descended from an obscure family at Flessingen, rose from a simple sailor to the rank of vice-admiral. As such, he fought under Peter Hein, in the action with the Spanish galleons, in 1622, and in 1629 lent successful aid in the attempts of the Dutch India Company against Pernambuco. In 1637, with four men-of-war, he defeated seven Dunkirkers, after an obstinate engagement, and captured three of them. In 1638, he was present in Tromp's great engagement with the Dunkirkers, and received a gold chain as a recompense for his valour. In 1639, he distinguished himself, under the same command, in the engagement with the Spanish fleet on the coast of England. By his continued services, he obtained the rank of admiral, and in 1646 was sent with a fleet to recover the Dutch possessions in the Brazils from the Portuguese. His expedition was hindered first by a tempest, and then by a mutiny

amongst his sailors; and on his arrival, his success was, for a time, much below the expectations which had been formed; but in the end he succeeded in defeating entirely the Portuguese fleet. On his way back with the rich prizes he had taken, he died of apoplexy.

2. *Adrian*, born also at Flessingen, supposed to be the son of the preceding, was named in 1665 vice-admiral, and the next year lieutenant-admiral of Holland. He distinguished himself by his bravery in a battle with the English in 1666, in which his own ship was sunk. In the year following he commanded five vessels in the enterprise against Chatham. In 1672, he fought a whole day against the combined fleets of England and France; and afterwards aided Ruyter in three actions with the French fleet. In 1674, he was joined with Tromp and van Nes, in the expedition against France, in which the isle of Noirmoutier was taken. He died at Middelburg in 1684. It is supposed that the John Bankert, who perished in battle with the English, in June 1665, was the brother of Adrian. (Biog. Univ.)

**BANKES, (Sir John),** lord chief justice of the common pleas in the reign of Charles I., was born in the year 1589, at Keswick, in Cumberland, where he received the rudiments of education. In 1604, he entered himself of Queen's college, Oxford, but left the university without a degree. Coming up to London, he took chambers in Gray's-inn, where he applied himself with the greatest assiduity to the study of the law. By the king he was made attorney-general to the prince, and in 1630 he became Lent reader at Gray's-inn, of which society he was, in 1631, treasurer. In August, 1634, he received the honour of knighthood, and succeeded Noy as attorney-general. In 1640 he became chief justice of the common pleas in the room of Sir Edward Littleton, to whom the great seal was entrusted. In this office he acted with the greatest fidelity to the king, although some zealous royalists appear to have suspected his loyalty, from his continuing in London after the king had left it. To the declaration made on the 15th of June, 1642, by the lords and gentlemen with the king at York, he subscribed his name; in spite of which, the parliament, in their proposals to the king, (January 1641,) expressed a wish that he might be continued in his office. On the 31st of

January, 1642, he was created doctor of laws by the university of Oxford, and the king directed him to be sworn of his privy council. The high opinion which the parliament had entertained of him he soon, however, forfeited; from having declared, at the Wiltshire assizes, that the conduct of Essex, Manchester, and Waller, the parliamentary generals, was treasonable, and the commons accordingly voted him and the judges concurring with him traitors. They ordered his seat, Corfe castle, in the isle of Purbeck, in Dorsetshire, to be besieged; but, although the fortress was defended only by a few servants and tenants, through the courage of lady Bankes, who, with her children, were in it at the time, they did not succeed in their design. When she was first summoned she had but five men in the place, and at no period had more than forty. At length the siege was raised by the earl of Caernarvon, on the 4th of August, 1643, and the rebel forces were compelled to retreat with more rapidity than discipline. Sir John Bankes died on the 28th of December, 1644, and was buried in the cathedral of Christ church, Oxford. In Anthony Wood's account of him there are several mistakes. Lord Strafford observed in a letter, in the early part of his career: "Bankes, the attorney, hath been commended, that he exceeds Bacon in eloquence, chancellor Ellesmere in judgment, and William Noy in law." There is among the Hargrave Manuscripts, (No. 523), a table of the reports of Sir John Bankes. These reports have never been published.

BANKES, (Henry,) the author of the *Civil and Constitutional History of Rome*, was a descendant of Sir John Bankes, the chief justice. He was born about the year 1757, and was educated at Westminster, from whence he went to Trinity college, Cambridge, where he graduated B. A. in 1778, and M. A. in 1781. He sat in parliament for many years, representing the close borough of Corfe Castle from 1780 to 1826, when he was chosen member for the county of Dorset, and in the general election of that year re-chosen for that important county. In 1830, however, he was rejected. His politics may be defined as rigidly conservative, although he never compromised his character as an independent politician. He was a fine scholar, and discharged his duties as trustee of the British Museum in a manner very much to the advantage of that institution. His

history was published in 1818, in two volumes, 8vo. He died in the year 1835, leaving issue.

BANKS, (John,) a dramatist of considerable pathetic powers, who owed the success of his tragedies more to a judicious choice of subjects and incidents, than to their literary merit, was educated an attorney, but did not long follow the profession of the law. He, however, remained a member of New Inn until about 1680, before which date he had produced his *Rival Kings*, and *Destruction of Troy*, the first having been played at the Theatre Royal (as it was called) in 1677, and the last at Dorset-Garden playhouse, in 1679. From this date he seems to have abandoned himself to theatrical pursuits, and during the rest of his life submitted cheerfully to the privations incident to so precarious a mode of obtaining subsistence. His next work was that which met with most applause, *The Unhappy Favourite*, or *the Earl of Essex*; which continued to be played until the year 1734, and went through many editions. People have spoken of Mrs. Barry, and of her acting in the part of queen Elizabeth, as if she had been the original performer of it; but it was in the first instance sustained by Nell Gwynn, who gave it up to Mrs. Barry on her retirement: it was probably the last new part Nell Gwynn undertook. In No. 14 of the *Tatler*, Sir Richard Steele speaks of the *Unhappy Favourite* on its revival at Drury-lane, observing that, "although there is not one good line in it, yet it is a play which was never seen without drawing tears;" and he attributes its power of moving the audience to "the incidents of the drama being laid together so happily." Perhaps, as a dramatic poet, Banks has been placed rather below his rank, and all subsequent critics have taken Sir Richard Steele's censure too literally: few have read the tragedy for themselves, or they would have found something beyond mere incidents to recommend it, though it is not to be disputed that the language is often poor, and below the dignity of the subject. Both Jones and Brooke, who followed Banks in the adoption of the story, were considerably indebted to him for the dialogue. His *Virtue Betrayed* was brought out in the same year, and it was not entirely laid aside for more than half a century. Mrs. Bellamy took the part of Anne Bullen for her benefit at Covent Garden in 1766, and Mrs.

Woffington had sustained the same character in 1750. The tragedy had been revived for Mrs. Oldfield in 1725, and she continued to make it popular until her death in 1730. When the writer of the *Biographia Dramatica* asserts that *Virtue Betrayed* was never acted after 1730, he commits an error, which very slight research would have avoided. The other tragedies by Banks (for he ventured upon no other species of dramatic composition,) are the *Island Queens*, 1684; the *Innocent Usurper*, 1694; and *Cyrus the Great*, 1696. How he subsisted between 1684 and 1694, in which interval he wrote nothing for the stage, is not known. It is said in some authorities that his *Cyrus the Great* was at first forbidden; but Gildon more correctly states that the players at Lincoln's-inn-fields theatre (including at that date, Betterton, Kynaston, Bowman, Mrs. Barry, Mrs. Bracegirdle, &c.,) objected to produce it. They afterwards consented, but owing to the sudden death of Smith, who had the character of *Cyaxares*, it was laid aside after the fourth night. We have thus enumerated all the productions of the pen of John Banks, and there remains little to be said of him, because little is known, but in connexion with his works. He is supposed to have died at no very advanced age, and in considerable poverty, and he was buried in the church of St. James, Westminster.

BANKS, (John,) was made an author by a calamity which befel him early in life. While he was apprenticed to a weaver at Reading, he broke his arm, and coming to London with ten pounds, given to him by a relation, commenced bookseller in a very small way. He published what he called *The Weaver's Miscellany*, the loss attending which made him seek employment with a celebrated bookbinder named Montague. While thus engaged, Banks wrote some small and indifferent poems, which were printed by subscription, Pope taking two copies. He afterwards assisted in the composition of a *Life of Christ*, and subsequently wrote a critical review of the *Life of Oliver Cromwell*, which was well received. Later in life he produced some papers in the *Old England* and *Westminster Journals*. He was born at Sunning, in Berkshire, in 1709, and died of a nervous disorder at Islington, April 19, 1751. He was never in prosperous circumstances.

BANKS, (Thomas, 22d of Dec, 1735,

Feb. 2, 1805,) one of the most eminent of the English sculptors, was the son of the land steward to the duke of Beaufort, and was born at Lambeth, Surrey. He received a liberal education, and was in due time placed under Kent, as a pupil in architecture, but his natural inclination being for sculpture, he adopted that as a profession. In his earlier career he is said to have practised as a carver in wood. By whom he was instructed in his favourite art has not been stated, but he made so much progress, that in 1760 his models obtained high praise from Sir Joshua Reynolds, and between 1763 and 1769, he received five prizes from the Society for the Encouragement of Arts.

On the establishment of the Royal Academy in 1768, he became a competitor for its honours, and in 1770 gained the gold medal. In the same year he exhibited two designs of *Aeneas* rescuing *Anchises* from the flames of *Troy*; and in 1771 he executed a group of *Mercury*, *Argus*, and *Io*. The high character of these works, both for conception and execution, procured for him his election as travelling student from the Royal Academy, and he was sent to Rome for three years, with an allowance of about 50*l.* per year. Of these productions Reynolds observed, "Banks is the first British sculptor who has produced works of classic grace."

The liberality of his father, and his wife's portion, enabled Banks to remain seven years at Rome, in which city he arrived in August 1772, and was received with great cordiality by Mr. Gavin Hamilton, a Scotch painter of some reputation, and a gentleman of independent income, to whom British artists who visited Italy were greatly indebted. Sir Joshua Reynolds had earnestly advised Banks to study the works of Michael Angelo in the Sistine chapel, but his own feeling led him to a minute contemplation of the remains of ancient sculpture. He took lessons in the practical part of his art from Capizzoldi, a distinguished sculptor.

Whilst at Rome he exhibited, in relief, *Caractacus* before *Claudius*, a design simple and dignified, and which is now at Stowe, the seat of the duke of Buckingham; but the work which gained him his highest reputation, was a statue of *Psyche* with the *Butterfly*, which was characterised by grace, symmetry, and classical elegance; indeed so highly was it esteemed that some critics have declared that it rivalled

the finest models of antiquity. Notwithstanding his great fame he met with little profitable encouragement in Rome. He returned to England in 1779, but found that the field of public favour was fully occupied by Nollekens and Bacon. After remaining four years without patronage, he accepted an invitation from the empress Catherine of Russia, and removed to St. Petersburg in 1784. Her majesty purchased one of his finest works, which he had carried over, and placed it in a temple built for the purpose in her gardens at Czarscozelo, and next employed him to sculpture a group called *Armed Neutrality*. The court of Russia seemed at first to suit him, and he determined to settle there, and wrote to his wife and daughter to follow him; but he suddenly altered his intention, and in 1786 arrived in London, to the surprise of his relatives, who were preparing for their journey.

The finest work he exhibited after his return was the *Mourning Achilles*, now in the hall of the British Institution, Pall-mall. This statue, which had consumed a twelvemonth in its execution, on its way for exhibition at Somerset-house, was thrown from the car on which it was placed, and in the sight of the sculptor broken to pieces; yet such was his equanimity, that on his return home, he did not even mention the fact to his wife and daughter. With much trouble, he succeeded in repairing it, and when done it excited the highest admiration of the public. Mr. Johnes of Hafod gave him a commission to execute this in marble, but afterwards countermanded it, and engaged him instead to make a group of *Thetis dipping Achilles*. The work when complete was of great taste and beauty, though the sculptor was cramped in his energies by being obliged to make the heads, portraits of his patron's wife and child. At this gentleman's residence Banks passed many of the summer months, and during one of his visits he executed his celebrated alto-relievo of *Thetis and her Nymphs consoling Achilles*, a work which has ever been, and we trust ever will be, esteemed one of the greatest ornaments of the British school of sculpture. This, and other performances, procured his election as a royal academician, on which occasion he presented, as his diploma contribution, a fallen giant, two-thirds the size of human life, a composition of much grandeur, but considered faulty from the angular line of the figure. One

of his most exquisite sculptures is a monument to the daughter of Sir Brooke Boothley, a child of six years of age, which is in Ashbourne church, Derbyshire. Another of his works is, *Shakespeare between Poetry and Painting*, executed for Alderman Boydell, and placed in front of the British Institution, formerly the celebrated Shakespeare gallery. His last public works were the monuments of Sir Eyre Coote in Westminster abbey, and those of captains Burgess and Westcott in St. Paul's cathedral. The latter was his last work, and was completed in 1805, in which year the sculptor died. He was buried in Paddington church-yard, and a tablet was erected to his memory in Westminster abbey, bearing an inscription in every respect borne out by its adherence to truth, in which he is designated as a sculptor, "whose superior abilities in the profession added a lustre to the arts of his country, and whose character as a man, reflected honour on human nature."

The works of Banks will ever be esteemed as great efforts of genius; and though some of his monuments, as for instance, those of Westcott and Burgess, are absurd in respect to those officers being represented naked, yet they are in themselves fine specimens of art. An enthusiastic admiration of classical sculpture led Banks into this practice; but it does not appear that other than fabulous personages were so represented by the sculptors of antiquity. The composition of *Thetis and her Nymphs* is beautiful in execution, as it is masterly in design; and it is in such repute with persons of taste, that casts of it are extremely numerous. The allegorical figures in the two monuments in St. Paul's, and the captive in that of Sir Eyre Coote, should also be noticed as fine specimens of this sculptor's art.

On the arrest of Horne Tooke, Banks, who was his intimate acquaintance, fell under the suspicion of government: but after a short examination before the secretary of state, he was declared wholly free from blame.

**BANKS, (Sir Joseph.)** This eminent naturalist and philosopher is an instance among few of those who have been born to ample fortunes, and devoted themselves to the advancement of literature and science. He was born in Argyle-street on the 4th of January, 1743, according to the register of his baptism, at St. James's, Westminster, where it is thus entered: — "Feb. 26, 1743. Joseph

Banks, son of William, Esq. and Sarah, born on Jan. 4th." Most English accounts, however, affirm that he was born at Revesby-abbey, in Lincolnshire, his paternal seat, on the 13th December of that year. He received the earlier part of his education under a private tutor; at nine years of age he was sent to Harrow-school, and at fourteen removed to Eton. He left Eton-school in his eighteenth year, and entered a gentleman commoner at Christ-church, in December, 1760. It is said that his taste for botany was acquired at school; and it is certain that during his university career, he had imbibed so strong a love for that science, that, finding no botanical lectures given, he applied to the professor for permission to procure a proper person, whose remuneration was to fall entirely upon the students, who formed his class. He succeeded in this project, and he became soon known in the university by his superior knowledge in natural history. "He once told me in conversation," says Sir Everard Home, "that when he first went to Oxford, if he happened to come into any party of students, in which they were discussing questions respecting Greek authors, some of them would call out, 'Here is Banks, but he knows nothing of Greek.'" To this rebuke he made no reply, but said to himself, I will very soon excel you all in another kind of knowledge, in my mind of infinitely greater importance; and not long after, when any of them wanted to clear up a point of natural history, they said, "We must go to Banks." He left the university in 1763, having taken an honorary degree. His father having died in 1761, he came in possession of his fortune in January, 1764, when he became of age. In February, 1766, he was elected a fellow of the Society of Antiquaries; and on the 1st of May following, a fellow of the Royal Society.

Shortly after his departure from the university, he visited the remote, and then little explored coasts, of Newfoundland and Labrador, for the purpose of making researches connected with his favourite science, and collecting plants. "Such a singular application of the means with which fortune had endowed him," observes a writer in the Annual Register, "would alone have marked him out as a man of superior mind; for nothing short of necessity would induce the generality of mankind either to forego the comforts of civilized society, and the luxuries of opulence, or to ex-

pose themselves to the inconveniences and dangers attendant on such an expedition." Of this his first expedition, no circumstantial detail has been published; but we know that his cabinet was considerably enriched by the collections formed during this enterprise. In 1767, the Royal Society formed the plan of sending out some one to make observations on the transit of Venus, on some island in the groups of the South Sea, then recently become objects of attention and curiosity, in consequence of the voyages of Byron, Wallis, and Carteret. Banks saw what the genius of Cook was capable of effecting; and eager to participate in so important an enterprise, he accompanied that illustrious circumnavigator on his first voyage, which was commenced August 26th, 1768, in the *Endeavour*. Government readily lent its aid on this occasion, and supplied whatever was necessary to facilitate an undertaking of such extreme importance in every point of view; although Banks contributed very largely towards it out of his own private purse. In order to avail himself of the services of an able coadjutor in his researches, he engaged Dr. Solander of the British Museum to accompany him. Solander was a Swede by birth, and one of the most eminent pupils of Linnæus, whose scientific merits had been his chief recommendation to patronage in this country. Banks engaged also in his suite, two artists, one for the purpose of taking views and delineating scenery, the other to draw objects of natural history; he also provided himself with all kinds of philosophical instruments, with the means of preserving such specimens in natural history as he might collect, and other articles likely to be of service in scientific observation. During their passage to Madeira, they discovered many marine animals and productions, that had till then escaped observation, although not situated in an unheaten track. As they advanced towards Rio Janeiro, new objects continually presented themselves to their curiosity; but at that place the jealousy of the Portuguese effectually interrupted their researches; the governor not even permitting them to land for the purpose of paying a formal visit to the viceroy; nor was the remonstrance made on this occasion by Banks himself of the slightest avail. Recourse was had to stratagem: some of the suite were sent on shore at day-break, and they returned at night laden with plants and insects, the spoils

of their secret mission. The success of the scheme; and the fresh impulse thus given to their curiosity, induced both Banks and Solander to venture ashore; yet learning that strict search was making for them, they thought it prudent to effect a precipitate retreat. On the 7th of December, they sailed from this inhospitable shore; and on the guard-boat quitting them, immediately availing themselves of the opportunity to examine the islands at the entrance of the bay, where a great variety of rare plants and brilliant insects repaid their researches. As they proceeded southward, objects of still greater novelty attracted their curiosity; and among these the *fucus giganteus*. On the coast of Terra del Fuego, Banks and Solander narrowly escaped perishing in a storm of snow, in which they were compelled to pass the night on shore: they afterwards with difficulty regained the beach, and were again taken on board ship. On this perilous occasion, two men fell victims to excessive cold, hunger, and fatigue; nor was it without extreme difficulty that Solander was rescued from a similar fate. In fact, had it not been for the presence of mind and energy displayed by Banks, it is stated that the whole party must have perished. They shortly afterwards discovered Lagoon Island, and on the 12th of April, 1767, their vessel arrived at Otaheite, at which place and the adjacent isles they remained three months; during which time they were employed in making astronomical observations, the principal of Cook's mission; in surveying the coasts of the different isles; in collecting specimens of the natural productions; and in obtaining all possible information relative to the manners and arts of the natives. The length of his stay among this people enabled him to familiarize himself with them, and obtain their confidence, to which important point his benevolent and conciliatory manners contributed in no small degree. He soon became a favourite with all ranks, and was thus enabled to act as an umpire and mediator on every occasion between them and his own people. On quitting Otaheite, they proceeded to New Zealand, on the eastern coast of which is a small island, S. lat. 43°, 22', W. long. 186°, 30', to which captain Cook gave the name of Banks's Island. Their attention was next directed to the eastern coast of New Holland, which they called New South Wales, and one spot acquired the since

well-known name of Botany Bay, in consequence of the numerous botanical specimens collected there by Banks and Solander. The next places they visited were New Zealand and New Holland, exploring principally the eastern coast of the latter. To the adjacent territory they gave the name of New South Wales. While here, an accident occurred, that destroyed a considerable part of those collections of nature, history, in obtaining which so much time and labour had been expended, the vessel striking upon a rock; and afterwards, while it was repairing, the sea breaking in. In August 1770, they sailed for New Guinea; and in June the following year they arrived in the Downs, after accomplishing a voyage that for its magnitude and importance, was superior to any since those of Vasco de Gama, or Columbus. After the achievement of such an arduous undertaking, Banks received from all literary men, and from the public in general, the respect due to his talents, energy, and enterprise.

Soon after his return, he engaged in a voyage to Iceland, and the western islands of Scotland. In addition to Dr. Solander, he was now accompanied by Dr. Van Troil, Dr. James Lind, and lieutenant Gore. It was their intention to have landed at the Isle of Man, for the purpose of examining some Runic inscriptions; but this part of their plan they were obliged to abandon, owing to the unfavourable state of the weather. They proceeded immediately to the Western Islands, and visited Staffa, and there fully examined the cave of Fingal. On the 28th of August, they arrived off the coast of Iceland; and on the 12th of September, Banks and his companions reached the summit of Mount Hecla, being the first travellers who had ever done so. They arrived at Edinburgh in November.

Upon the retirement of Sir John Pringle from the presidency of the Royal Society, in 1777, Banks was appointed to fill the vacant chair. In 1781, he was created a baronet, and was subsequently honoured by his sovereign, being created a knight of the bath, and sworn one of the privy council. For several years Sir Joseph continued to be unanimously re-elected president of the Royal Society; but having rather favoured rank than talent, a spirit of dissension was sown, which, after a few years, ended in the defeat of his opponents, and the re-establishment of unity. In March 1779, he

married Dorothea, daughter of William Weston Huggeson, Esq. of Provender, in Kent. In 1802, he was chosen a member of the National Institute of France, and he continued to be the patron and promoter of science, until his death, which happened at his house in Soho-square on the 19th of June, 1820, leaving no family behind him. He was buried at Heston, in Middlesex. Lady Banks survived him a few years. He wrote—

1. A short account of the cause of the disease in Corn, called by the Farmers, the Blight, the Mildew, and the Rust, 8vo, 1805, which was several times reprinted.
2. Circumstances relative to Merino Sheep, chiefly collected from the Spanish Shepherds, 4to, Lond. 1809.

Besides these, he was the author of various papers in the Transactions of the Royal Society, the Horticultural Society, and the Society of Antiquaries. To the latter he communicated an account of a curious manuscript in his possession, containing a list of the Swan-marks of Lincolnshire, in the seventeenth century. This manuscript is now in the possession of the Royal Society, and a description of it may be seen in the Appendix to Halliwell's Catalogue of the MSS. in the library of that body. Banks left his books and botanical collections to the British Museum. (Cuvier's Eloge; Sir Everard Home's Life; Annual Register; and Gentleman's Magazine.)

**BANNATYNE**, (George,) whose name is so well known as connected with Scottish antiquities, was born on the 22d of February, 1545, the son of James Bannatyne, of the kirktown of Newtyle, in Forfarshire, a writer in Edinburgh, and tabular to the lords of session, and who died in 1583. George Bannatyne was brought up to trade; but Sir Walter Scott supposes that he was not early engaged in business. The collection of ballads known as the Bannatyne Manuscript was transcribed at the time of the plague of 1588. With the facts of Bannatyne's life we are but little acquainted. In 1572 he was presented by his father with a tenement at Leith. On the 27th of October, 1587, he was admitted to the privileges of a merchant and guild-brother of the city of Edinburgh; and about the same time he seems to have married Isabel Mawchan, relict of bailie William Nisbet. George Bannatyne died some time previous to the year 1608. By the business in which he was engaged, he was soon in the possession of a large capital, which, contrary to the laws of

Scotland at that time, he employed in lending. George Bannatyne had some pretensions to the character of a poet, but his fame chiefly rests on the invaluable collection of songs and ballads, known as the Bannatyne Manuscript, and from which Allan Ramsay selected the materials for his *Evergreen*. Lord Hailes published another selection from its stores in 1770. The original was long preserved in the family of his daughter, who married George Foulis, of Woodhall and Ravelstine, by a descendant of whom it was presented, in 1712, to the Hon. William Carmichael, of Stirling, advocate, brother to the earl of Hyndford. In 1772 the then earl deposited it in the advocates' library, Edinburgh, where it still remains. (Memoir by Sir Walter Scott. Chambers's Lives of Eminent Scotsmen.)

**BANNATYNE**, (Sir William,) a distinguished Scottish lawyer, was born on the 23d of January, 1743 (old style), and applying himself to the study of the law, was admitted an advocate on the 22d of January 1765. He speedily became known in all the intellectual circles of the Scottish metropolis, and could number amongst his friends the well known names of Blair, Mackenzie, Cullen, Erskine, Abercrombie, and Craig; and his professional reputation increased as rapidly as he could desire. His literary talents were of no ordinary character, as his contributions to the *Mirror* and *Lounger* conclusively prove. He was one of the founders and warmest friends of that admirable institution—the Highland Society of Scotland; and, on the death of lord Swinton, was raised to the bench, where he took his seat as lord Bannatyne on the 16th of May, 1799. He continued to discharge his judicial duties for twenty-four years, and resigning in 1823, was succeeded by lord Eldin. He died on the 31st of November, 1834, at Whiteford-house, in Ayrshire.

**BANNELIER**, (Jean,) a French lawyer, born at Dijon in 1683. He was advocate and professor of law at Dijon, and his decisions on all matters connected with the ancient customs of Burgundy are still followed. He died in 1766. He published an Introduction to the Study of the Digest, Dijon, 1730; and various treatises relating to the laws of Burgundy, printed in the Collections of Fr. Perrier, Gab. Davot, &c. (Biog. Univ. Suppl.)

**BANNISTER**, (John,) a very popular and various actor, was born at Deptford

on the 12th May, 1760. His father was Charles Bannister, a favourite performer and singer. John Bannister received a good useful education, and became a pupil at the Royal Academy under Louthembourg; but in his eighteenth year his fondness for his father's profession induced him to present himself to Garrick as a candidate for the part of Hamlet. The particulars of this discouraging interview was one of Bannister's favourite stories; but Garrick, who saw his faults so strongly, was not blind to the promising qualities of the young aspirant, and is said to have instructed him with great kindness and assiduity in the characters of Zaphna, Dorilas, and Achmet. Notwithstanding the ordinary predilection of comedians for tragedy, John Bannister first trod the stage as Dick, in Murphy's Apprentice, for his father's benefit at the Haymarket, on the 27th August, 1778, and his success was decided. He was engaged at Drury-lane, in the season of 1778-9, where he made his *début* as Zaphna, in Mahomet, on the 11th Nov. His next serious part was Dorilas, in *Méropé*; but in the mean time his friend and tutor, Garrick, had been followed to his grave by his fellows of the profession, and many persons of distinction. Bannister's next attempt was as Achmet, in *Barbarossa*, at Covent-garden, on 2d Feb. 1779; and during this season he appeared in the Prince, in *Henry IV. Part I.*, and as Shift, in Foote's *Minor*, for his own benefit. Next year his unquestionable talents for comedy began to outgrow his disposition for tragedy, and he played Whiskerandos in *The Critic*, and Sir Fretful Plagiary for his benefit. However, in 1780, (April 21st) he could not refrain from attempting Hamlet, more in its original shape than as it had been altered and acted by Garrick, but without receiving much encouragement. In *Oroonoko* he was also only moderately successful. In Jan. 1783, he married Miss Elizabeth Sharpe, a singer of celebrity, but who may be said to have been warbled off the stage in 1789, by the overwhelming powers and popularity of Mrs. Billington. To Miss Sharpe, John Bannister continued warmly attached for nearly half a century. He had the merit of raising the part of Cassio from the low esteem to which it had been sunk by inferior performers; and in *Parolles*, which he took for his benefit in 1784, he was highly applauded. In the season of 1785-6, he played

in comedy with Mrs. Jordan, and in tragedy with Mrs. Siddons. In 1786 he gave proof of the versatility which he afterwards displayed in *Of Age To-morrow*, and other pieces, by sustaining eight characters in a farce, called *Transformation*. On the 20th June, 1787, the Royalty theatre, in Goodman's-fields, drew away Charles Bannister and Mrs. Gibbs, and there also Braham, then a boy, was a great attraction; but John Bannister remained steadily at the Haymarket in the summer, and at Drury-lane in the winter. In 1788-9, he added another species of character to his list, by taking Ben, in Congreve's *Love for Love*; and he also succeeded about this date to some of Edwin's "cast suits." Old Drury-lane having been pulled down in the summer of 1791, the company performed at the Opera-house for several seasons, while the new theatre was building, and *Lenitive*, in the Prize, became one of Bannister's favourite parts: he added Walter, in *Morton's Children in the Wood*, to them, before the re-opening of Drury-lane in 1794. His success in *Sheva* (in *Cumberland's Jew*) was as remarkable as was his unquestionable failure in *Shylock*, which he tried on Aug. 3d, 1795. He went to Dublin this year, but returned in due time to Drury-lane. In 1797 he removed from Frith-street, where he had lived since his marriage, to Gower-street, Bedford-square, where he remained for the rest of his life. His salary at the Haymarket had hitherto been 12*l.* per week, and as Colman would not raise it, Bannister employed his summer at Birmingham, Edinburgh, &c., and returned to London with 1400*l.* added to his savings. At Drury-lane, in the winter, he played *Petruchio* and the *Copper Captain* with the highest approbation. His country trips became so profitable, that he frequently repeated them in the summer, but he played more than once at the Haymarket for his father's benefit, particularly on Nov. 17, 1800, when Lord Nelson was present; and when old Charles Bannister gave imitations of performers with whom he had acted in his younger days. In the following season at Drury-lane, John Bannister was remarkably successful in *Sir Bashful Constant*. John Kemble and Mrs. Siddons having seceded from Drury-lane, a powerful opposition was got up at Covent-garden, to counteract which, as much as possible, John Bannister was made acting-manager at Drury-



lane, and Stephen Kemble was engaged there, but without the desired result. In the summer, John Bannister visited Scotland, and once more, and for the last time, gave way to his lingering passion for tragedy, by appearing as Young Norval. Having resigned his duties of stage-manager of Drury-lane, he was re-engaged at the Haymarket, and on 16th Oct. 1804, played Sir David Dunder for his father's last benefit: in ten days afterwards old Charles Bannister breathed his last. John Bannister continued for several years as great a favourite as ever, though he began to be troubled with the gout in his feet; and at the time of the burning of Drury-lane, on 24th Feb. 1809, though only a small sufferer, Mr. Rundell, of Ludgate-hill (from whom he had large expectations, which, however, never were fully realized,) presented him with 500*l.* to make up for his losses. With the assistance of Colman and other friends, he got up an entertainment, called "Bannister's Budget," which met with unbounded success in town and country; and he was so well satisfied with what Colman had done for him, that he cancelled a bond for 700*l.* which Colman had given him, for money advanced. How much it was really worth at this date is another question. He returned to Drury-lane when it re-opened in Oct. 1812, and in the course of the season was appointed master of the theatrical fund of that theatre. He played for the last time, and took his last benefit in Kenney's World, and Morton's Children in the Wood, at Drury-lane, on June 1st, 1816, and delivered, as usual, a farewell address. Between this date and his death, on the 7th Nov. 1836, he enjoyed, as far as the gout would permit, the fruits of his talents and industry, making excursions in his private capacity to various parts of Great Britain, as well as to the continent. His last visit was to the earl of Egremont's seat at Petworth, in Feb. preceding his death. He was buried with all professional honours beside his father, in a vault in the church of St. Martin's in the Fields.

BANNITZA, (Jo. Pet.) a German jurist, was born, January 4, 1707, at Aschaffenburg, where his father was a merchant. When at Mayence and Heidelberg, he applied himself to the study of theology, for which he substituted jurisprudence on going to Würzburg. From Würzburg he went, at the expense of prince Frederic Charles, to Vienna,

Ratisbon, and Wetzlar, in order to make himself acquainted with the course of procedure in the supreme courts of the empire; and on his return, in 1734, he was chosen to lecture on the practice of the imperial courts. In 1755 he removed to Vienna, with the rank of imperial aulic counsellor, and counsellor of state in Lower Austria; there he was appointed ordinary professor of the pandects and of criminal law in the university, as also professor in the Therasan academy for noblemen. He died at Vienna, June 11, 1775. A list of Bannitza's works is given by Pütter (Litt. des T. Staatsr.); the most important are: 1. *Einleitung zu dem Kaiserl. Kammergerichts Process*, 8vo, Wetzlar, 1769. 2. *Systema Jurisprudentiæ Cameralis*, 8vo, Vien. 1755.

BANNITZA, (Jos. Leon.) the son of John Peter, was born at Würzburg, March 29, 1733. After completing his studies at the catholic college in his native city, he visited the most celebrated protestant universities of Germany. He accompanied his father, on his removing to Vienna, and was appointed, in 1762, to give lectures on the practice of the courts according to the German and Austrian law. A few years after, he was chosen to fill the chair of civil and criminal law at Innspruck, where he accordingly went in 1768, and continued there till his death, which happened December 20, 1800. During this time, he held the offices of counsellor of state to the department of Lower Austria, and president of the university court. Bannitza's principal works are: 1. *Disquisitiones Juris Plani ac Controversi*, 3 vols, 8vo, Oenipont. 1780-82. 2. *Grundl. Anleit. zu d. allgem. bürgerl. Gesetzsbuche*, 8vo, Vien. 1777. 3. *Delineatio Juris Criminalis sec. constitut. Theresian. et Carolin.* 2 parts, 8vo, Oenipont. 1771. 4. *Sätze aus d. heut. gem. gerichtl. Rechtsgelehrsamkeit*, 8vo, Innspr. 1777.

BANNUS, (John Albertus,) a celebrated musical author of the seventeenth century, who lived in Haerlem. His *Dissertatio epistolica de musicæ natura*, Haerlem, 1636, went through four editions. A larger work, *Deliciæ musicæ veteris*, is very rare. (Boecleri, Bibl. crit. p. 509. Gerh. Joh. Vossii et alior. dissert. For- kel. Schilling.)

BANQUO. See STUART.

BANTI, a famous Italian cantatrice, born at Crema in 1757, died at Bologna in 1806. She first came into notice at Paris, in 1778, and was engaged for the opera there. She performed in England

during nine years, with great applause. (Biog. Univ.)

**BANTRISH-KAMENSKY**, (Nikolai Nikolaivitch, born 1737, died 1814,) a Russian, who applied himself zealously to the study of the national history and archæology, at a time when similar pursuits were wholly disregarded by his countrymen. He was almost the very first among them to direct attention to the exceeding valuable, yet rude and unworked mine of materials existing in public documents, and state papers, deposited in the archives of the empire. Under the liberal auspices of count Rumiantzov, his labours, together with those of such men as Miller and Stritter, made an epoch in the literature, and opened the way to that activity in the field of national history, which Russia has displayed since the commencement of the present century.

He was of a family originally settled in Moldavia, and allied by marriage with that of the celebrated prince Kantemir, one of the earliest Russian poets of the eighteenth century, and the best of his own time; and was nephew of Ambrosius Zertis-Kamensky, archbishop of Moscow, to whom he was partly indebted for his advance in his studies, which he pursued for some time with Peter Yegorovitch Levshin, since known to all Europe by the name of Platon, the celebrated metropolitan of Moscow. Of the tragical end of the former of these prelates he was almost an eye-witness, when during the time of the pestilence at Moscow in 1771, the infuriated populace seized upon Ambrosius, and put him to death. His first literary performance was a translation of Voltaire's History of Peter the Great, which, however, was never printed, and the manuscript of which was lost in the conflagration of Moscow; but of his numerous other works, the fruits of deep and unwearied research, it is impossible here to give any account, or even enumerate their titles, as the latter alone would occupy what might be considered very disproportionate space. They relate chiefly to points of Russian history, chronology, and diplomacy, and a complete list of them may be found in Snegirev's Slovar, or Dictionary of Russian Authors; also in the Entziklop Leksikon, or Russian Conversations-Lexicon.

**BANTRISH-KAMENSKY**, (Domitrii, or Demetrius Nikolaivetch,) son of the preceding, was author of several works, viz. Travels in Moldavia, Wal-

lachia, &c., Moscow, 1810; Lives of the most Eminent Military Men and Statesmen in the Reign of Peter the Great, Moscow, 1812-13. Life of the Archbishop Ambrosius, (see preceding art.) and The Knights of the Imperial Russian Orders, Mosc. 1814.

**BANWART**, (James,) a composer, especially famed for his church music. Of his works were published, *Motetæ sacræ, selectæ ex Thesaurò Musico Jac. B. Costnitz, 1661*. In the same place were published, in 1652, *Deutsche mit neu componinten Stücken und Couranten gemehrte Tafel Musik*. (Corn. a Bughem, Bibl. Math. Walther. Gerber. Schilling.)

**BANYAI**, (Stephanus,) studied in Leyden, and became afterwards professor in the Gymnasium at Patak in Hungary. He translated Fr. Lampe's *Librum de Balsamo, into Hungarian*; which contains a history of the plague in Hungary in 1739. Printed at Franeker 1741. (Horányi.)

**BANZER**, (Mark,) a physician, was the son of a goldsmith of Augsburg, and born in 1592. He studied medicine in France and in Italy, and took his doctor's degree at Basle, in 1616. He then returned to his native country, affiliated himself to the College of Physicians in 1619, and commenced practice, which, however, he was compelled to relinquish, and to quit his country from his attachment to the reformed religion. He wandered about to various places, to Oschatz, to Camontz, in Upper Lusatia, and at length fixed himself at Wittenburg, where he obtained a chair of medicine. He died in 1664, at the age of seventy-two years, leaving behind him three works, *Fabrica Receptarum, id est, Methodus brevis, perspicua et facilis, in quâ, quæ sint Remediorum Compositorum Formæ, &c., Vienna, 1622, 8vo*; *Dissertatio de Auditione Læsa, Wittemb. 1640, 4to*; *Controversiarum Medicæ-Miscellanearum Decadas iii. Lipsiæ, 1649, 4to*.

**BANZI**, (Vicenzio,) of Loperchio, a Bolognese noble and lawyer who was, in 1576, attached to the college of judges of civil and canonical law in Bologna, and was afterwards a public lecturer of laws at the Sapienza. After having lectured at Salerno, he died on the 15th of July, 1616. Some of his opinions and Allegazioni have been published. (Maz-zuchelli.)

**BAOITHIN**, an Irish Saint, who succeeded St. Columb Cille in the abbacy

of Hy, and died on the 9th of January, 599. He wrote a life of St. Columb in Irish verse, and some prophecies.

**BAPHOMETUS**, the name of a mystic personage, of whom the mention is very much spread in the books and documents of the Gnostics, Templars, and Freemasons of the middle ages. Some suppose it to be meant for Mahommed—but this is very problematical. (Hammer, *Mines de l'Orient*.)

**BAPST**, (Michael,) a German physician of the sixteenth century, who composed a work on surgery, under the title, *Neues Arznei-Kunst und Wunder buch*, in 3 vols, of which there were several editions, the volumes of the first edition bearing date respectively, 1590, 1592, and 1596. He also published, in 1601, a treatise on the virtues of juniper, *Juniperetum, oder Wachholder-Garten*, which was twice reprinted in the seventeenth century. (*Biog. Univ.*)

**BAPTISTA**, (Monsfetría,) of the family of the Pisan princes of Malatesta. She was a nun of St. Clara, and died in 1447. Contemporaneous authors speak highly of her learning and religious inspiration, and she had several times to say prayers before the emperor Sigismund and pope Eugenius. She wrote, *Oratio in laudem Martini V. papæ*; *De vera religione*; *De humanæ conditionis fragilitate*; and being in correspondence with many distinguished men of her age, the *Epistolæ* written by her are also much extolled. (Waddingus, p. 46. Fabricius.)

● **BAPTISTA**, (John,) a musical composer, lived about 1550. Some of his works are found in Ammerbach's *Orgel und Instrumental Tabulatur*, Leipzig, 1571. (Gerber, *Marpurg Krit. Briefe*.)

**BAPTISTA**, (de Salis, or de Rosellis,) a native of the province of Genoa, a Minorite friar. He wrote, *Summa Rosella, seu opus de casibus et consiliis ad animam pertinentibus*, Paris, 1499. (Irihemius.)

**BAPTISTA**, (Trovamala,) a Minorite friar, who is by some (as Labbeus) considered the same as the preceding; by others (as Waddingus) to be a distinct person. A work entitled *Baptistiniana* was published at Rome, 1479; Augst, 1484; Norimberg, 1488, &c. (Fabricii *Bibl. Lat. Med. Æv.*)

● **BAPTISTA**, (Johann,) court painter to the elector Joachim of Brandenburg. He painted, in 1571, the Electress Catharine, and passed at this period; also, much of his time at Cüstrin, where he painted the celebrated Thurneisser, as

appears from one of his letters. He signed himself, *fürstlich Pommerscher Konterfuit mahler*; in fact, he was the first regularly salaried painter of that court. (Nicolai's *Nachrichten von Künstlern Berlins*.)

**BAPTISTA**, (Frade Joaõ,) of the convent of St. Francisco, at Bahia dos todos os Santos, in the Brazils. This convent being founded in 1587—1594, he became the first provincial of it, and contributed much towards the prosperity of it, as well as of that of Nossa Seuhora das Neves, in Pernambuco. He wrote, *Ramalhete de Flores d'Italia*, a spiritual work of some value, preserved in the library of Bahia.

**BAPTISTA**, (Frade Francesco,) born about 1600, in Alentejo. He was a disciple of Antonio Pinheiro, and became an Augustine friar, and master of music, in a convent at Cordova. He was considered one of the most profound and excellent composers of his age; and (according to Machado, *Bibl. Lusit.*) some of his works are carefully preserved in the royal library of Lisbon. (Schilling, *Lexic. des Tonkunst.*)

**BAPTISTA**, (Fr. Joaõ de S. Antonio,) born at St. Miguel dos Gemeos in Portugal, in 1683. He distinguished himself by procuring a final decision in a dispute, which took place between the monastery of Madre de Deos de Guimaraens and the archbishop Ruy de Maura Telles. In 1720 he was named vice-comissario and procurador-general of the holy places in Palestine. His unwearied exertions obtained much assistance from Portugal and its colonies, towards the maintenance of these revered shrines. He wrote a *History of the Holy Sepulchre*, compiled not only from authentic relations, which he obtained from the different convents of the Holy Land, but taken from sources, as well MS. as printed, many of which are supposed to have been burnt in the conflagration of the Franciscan convent at Lisbon, 30th November, 1741. The titles of his curious works are, *Paraizo Serafico plantado nos santos lugares da Redempção—guardado pelos filhos do Patriarcha S. Francisco com a espada de seu ardente zelo, repartido em oito estancias nas quais se descrevem os principais sanctuarios em que residem os Religiosos Franciscanos, part i. Lisboa, 1737, fol.* *A Guerra Sacra até a tomada de Jerusalem; o estado do governo de seus Reys até Guido de Lusignano, e perda da Santa Cidade; motivos desta perda; Vaticinios do Restaurador dos Santos Lugares o Santo P. S. Francisco,*

&c., *ibid.* 1741, fol. (Machado, Bibl. Lusit.)

**BAPTISTA**, (Padre Joaõ,) born in Setubal in Portugal. He studied in the congregation of the oratorio at Lisbon, and took the habit of St. Philippus Neri in 1724. Having perfected himself under P. Estacio de Almeyda, chronist of the kingdom, he began to study Descartes and Newton, and was the first who lectured in Portugal on modern philosophy, altogether neglected there previous to his time. In the reading of the fathers, especially of St. Augustine, he was so assiduous, as to be able to repeat whole pages of the latter. He published in 1746, at the office of the Royal Academy, *Philosophiæ Aristotelicæ restitutæ, et illustratæ qua Experimentis, qua Ratiociniis recenter inventis*. fol. He wrote also several other works.

**BAPTISTA**, (Frade Joaõ,) his family name being Delgado, born at Tavira in Portugal. He became early an Augustin friar in Evora, and was much distinguished for his learning and talents. He was on that account sent by his superiors to the missions of St. Thome, Ilha do Principe, and Annobon on the coast of Africa, and then to Bahia dos todos os Santos in the Brazils, where he founded the hospital de Nossa Senhora da Palma. Several sermons, which he had preached on festival occasions in the Brazils, were printed at Lisbon in 1709 and 1716.

**BAPTISTE**, AÎNÉ, a distinguished French comedian. His excessive size and a nasal tone placed him, at first, in a disadvantageous position: still he became, subsequently, one of the stars of the Théâtre Français, as well in the department of tragedy as comedy. His best parts were in the Glorieux of Destouches, and the Captain in the Two Brothers of Kotzebue. In 1796 a red cap was thrown upon the scene, when he played in Lyons. Baptiste formed some good disciples, and became, in 1816, professor at the Ecole Royale de Déclamation.

**BAPTISTE**, CADET, began his career at the Théâtre Montanius, made some débuts at the Théâtre de la République, but finally remained at the Français. His *Diaforius* in the *Malade Imaginaire*, and the caricature of an Englishman in the *Conteur*, were some of his prominent parts. After the ninth Thermidor, he was subjected to some unpleasantness by the parterre, which considered him, in conjunction with all other comedians, to be staunch revolu-

tionaries. Both the Baptistes died some few years ago.

**BAPTISTIN**, or **BATISTIN**, (Jean Baptiste Stuck,) a virtuoso and music composer of the beginning of the last century, born at Florence of a German family. He introduced the violoncello into France, and for his skill on this instrument received a pension from Louis XIV. He composed several operas and cantatas, which were once in great repute. (Biog. Univ.)

**BAQUOY**. The name of a family of French engravers: the most remarkable were,

1. *Jean Baquoy*, known by some good plates he executed for the 4to edition of Ovid.

2. *Pierre Charles*, his son, born at Paris in 1760, and instructed in the art by his father, exhibited great talents at an early age, and attained afterwards a very extensive reputation. He engraved the plates for the 8vo edition of Racine; those (after designs by Myrïs) for the *Histoire Romaine*, 4to; and some beautiful vignettes for the works of Delille and Berchoux. Among his single plates, the most remarkable are, *Fenelon* assisting the Wounded Soldiers, and the *Martyrdom of St. Gervais and Protais* (his chef-d'œuvre). He also engraved some subjects for the *Musée Robillard*. He died at Paris in 1829. (Biog. Univ. Suppl.)

**BAR**, (François de,) a French monk, born in 1538, chosen, in 1574, grand prior of the Benedictine abbey of Anchin, on the Scarpe. He was a man of great erudition, and profoundly skilled in ecclesiastical history. He published nothing; but his works, in 13 volumes, folio, in MS., formerly preserved in the library of Anchin, are now in the library at Douai. He died in 1606. (Biog. Univ. Suppl.)

**BAR**, (Nicolas de,) a painter of the seventeenth century, whose family came from the district of Bar, and who was said to be descended from the family of the Maid of Orleans. He painted many Virgins. One of his paintings, a St. Sigebert, is at Orleans. De Bar was known in Italy by the name of *El Signor Nicoletto*. He spent the greater part of his life at Rome. (Biog. Univ. Suppl.)

**BAR**, (Georges Louis, baron de,) a nobleman of Westphalia, born about 1701, who gained considerable reputation among his contemporaries by his compositions in French verse. His writings, which have no great merit, are not now

much known or sought after. He died in 1767. (Biog. Univ. Suppl.)

BAR, (Jean Etienne,) born at Anville in 1748, was an advocate at Thionville at the breaking out of the French revolution, of which he became a zealous advocate. He was elected deputy for the department of the Moselle in the National Convention, and voted for the death of the king. He was sent to the army of the North in 1793, along with Carnot and Duquesnoy. He was subsequently elected secretary of the National Convention. He was also a member of the Conseil des Anciens. In 1800 he was named, by the first consul, president of the tribunal of Thionville. He died in 1801. (Biog. Univ. Suppl.)

BARA, or BARRA, or BARRE, (Johann,) a Dutch painter, designer, and engraver, born about 1570. He worked first in Holland, went then to England, where he died in 1634. He called himself sometimes, "sculptor et vitrearum imaginum pictor," and published, from 1598 to 1632, several engravings, which resemble, without equalling, those of Sadeler. His first plate, Susanna in the Bath, signed Barra, 1598, fol. is very rare. His plates are numerous.

BARAGUEY D'HILLIERS, (Louis,) a French general, born at Paris in 1764. He entered the regiment of Alsace as sous-lieutenant, in 1784, and was lieutenant of the same regiment in 1791, when he resigned his commission in disapprobation of the proceedings of the revolutionists. He, however, soon after smothered his scruples, and was made captain of a battalion of light infantry in 1792, and soon rose rapidly in the service. He took part in the invasion of the Palatinate and capture of Mayence, at the latter end of 1792. His friendship with Custines involved him, for a time, in the disgrace which fell upon that general; and he afterwards escaped narrowly the vengeance of the sanguinary revolutionary tribunal. In 1795 he again commenced active service, under general Hoche, and in 1796 took part in the campaign of Italy, under Bonaparte, by whose orders he took possession of Bergamo. For his conduct in the Tyrol he received, in 1797, the grade of general of division, and shortly afterwards was employed by Bonaparte to occupy Venice, of which city he was made governor. In 1798 he embarked with Bonaparte in the expedition to Egypt, and was present at the taking of Malta; but being commissioned to carry the news of this event to

France, Baraguey, with the ship (*La Sensible*) containing the plunder of Malta, fell into the hands of the English. After his return from captivity, he was brought before a court-martial, but was acquitted. When Napoleon had made himself emperor, he appointed Baraguey grand officer of the legion of honour and colonel-general of dragoons. He was again made governor of Venice in 1808, and in 1809 served in Italy and Hungary. He was afterwards employed in suppressing the insurrection of the Tyrol under Hofer. In 1811 he was employed in Spain; and in 1812 he went with the *grande armée* to Russia. In the famous retreat, he was nearly surrounded by the enemy, and a part of his division was obliged to capitulate, which so irritated the emperor, who was smarting under his other reverses, that he suspended him from his functions, and ordered him to repair again to France to be judged by a court-martial; but he died at Berlin, on his way home, in December, 1812. (Biog. Univ. Suppl.)

BARAHONA, (Fratcr Petrus de, Valdevieso,) born either in Madrid or Villahermosa, and admitted a friar at the latter convent in 1575. He became subsequently a professor of moral theology, and a very celebrated preacher. He wrote, amongst other things, *De Arcano verbo, sive de vivo Dei sermone*, Madr. 1595; *Tratado sobre el Ave Maria*, Salam. 1596, 4to. He died somewhere after the year 1606. (Waddingus. *Salazar hist. provinciae Castellae ord. minorum*.)

BARAHONA, (Antonius de,) born, most probably at Bacza in Spain, and flourished about 1550. He was nephew of Petrus de Gratia Dei, the herald of Charles V., and having succeeded to that office himself, he published *Vergel de Nobleza, or Rosal de Nobleza*. A MS. of his, *De Linages, y noticia de Bacza*, is also much praised. He is also reputed the author of the work, *Tratado de Sta. Eufemia Martyr Castulonense*. (Gundis, *Argote de Molina de la Nobleza de la Andalucia*. Joannes Bilches, *de Sanct.*)

BARAILON, (Jean François,) a French physician, very active in the political changes during the revolution. He was born at Viersat in Auvergne, in 1743, and studied at Montpellier, where he took the grade of doctor in 1765. He distinguished himself much both as a physician and as an antiquary, and in the different functions with which he was charged effected many sanitary improve-

ments in his native district, and in the Bourbonnois. In 1792 he was elected deputy to the National Convention for the department of the Creuse. His name was on the list of persons proscribed in 1793, and he only escaped by the urgent intervention of an intimate friend. He was silent during the reign of terror; but after the 9th Thermidor he again showed himself very active, and was particularly busy in all measures connected with medicine, literature, or education. He opposed the measures which brought about the 18th Brumaire; yet he was elected president of the new legislative body in 1801. In 1806 he retired to Claron, where he occupied himself with medical practice and the study of antiquities. His principal archæological work was published in an 8vo volume, Paris, 1806, under the title, *Recherches sur les Peuples Cambiovicenses de la Carte Théodosienne, dite de Peutinger; sur l'Ancienne Ville Romaine de Neris; sur les Ruines de plusieurs autres Villos Romaines de l'Ancien Berry; sur divers Monuments Celtiques; sur les Ruines et les Monuments de la Ville Celtique de Toull; sur les premiers Ouvrages de Tuilerie et de Briqueterie*. His medical works are not now of much importance; they are enumerated in the Supplement to the Biog. Univ.

**BARAK**, (surnamed Al-Hadjib, or the *Chamberlain*, from his having held that office at the court of Kharizm,) the founder of a dynasty which ruled for about eighty years in Kerman; called by oriental historians the Kara-Khitayans, from Barak having been a native of Kara-Khitai, or Northern Tartary. He had been sent as an ambassador from the Moguls to sultan Mohammed of Kharizm, who was so struck by his talents and capacity, that he retained him at his court as *Hadjib*; but the jealousy of the vizier obliged him to consult his safety by flight, and after various adventures he raised himself to the independent sovereignty of Kerman, A.D. 1224, (A.H. 621.) He gained the friendship of sultan Jelal-ed-Deen, the son and successor of Mohammed, who gave him his mother in marriage; some writers, with less probability, state that it was the mother of Mohammed who became the wife of Barak. He died A.D. 1235, (A.H. 632,) and was succeeded in his principality by his son Mubarik. (D'Herbelot. De Guignes.)

**BARAK KHAN**, or **BARAK-OGHAN KHAN**, a prince of the Zagatai branch

of the house of Jenghis, from whom he was fifth in descent. He ascended the throne of Zagatai about A.D. 1260, (A.H. 658,) on the deposition of his relative Caidu, who had usurped it after the death of Algon. In 1263 he made public profession of the Mohammedan faith, being the first of his family who had done so; assuming at the same time the Moslem title of sultan Telai-ed-Deen. In 1268 he crossed the Oxus, at the head of 100,000 horse, to attempt the conquest of Persia, then ruled by Abaka-Khan, the representative of another branch of the descendants of Jenghis. In the first campaign he overran Khorassan without opposition, but was signally defeated the following year, near Herat, by Abaka in person, and escaped, with only a few followers, across the Oxus. He died in 1270. (D'Herbelot. De Guignes.)

**BARANOV**, (Alexander Andreevitch,) the first governor of the Russian possessions on the north-west coast of America, was originally a merchant trading in eastern Siberia, when at the instigation of Shelikhov, who was then just returned from America, where he had made himself master of the island of Kadyak, he was induced to proceed thither for the purpose of managing that newly acquired territory. He accordingly sailed from Europe in August 1790, but was shipwrecked near Unalashka, and nearly two years elapsed before he reached the place of his destination. When once arrived there, however, he showed himself most prompt and indefatigable in carrying out Shelikhov's plans, and in engaging the natives of Cook's Inlet and Prince William's Sound to enter into an extensive trading in furs with Russia, and to acknowledge themselves a dependency of that empire. In 1796 he founded a trading colony at Behring's Straits, and in 1799 took possession of the large island of Sitkhy. Most formidable were the various difficulties and disasters attending these undertakings, partly owing to the want of proper vessels and navigators for them, and to his being forced to rely almost entirely upon his own skill and exertions; and partly to the severity of the elements, and to the hostility shown him by the natives. Nevertheless his firmness and perseverance proved superior to all obstacles.

His important services at length obtained for him the notice and protection of the Russian American Company, and also the rank of nobility from the emperor Alexander. The grateful joy he

felt at receiving intelligence of this last circumstance was, however, greatly damped by the recent loss of the fortress on the island of Sitkhy; when the arrival of the ship *Neva*, commanded by Capt. Lisiansky, enabled him to recover that island in October 1804. This being accomplished, he established an extensive factory there, and began to trade with foreign merchants and vessels, through whose means he ultimately entered into regular commercial intercourse with Canton, Manilla, Boston, New York, California, and the Sandwich Islands. He afterwards sent out a trading expedition to California, and there founded a small colony near the Spanish port of S. Francisco. At last, finding himself unequal to discharge his laborious duties with his former assiduity, he solicited the Russian government to appoint some one to succeed him; but, owing to circumstances, several years elapsed before he could quit America; for Koch, who was the first sent out as his successor, died in Kamtschatka in 1810; and the second, Borjovolokov, was shipwrecked and drowned just as his vessel reached harbour at Sitkhy, in 1814. Baranov was therefore obliged to remain until 1818, when captain Hogemeister arrived in the ship *Kutusov*, and Baranov took his departure from America by the same vessel, in the month of October of that year. He was not, however, destined to revisit his native land, for the ship touched at Batavia in the island of Java, whose deadly climate proved fatal to him. On the fourth day after quitting Java, (April 16-28, 1819,) he died on board ship, at the age of seventy-three, and his remains found their resting-place in the waters of the Indian ocean.

During the twenty-eight years that Baranov remained in North America, he not only greatly extended the territorial possessions of Russia there, but conferred upon them great commercial importance; the trade with the mother-country alone amounting at last to upwards of twenty millions of rubles; and what is not least of all remarkable, his unwearied exertions appear to have been prompted solely by motives of patriotism, since he did not care to amass, as he easily might have done, any wealth for himself. From the charge of ambition he cannot be so easily acquitted, but then his ambition was of that kind which ennobles human nature, and voluntarily submits to unremitted toil and severe privations for the benefit of others. Davidov, Rezanov,

and other voyagers, have spoken of Baranov in terms of the highest admiration, as a man of very extraordinary qualities, and one whose memory will be gratefully treasured by posterity. (Entz. Leks.)

BARANOVITCH, (Lazar,) archbishop of Tchernigov, was a native of White Russia, and was educated at Kiev, where he became rector of the academy in 1650, which office he filled till 1655. In March 1657 he was made bishop, and in October 1668 archbishop of Tchernigov, in which city he died in 1693. Distinguished by his talents and learning, Baranovitch was still more so by the zeal with which he defended the Greco-Russian church and its doctrines against the Polish Jesuits, who were then attacking them. The popularity and influence he thus acquired were so great that, at the time of an insurrection of the Zaporoghetz Kosaks (1669), he was the main cause of the rebels returning to their allegiance to the czar Alexis Mikhaelovitch. His writings, consisting chiefly of religious and doctrinal pieces, are for the most part in the Polish language; but he also composed several poems, the principal one of which is that printed at Kiev in 1674, entitled *Platch, &c.*, or Lamentation on the Decease of Alexis Mikhaelovitch, and Welcome of his Successor Pheodor Alexijevitch. There is also a poem in the Polish language by him, on the Changes and Reverses of Human Life, Tchernigov, 1678. (Strauss. Entz. Leks.)

BARANOWSKI, or BARANOVIUS. The name of two Polish writers.

Albert, who was successively bishop of Przemisl and of Wladislas, and archbishop of Gnène, died in 1615, and published the constitutions and proceedings of several Polish synods held in his time.

Stanislas of Rzeplin, a Polish gentleman in the seventeenth century, continued, in the Polish language, the *Insignia Facinoraeque præclara Nobilitatis Polonicae* of Bartholomew Paproz, to the year 1635. His book is preserved in MS. (Biog. Univ.)

BARANTE, (Claude Ignace Brugière de,) a French writer, born at Riom in 1755. After being persecuted under the reign of terror, he was appointed, in 1800, prefect of Carcasconne, and two years after, Bonaparte appointed him to the same dignity at Geneva, then reduced to a dependence on France. He was, however, too conscientious to satisfy his employer, and he had rendered himself particularly obnoxious to Bonaparte by his correspondence with Madame de

Stael, M. de Saint Priest, and other exiles on that frontier, and he was deprived of his office in 1810. He died in 1814. He published elementary works on the study of languages and on geography, which, written originally for the use of his children, enjoyed considerable popularity. He was also the author of some other works, and a contributor to the *Biographie Universelle*. (Suppl. Biog. Univ.)

BARANY, (Johan,) Lutheran superintendent of the circle of the right bank of the Danube in Hungary, and pastor in Felpécz, son of the learned George Barany, born in 1726. He translated the Bible into the Hungarian language, in which he was assisted by his father, and by his predecessor in the cure of Felpécz, the Rev. John Sarosi. Of this translation, only the New Testament was printed at Lauban, 1754, 8vo.

BARANZANO, (Redemptus,) a Barnabite monk, born, in 1590, at Serravalle, in the diocese of Vercelli in Piedmont. He was professor of philosophy at the college of Annecy, which belonged to his order. He was one of the first to shake off the authority of Aristotle, and to choose an independent path in science. He was in correspondence with Bacon, and an interesting letter addressed by the latter to him was printed by Niceron in the third volume of his *Memoirs*. Baranzano died in 1622. He published, *Uranoscopia, seu de Cælo*, Genèv. 1617; *Novæ Opiniones Physicæ*, Lug. 1619; *Campus Philosophicus*, Lugd. 1620? and some devotional works. (Biog. Univ.)

BARAS, (Marc Antoine,) a native of Toulouse, born in 1764, was an advocate in parliament, but quitted the bar to devote himself to the study of political economy, on which he published a work of considerable merit, entitled *Arithmétique Politique*. He was a warm advocate of the revolution, and exercised various functions under the government; but his repugnance at the frightful excesses of the revolutionists drew on him their hatred; he was accused of being a federalist, dragged to Paris, and perished on the scaffold, April 13, 1794. He published an interesting *Memoir* on a festival (which he suppressed) held at Toulouse, on the 27th of May, in memory of the defeat of the protestants in 1591; an *Eloge* of Dr. Price, Toulouse, 1791; and a *Tableau de l'Instruction publique en Europe*, 2 vols, 8vo; which latter is extremely rare. (Biog. Univ. Suppl.)

BARAT, (Nicolas,) a learned orientalist of the seventeenth century, born at Bourges. He studied the oriental languages under Richard Simon, and was the *collaborateur* of Thomassin, whose *Glossarium Hebraicum* was edited by Barat and Bordes, after its author's death. Barat died in 1706. He was the author of the *Nouvelle Bibliothèque Choisée*, published some time after his death; 2 vols, Amst. 1714. He is said to have undertaken a Latin translation of the *Bibliotheca Rabbinica* of Shabai. (Biog. Univ. Suppl.)

BARATELLA, (Antonio Lauregio,) a prolific Latin poet of the first half of the fifteenth century, native of Campo-San-Piero, in the territory of Padua. He added to his name that of Lauregio, from the villa Lauregia, which he inhabited. He died in 1448. None of his poetry has been printed; but numerous MSS. of it are preserved in the Italian libraries. It is said that, if collected together, the whole of his pieces would amount to not less than sixty thousand lines. (Biog. Univ.)

BARATIER, (John Philip,) a celebrated precocious genius, was born at Schwabach, near Nuremburg, in 1721; his father, who had fled from France on the revocation of the edict of Nantes, being pastor of the French community at his son's birth-place. In his third year he had learned to write, and before the conclusion of the fourth he spoke Latin, French, and German, which he had learned from hearing them spoken, the former by his father, and the others by the other members of his family. He made a similarly rapid progress in Greek and Hebrew—had learned, by heart, the Psalms in the original in his seventh year; and, in his tenth, could translate from the Hebrew Bible without points, readily and fluently, into Latin or French. He learnt, without oral instruction, Syriac, Arabic, and Ethiopic—indeed, one remarkable feature of his extraordinary acquisitions was that they were made almost entirely by solitary and unassisted study; in consequence of this, he more than once imagined himself to have made discoveries which were such only relatively and from his ignorance of the labours of others. In his thirteenth year he began the translation of Benjamin of Tudela, which was finished in an incredibly short time. This translation appeared under the title of *Voyages de Rabbi Benjamin, fils de Jona de Tudele, en Asie et Afrique depuis l'Espagne jusqu'à la Chine*,



traduits de l'Hébreu et enrichis de Notes et de Dissertations historiques et critiques sur les Voyages, 2 vols, 8vo, Amsterdam, 1734. He next applied himself to theology and ecclesiastical antiquities, the study of the christian fathers, philosophy, and mathematics, especially astronomy. In this last science he exhibited, in a remarkable degree, the peculiarity already mentioned; recalculating existing tables, and rediscovering processes already known. In 1735, (when fourteen years old,) Baratier left Schwabach for Stettin, where his father had received a pastoral appointment. On his way he underwent an examination at Halle, where he defended fourteen theses, prepared the night before, in the presence of more than 2000 spectators, and excited universal astonishment. On his arrival next day at Berlin, he was examined in the presence of the king of Prussia, Frederic William I., who gave him one hundred rix-dollars for the purchase of books, and assigned him an allowance of fifty dollars yearly for his maintenance for four years, at the university of Halle. To this city he returned for the purpose of studying law, according to the king's command, in company with his father; the pastor of the French community at Halle having been ordered to exchange with the elder Baratier his living for that of Stettin. After a five weeks' stay in Berlin and Potsdam, father and son proceeded to Halle, and here the latter applied himself with his wonted diligence and success to his new employment; pursuing, at the same time, the study of Romish antiquities, numismatics, and general history, without neglecting his earlier favourites, mathematics and astronomy. His last employment was upon Egyptian antiquities, in which he was engaged at the time of his death in 1740.

Besides the translation of Benjamin of Tudela already mentioned, and several contributions, mathematical, critical, and theological, to various learned societies, Baratier wrote *Antiartemonius, seu initium Evangelii S. Johannis Apostoli, ex Antiquitate Ecclesiastica adversus Iniquissimam L. M. Artemoni, neophotinian, criticam, vindicatum atque illustratum*, 8vo, Norimb. 1735; *Disquisitio Chronologica de Successione antiquissima Episcoporum Romanorum usque ad Victorem: accedunt quatuor Dissertationes, duæ de Constitutionibus, Apostolicis dictis, una de Scriptis Dionysii Pseudoareopagitæ, et una de Annis Agrippæ*

junioris, *Judæorum Regis, Ultraject. 4to, 1740; Défense de la Monarchie Sicillienne, &c.*; besides leaving unfinished, works on the Heretics of the Earlier Church; The Life and Writings of St. Hippolytus; *Observationes Hieronymianæ; The History of the Thirty Years' War; The History of the Egyptians, &c.* (Ersch und Gruber. Jöcher.)

BARATON, a French writer, born about the middle of the seventeenth century, who was the author of a great number of pieces in verse, published in the collections of his time. He published, in 1704, his *Poésies diverses*, reprinted in 1705. (Biog. Univ. Suppl.)

BARATTA, (Francesco,) a sculptor of Massa, pupil of Algardi de Bernini. Under the directions of the latter, he made the gigantic statue of a Moor, representing the River la Plata in America, to adorn the fountain on the piazza at Navana. In Rome also, but especially in the gallery of Dresden, some of his works are preserved, as the groups of Hercules and Achelous. Baratta died at Rome, in 1666, from the effects of his extravagance in drinking wine and smoking tobacco. (Nagler, neues allg. Künstler Lex.)

BARATTA, (John,) a painter of Berlin, who worked in 1673 for the elector, and became in 1675 keeper of the electoral gallery. He died in 1687; and left his brother Francis engaged in similar pursuits. (Nicolai, Nachr. v. Künstlern Berlins.)

BARATTIERI, (Pietro,) an Italian notary and judge of the thirteenth century, who composed a formulary for diplomas, royal letters, and public acts, preserved in manuscript at Florence. (Mazzuchelli.)

BARATTIERI, (Giovanni,) a Bolognese civilian, who flourished in the year 1301, graduated doctor in 1328, and went to Ferrara in quality of ambassador in 1332. (Mazzuchelli.)

BARATTIERI, (Bartolomeo,) a jurist of Piacenza, who flourished about the beginning of the sixteenth century. He was counsellor of the duchy of Milan, and of Ferrara, and was in Pavia and in Ferrara professor of law. He accompanied the ambassadors of Piacenza to the pope Julius II., and spoke before the holy consistory with an elegance seldom equalled. The pope treated him with the highest consideration, knighted him, and gave him a collar worth two hundred ducats. The date of his death is unknown, but he was buried in the church of St. John, at Piacenza. He

wrote, *De Feudis*. Such is the account of Mazzuchelli, but Savigny supposes him to have lived earlier; to have been professor at Pavia in 1421; and to have written his work in 1442, (*Gesch. des Röm. Rechts im Mittellalt.*) Pope Julius II., to whom he is stated to have been ambassador, did not acquire the pontifical crown until 1503.

**BARATTIERI**, (Francesco,) an Italian jurist, also a native of Piacenza, who flourished from about the year 1540 to 1560, and was the author of a Latin oration, *Ad Hieronymum Priolum Principem Venetiarum Nomine Octavii Farnesii Parmæ Ducis*. He composed another oration on the death of the emperor Charles V. (Mazzuchelli.)

**BARATTIERI**, (Count Charles,) born at Piacenza in 1738, an Italian, eminent for the cultivation of physical science. He travelled in Germany, France, and England, in which latter country he first exhibited his taste for physics, and emitted some new ideas on the nature of colours, in a work entitled *Congiettura sulla Superfluità della Materia Colorata o de Coleri nella Luce*. After his return to his native land, he published, at Milan, his *Opusculi Scelti*. He died in 1806. (Biog. Univ. Suppl.)

**BARATTO**, (Paolo,) a native of Brescia, elected in May, 1522, professor of civil law at Padua. He wrote some Latin poems. (Mazzuchelli.)

**BARAVALLE**, (Christophoro del Mondovi,) a public teacher of medicine in the college of his native city. He wrote, *Trattato della Peste*, and *De tempore dandi Catapostia*, Mondovi, 1562. (A della Chiesa *Scrittori Piemontesi*, Torino, 1614, 4to.)

**BARAZE**, (Cyprian,) a Jesuit, who was sent, about 1675, to convert the Moxes and other wild tribes in the extensive countries behind the mountains of Peru. He had passed among the savages, during twenty-seven years, a life of continued peril and privation, and his zeal had been crowned in many instances with success, when he was murdered by the tribe of the Baures, on the 16th of September, 1702, in his sixty-first year. (Biog. Univ.)

**BARBA**, (Giovanni,) a Neapolitan advocate of the eighteenth century, who became one of the twelve consistorial advocates at Rome, where he contracted a friendship with cardinal Imperiali, afterwards pope Clement XII., who, on his elevation to the pontificate, appointed him his private chaplain extraordinary.

With the assistance of cardinal Pico, he induced the pope to establish the congregation for the superintendence of education, an institution which had been projected by pope Sixtus V., and to which Barba was appointed secretary. It was upon this occasion that he published his work, *Dell' Arte e del Metodo delle Lingue*, Alla Santità di N. S. Papa Clement XII., libri iii. (Rom. 1734, 4to.) He was made bishop of Bitonto, where he died on the 4th September, 1744. (Mazzuchelli.)

**BARBA**, (Juan Sanchez,) a Spanish sculptor, who died at Madrid in 1670, aged fifty-five. He executed the celebrated statue of the dying Saviour at the Carmelites, in the convent della Merced. (Nagler, *neues allg. Künstler Lex.*)

**BARBA**, (Pompeo della,) an Italian physician, native of Pescia, in Tuscany, lived during the middle of the sixteenth century. At that time existed in Florence several academies, and amongst them the Florentine, founded by Cosimus I., for the sake of increasing the beauty and richness of the Italian language, by the translation of the most remarkable and classical works of antiquity. But as Cosimus proposed no reward to those who should translate any particular author, and gave no stipend to the academicians, Barba, who was a member, soon persuaded his companions that rather than labour to put in good Italian the thoughts of others, they should try to produce something of their own, by expounding and explaining the sonnets of Petrarca, or some stanzas of Dante, of which he gave them a specimen by reading five capitoli on a Platonic sonnet of Petrarca, which were, in the following year, 1549, printed at Florence, 8vo, under the name of *Pompeo da Pescia*. The subject of the sonnet is the first effect of love, which is to separate the soul of the lover from his body; and the five capitoli of the exposition treat of the immortality of the soul according to Aristotle and Plato; a taste which had originated during the fifteenth century, when by Ficino, Poliziano, and others, was formed the Platonic Academy, which flourished under the auspices of Lorenzo the Magnificent, and which, by being carried to the utmost extravagance during the sixteenth century, gave rise to the academy of La Crusca.

Notwithstanding so great an innovation, the academicians still occasionally applied themselves to the translation of the ancients, and Barba had begun to

translate into Italian the Natural History of Pliny, when being appointed physician to pope Pious IV., he gave up the work, and went to Rome, where he died in 1582. A few pamphlets by this writer were published.

**BARBA**, (Simone della,) brother of the preceding, also a native of Pescia, and member of the Florentine Academy, where he, after the example of his brother, read an exposition of a sonnet of Petrarca. He published in Venice, in 1596, a translation of the Topics of Cicero, with a commentary by his brother Pompeo, Venice, 8vo, 1556.

**BARBA**, (Alvarez Alonso,) curate of the parish of St. Bernard, in Potosi, lived about the middle of the seventeenth century, and wrote a book, now extremely scarce, under the title of the *Arte de los Metallos, en que se enseña el verdadero Beneficio de los Oros*, published at Madrid in 1640, 4to; and reprinted in 1729, with the treatise of Alonzo Carillo Lasso, on the Ancient Mines of Spain, which had been published at Cordova in 1624, 4to. It has been translated into almost all languages, and in French particularly, under the title of *De la Metallurgie, ou l'Art de Tirer et Purifier les Métaux*; Paris, 1791, in 2 vols, 12mo, by Lenglet.

**BARBA**, (Pedro,) a Spanish physician of the seventeenth century. He was first physician to Philip IV., and professor of medicine in the university of Valladolid. He published two works: *Vera Praxis de Curatione stabilior, falsa impugnatur, liberantur Hispanici Medici a Calumniis*, Seville, 1642, 4to, Madrid, 1644, 12mo; *Resunta de la Materia de Pesto*, Madrid, 1648, 8vo.

**BARBADILLO**, (Alfonso Geronimo de Salas, died 1635,) a Spanish dramatist and poet, who wrote much, and yet lived in poverty. His style is good; and if he had little genius, he was a respectable versifier. His poems, lyric or heroic, are superior to his dramas.

**BARBADORI**, (Donato,) a Florentine, who was distinguished in the history of his native city in the fourteenth century. In 1375, he was sent on an embassy to the court of Avignon, to justify the war which the Florentines were engaged in against the pope. In 1379, when the populace had seized the government, he perished on the scaffold for his attachment to the party of Pietro Albizzi.

*Nicolas Barbadori*, the grandson of Donato, also distinguished himself by his attachment to the party of the Albizzi,

and by his courage and activity in opposing the Medicis. In 1434 he was exiled, along with Renaldo Albizzi, the chief of the party. (Biog. Univ.)

**BARBADORO**, (Bartholomeo,) a Florentine citizen, conspicuous in the middle of the sixteenth century, for his exertions in the cause of ancient literature, especially in bringing to light the Greek authors. He was the first who, in conjunction with Hieronimus Mei, dragged the Electra of Euripides from oblivion, which was published by P. Victorius in 1545. It was also with Mei, that he discovered the Agamemnon of Æschylus. He emended the text, and enabled Victorius to publish it, Paris, 1557, 4to. (Victorii variae lectiones, lib. xx. c. 19. Ersch und Gruber.)

**BARBAGALLO**, (Benedetto,) a Sicilian lawyer, a doctor of both laws, who for many years practised as an advocate at Palermo, where he died on the 13th of February, 1699, in the ninetieth year of his age. He published, 1. *Practica super Ritu Curie Neapolitanæ*, Naples, 1665, fol. 2. *Practica Novissima et Theorica super Ritu Magnæ Regiæ Curie Regni Siciliae*, Palermo, 1667, folio. (Mazzuchelli.)

**BARBANCOIS**, (Charles Hélon, Marquis de,) born in 1760, at the castle of Villegongis, near Châteauroux, a French nobleman, distinguished chiefly by his agricultural improvements, and particularly those which he introduced in the breeding of sheep. He died in 1822. He published several works on subjects connected with these improvements, and one or two of a different character, which are enumerated in the Supplement to the Biog. Univ.

**BARBANEGRE**, (the baron Joseph,) a distinguished French general, born of poor parents at Pontac, at the foot of the Pyrenees, in 1772. He entered into active service in 1801, having then attained the grade of captain of brigade. He distinguished himself much as colonel of the 48th regiment of the line, in the campaign of Austerlitz, and was named general of brigade in March 1809. He distinguished himself no less at the battles of Ratisbonne and Wagram. In the Russian expedition of 1812 he was successively commander of Borisow and Smolensko; and in the retreat he was wounded at Krasnoi, and was obliged to take shelter with the remains of his troop in Stettin, which he defended long and gallantly, but was at last compelled to surrender. On his return to France in

1814, he was taken into favour by the king, but he again joined Napoleon on his return from Elba, and defended Huningen against the allies till the 26th of August. He died at Paris in 1830.

*Jean Barbanegre*, brother of the above, was also a distinguished officer under Napoleon. He served in Spain and Italy, and was present at the battles of Rivoli, Arcole, and Cremona. He followed Napoleon into Egypt, and afterwards commanded a company of horse grenadiers at Marengo, where he highly distinguished himself. He was slain by a cannon-ball at the battle of Jena.

**BARBANTINI**, (Nicola, 1762—1830,) a native of Lucca, celebrated in Italy as a surgeon of eminence. He was in 1792 elected assistant-surgeon of the civil hospital of Lucca, in 1799 first surgeon, and afterwards was first surgeon of the military hospital established there, and lastly was professor of clinical surgery. He was highly respected, and his funeral attended by immense throngs. He wrote, 1. *Trattato Istórico-teorico-pratico*, &c. (Sul contagio Venereo,) Lucca, four volumes, 8vo, 1820; and some observations on Lithotomy, Lucca, 1819, and a letter to professor Palletta on Clinical Surgery, 1827, Lucca. (Tibaldi ii. 418.)

**BARBARA**, (Saint,) much revered by the Latins, as well as the Greeks, Syrians, and Muscovites. Baronio thinks that she was a disciple of Origen, and suffered martyrdom at Nicomedia, in 235, under Maximinus I. Others say that her father, not being able to dissuade her from Christianity, cut off her head himself. There was at Edessa a convent, in which it was said that Barbara had passed part of her life.

**BARBARA**, daughter of the elector Albrecht Achilles of Brandenburg, born in 1464, and betrothed in 1472 to duke Henry XI. of Glogau. The marriage was consummated when Barbara was ten years old, and the duke having died in 1476, (without issue, as might be supposed,) he left his lands to his wife. Soon after some negotiations were entered into to marry her to king Wladislaus of Bohemia, who wished to increase his dominions by the dukedom of Glogau. This marriage did not take place, because wars and contentions arose on all sides. She died in 1510. (Preussische National Encyclopedie.)

**BARBARA RADZIWILOWNA** is less celebrated on account of her beauty

and fascinations, which raised her to the throne of Poland, than for the devoted attachment with which she inspired her husband, Sigismund Augustus. Having been left a widow in her twentieth year, by her first husband, the aged Woiewod Galtoldi, she was residing at Wilna with her mother, when she was first seen by the prince, who, although deeply enamoured, forbore to disclose his passion, until the death of his wife, Elizabeth of Austria, which happened in the second year of their marriage. He then freely allowed himself to visit the beautiful Barbara, and seeing no hopes of obtaining a consent to their union, was married to her privately, only in the presence of some of her nearest relations. On his return to Cracow, he confided the secret to Maciejowski, bishop of Cracow, and Jan Tarnowski, both men of great influence, and who promised to exert it in his behalf with the king. But the latter (Sigismund I.) dying soon afterwards, in 1518, rendered their interference unnecessary. As soon as the tidings of his father's death reached Wilna, where Sigismund Augustus then was, he set out for the capital, together with Barbara, having previously announced their marriage to the nobles of Lithuania, at the former city. His mother, queen Bona, (daughter of Galeazzo Sforza, of Milan,) received her new daughter-in-law very reluctantly, and, encouraged by her, the nobles, who were already jealous of the influence which the house of Radziwilow would acquire, began to murmur, and formed a strong party for the purpose of compelling the king to rescind his union with Barbara, which was declared to be informal, and therefore null and void in itself. Sigismund, however, remained immovable, in spite of all their entreaties and representations; declaring that he would not violate his marriage oath, and put away Barbara, though he should thereby secure all the kingdoms in the world. This firmness had the desired effect: even those who had made the greatest opposition desisted from further remonstrance; and nothing remained for Bona but to dissemble her aversion, and receive the new queen as graciously as she could. Barbara was afterwards solemnly crowned, in November, 1550; but did not long enjoy her dignity as a queen, or, what is far more, her extraordinary felicity as a wife. Even at the time of her coronation, she felt her health declining, and had a presentiment of her approaching end; and too soon were those.

fatal forebodings accomplished, for she expired on the 6th of the following April, not without strong suspicions of her having been poisoned, at the instigation of Bona, by an Italian physician in the service of the latter. Such was the general belief, and all lamented the early death of Barbara, nor did they spare their reflections upon her whom they considered to be the author of it, although no positive historical proofs of the fact have ever been produced. As for Sigismund, he was inconsolable: he ever afterwards wore mourning, and even had his chamber hung with black; often, too, was he found shedding tears over a miniature of Barbara, which he constantly carried on his person. Barbara, Bona, and Sigismund, are among the historical personages whom Niemcewicz has introduced in his romance of *Jan z Teczyna*.

**BARBARANO**, (Giulio,) a noble of Vicenza, who flourished about the year 1560. It is affirmed by Marzari, in his *Historia di Vicenza*, that he was a lawyer and a most accomplished philosopher, well skilled in both Greek and Latin literature. He is also said to have written some excellent tracts relating to the law, and a very useful work on agriculture. His other works are, *Vicentiæ Monumenta et Viri illustres*, published in 1566; *Promptuarium Rerum quam plurimum præsertim in Re Romana Julii Barbarani*, Venice, 1567. (Mazzuchelli.)

**BARBARI**, or **BARBARO**, (Giuseppe Antonio, born 1647,) an Italian mathematician. He was a native of Garignano, and after his early education applied himself chiefly to physical studies. He was offered the mathematical chair at Bologna in 1692, but refused it from a modest distrust of himself. His wife dying in 1686, four years after their marriage, and his only son dying in 1702, while his only daughter was in a convent, he retired into a monastery himself for the rest of his days. He wrote a work, now very scarce, *L'Iride*, *Opera Fisco-matematica*, in 1678, in which he is said to have forestalled some of Newton's optical discoveries. See more in *Tipaldo*, iv. 318, *et seq.* where his death is erroneously placed in the year 1787, and his entrance into a monastery in 1782. (Que. 1702 and 1707?)

**BARBARIGO**, a distinguished family of Venice.

*Augustino Barbarigo* succeeded his brother Marco as doge, in 1486. His reign was one of calamities and dangers

to the state. The invasion of Italy by Charles VIII. of France involved the republic in a continental war, and enabled the Turks to rob Venice of its Greek provinces. The doge died in the autumn of 1501.

*Nicola*, who died at Venice in 1579, had been ambassador to Constantinople. He wrote the lives of the doge Andrea Gritti and cardinal Contarini.

Cardinal *Barbarigo*, of the same family, was the author of some devotional books. His life was written by *Cordora*.

There was another cardinal *Gregorio Barbarigo*, born in 1625, bishop, first of Bergamo, and afterwards of Padua, at which latter place he died in 1697. He wrote some Constitutions for his church, and twenty-five letters in Italian, addressed by him to Magliabecchi, are printed in the second volume of *Magliabecchi's Correspondence*. (*Biographie Universelle*.)

**BARBARINO**, (Bartholomeo,) called *il Pesarino*, born at Fabriano, in the Romagna, at the end of the sixteenth century. He was very popular as a composer of madrigals, &c. In 1617 appeared in Venice, *Madrigali a tre voci da cantarsi nel Clavicembalo*; and the Bergamo Parnass. mus. Ferdin. published in 1715, at Venice, contains some more compositions of his. (Schilling. Univ. Lex. d. Tonk.)

**BARBARO**, (Francesco,) one of the most remarkable men of the fifteenth century, was born at Venice, in 1398; his father being Candiano Barbaro, a Venetian nobleman. He had the good fortune of acquiring the learned languages, not under the celebrated Chrysoloras, as Mr. Chalmers, on the authority of Fabricius, has asserted, but under John of Ravenna, Gasparino Barzizza, Vittorino of Feltre, and Guarino of Verona, the most learned men then living; and such was the proficiency which Barbaro made, that at the age of twenty-one, in the same year in which he married, he was elected a senator, and continued through life to fill the highest offices of the state. In 1423 he was made governor or chief magistrate of Vicenza; in 1430, of Bergamo; in 1434, of Verona; in 1437 to 1440, of Brescia; during which time, he not only reconciled the two opposite factions of the Avogadri and Martinenghi, but successfully defended the city against the forces of the duke of Milan, commanded by Niccolo Piccinino. In 1441 he was again elected governor and purveyor of

Verona; in 1445, of Padua; in 1448, governor-general of Friuli; and in 1450 and 1452, in the same situation of purveyor, he returned to Padua. Nor were these the only offices which he filled; for during this time, he was employed in several embassies abroad. In 1426 he was appointed ambassador to pope Martin V. at the congress held by cardinal Alberghi, first in Ferrara, in 1428, and afterwards in Tuscany, when, in the name of Eugenius IV., he was sent to the emperor Sigismond, who also employed him as his own ambassador to the king of Bohemia. In 1443 he was sent by the republic of Venice to the marquess of Mantua and to the marquess of Ferrara, in 1444 to the duke of Milan, and in 1446 again to the marquess of Ferrara; and after having been raised to the dignity of counsellor of state and of procurator of St. Mark, he died in Venice, in 1454.

Amidst so many occupations, Barbaro did not neglect the pursuit of literature. He was a protector of science and of learned men, and held a regular correspondence with the greatest scholars of his age, on the discovery, acquisition, and correction of ancient manuscripts; trying all the time to allay the rancour and virulence with which they attacked each other. He also wrote a Latin treatise on marriage, which was published by Badius Ascensius, in Paris, 1513, 4to, and often reprinted, once at Amsterdam, in 1639, 12mo, and again in 1537, 1560, and 1667, and translated into French, under the title of *l'Etat du Mariage*. From him we have also the translation into Latin of the lives of Aristides and Cato the Elder of Plutarch, several of his orations on different occasions, the history of the siege of Brescia, which was for the first time published at Brescia in 1728, 4to, under the title of *Evangelistæ Manelmi Vicentini Commentariorum de Obsidione Brixiae*, ann. 1438, which has given occasion to Bayle to write a long note to cast a doubt, not that the defender of Brescia and the writer de *Re uxoria* are the same person, as Mr. Chalmers has asserted, but whether Barbaro, who was the defender of Brescia, was also the writer of the history of that siege.

BARBARO, (Hermolaus.) There are two men of this name, the elder and the younger, both descended from Candiano Barbaro; the former, son of Zaccaria, brother to Francis, of whom we have spoken in the preceding article; the

latter, son of a second Zaccaria, who was the son of the same Francis.

The former was born in the year 1410, and was instructed by Guarino of Verona with so much success, that he was able at the age of twelve years to translate into Latin some of *Æsop's* fables, and, in 1425, to obtain the degree of doctor at Padua, where he studied the law. On the following year, pope Eugenius IV. admitted him to his court, gave him the office of apostolical protonotary, with some benefices. But not long after, because that pontiff gave to another person the bishopric of Bergamo, which he had promised to him, Hermolaus left the court, but, after travelling for some time through Italy, returned to Rome, and obtained from Eugenius, in 1443, the bishopric of Treviso, though not without great opposition from the republic. In 1453 he was translated to that of Verona. In 1459 he assisted at the council held by Pius II. at Mantua, and in the following year, was sent by the same pope legate to Charles VII., king of France; and died in Venice, in 1471. None of his works have ever been printed, with the exception of a few letters; but several manuscripts of sermons, speeches, &c. and a translation of the life of St. Athanasius by Eusebius of Cesarea, are found in different libraries.

BARBARO, (Daniello,) son of a younger Francesco Barbaro, and nephew of Hermolaus, born on the 8th February, 1513. He studied at Padua, where he showed in early life a fondness for the study of mathematics. He applied himself also to the study of natural history, and a proof of his devotion to that science still exists in the botanical gardens at Padua, which acknowledge him for their founder. In 1540 he took the degree of doctor in the faculty of arts, and in 1548 he was chosen one of the embassy to Edward VI. of England, when he distinguished himself by his talents and acquisitions. At the close of the year 1550, pope Julian III. chose him, in conjunction with Jean Grimani, patriarch of Aquila, with whom he undertook the government of that church. From that time he assumed the title of patriarch, and kept it until his death; Grimani having survived him. The bishopric of Verona having become vacant in 1559, the senate placed Barbaro among those presented to the pope for the choice of one; and although he was not ultimately chosen, yet the pope reserved for him a pension of five hundred crowns, which

was doubled the subsequent year. He was present and acted in the council of Trent, and the services which he rendered to the church then would have been recompensed by the Roman purple, had life been spared; but he died at Venice, on the 12th of April, 1570. His works are, 1. *Exquisite in Porphyrium Commentationes*, fol. Ven. 1542. 2. *Predica de' sogni*, 12mo, s. a. et l. and 8vo, Ven. 1542. This little volume, published under the fictitious name of Rever. padre D. Hypneo da Schio, is now extremely rare. 3. A Latin translation of Aristotle's *Rhetorics*, by Hermolaus Barbaro, with commentaries by himself, 4to, Ven. 1544, and several times republished. 4. *I dieci libri dell' Architettura di M. Vitruvio tradotti e commentati*, fol. Ven. 1556. This translation was much esteemed; the best edition is in 4to. Ven. 1567. He published also Latin commentaries on the same author. 5. *Dell' Eloquenza Dialogo*, &c. 4to, Ven. 1557. 6. *La Pratica della Perspettiva di Monsignor D. B.*, fol. Ven. 1569. This work contains a very neat adaptation of polygonal rules, and is the only remnant of Barbaro's mathematical acquirements. (Biog. Univ. Charles Aperçu, p. 481. Montucla, i. 708.)

BARBARO, (Hermolaus,) already mentioned as the grandson of Francesco, and uncle of the Daniel before mentioned, was born at Venice, in 1453, and sent in his eighth year to Rome, where he studied under Pomponius Lætus. He afterwards studied jurisprudence at Padua; took his degree of doctor in 1477, and was appointed professor of morals about the same time; and returned in 1479 to Venice, where he was advanced to several posts of honour. In 1484 he was obliged by the plague to leave Venice, and read lectures on the Greek orators and poets to the students at Padua. On his return to Venice, he lectured there on the Aristotelian philosophy. In 1486 he was sent ambassador to the court of the emperor at Bruges; in 1488, to that of Milan; and afterwards to the papal court of Innocent VIII. Whilst he filled this last office, cardinal Barbo, the patriarch at Aquileia, died, of which event he gave immediate notice to the council of ten; but without waiting for their answer, he wrote a second time to apprise them that he had himself accepted from the pope the vacant office. This proceeding, which was contrary to the express laws of the republic, so displeased the council, that they threatened

not only himself, but his father with banishment, deprivation of office, and confiscation of their goods. At this threat, he resigned his office, but his successor did not enter upon the duties of it, till the death of the former occupant. Hermolaus dared not occupy it after his return to Venice, but continued his studies at Rome, near which city he died in 1493, of the plague. He translated Themistius and Dioscorides, and the *Rhetoric of Aristotle*; wrote commentaries on Pliny's *Natural History*; a *Treatise on the connexion of astronomy with medicine*; *Compendium Scientiæ naturalis ex Aristotele*; *Epistola contra Jo. Pici Mirandulani Defensionem Philosophorum barbarorum, i. e. scholasticorum* (printed in the Wittemberg edition of the *Elementa Rhetorica of Melancthon*, of 1571); *Summa totius Philosophiæ*; *Commentarius in Gilberti Porretani Principia*; *De Celibatu*, lib. ii. (composed before he was eighteen); *Castigationes in Pomponium Melam*; *De Re uxoria Poema*; *De Fide catholica*; *Orationes, Epistolæ, et Poemata*. He is reported to have taken the order of St. Augustine, but to have afterwards relinquished it.

BARBARO, (Joseph, or Josafat,) a Venetian patrician, lived in the middle of the fifteenth century, and was sent as ambassador from the republic to Tartary and Persia. He wrote an *Itinerary of the journey to the Tanais and into Persia*, which was translated into Latin, and is inserted in the *Scriptores Rerum Persicarum*, Frankfort, 1601, and in Ramusio's *raccolta delle navigazioni*. He died at an advanced age, at Venice, in 1494. (*Jöcher Gelehrten-Lexicon*.)

BARBAROSSA, (Horc and Hayradin,) the appellation popularly given by Frank writers to two brothers, famous as corsairs in the Mediterranean warfare of the sixteenth century. The proper name of the first was Oroudj, of the second, Khizr, the latter subsequently assuming the title of Khair-ed-Deen Pasha.

They were natives of Mytilene, and embraced at an early age the profession of rovers, Khizr serving under the command of his elder brother. The reckless daring and maritime skill of Oroudj made him so formidable, that his alliance was courted by all the Moorish princes of Barbary, who were then maintaining themselves with difficulty against the attacks of the Spaniards; and in 1510 (A.H. 916) Mohammed, the sovereign of Tunis, of the dynasty of the Beni-Hafsa, gave him the island of Djerbi as a station

for his ships, and *dépôt* of his vast treasures. In 1512 he was repulsed, with the loss of an arm, in an attempt to make himself master of Bugia, and a number of his galleys, lying in the Goletta of Tunis, were destroyed the same year by Doria; but his power soon recovered from these shocks, and in 1516, the people of Algiers, whose ruler, an Arab sheikh, named *Aben Toomi*, (called *Eutemi* by Robertson,) was unable to protect them against the Spaniards, who blockaded their port, called him in to their aid. He occupied Algiers, put to death *Aben Toomi*, and proclaimed himself king; and having the next year confirmed his power, by repulsing with slaughter a formidable Spanish armament, proceeded to extend his dominions by the subjugation of *Tlemecen*, the chief of which shared the fate of *Aben Toomi*. But the court of Spain, alarmed at his progress, now despatched an army into Africa, under the marquis de Comares, for the purpose of crushing him; he was blockaded in *Tlemecen*, and attempting to cut his way at the head of the garrison to Algiers, was intercepted by the besiegers, and fell gallantly fighting, A.D. 1518.

His younger brother, *Khizr*, was immediately proclaimed by the troops at Algiers successor to *Oroudj*; but feeling his unaided resources inadequate to defend his possessions, he placed himself, by a solemn embassy, under the protection of the Ottoman sultan *Selim I.*, and received the horsetails, with the investiture of Algiers, as a voluntary vassal of the Porte. The sovereignty of the Turks in Barbary dates from this period; and *Barbarossa*, secured by this potent alliance, continued to extend his dominions on the mainland, and to scour the Mediterranean with a fleet of light vessels, which became the terror of the coasts of Christendom. It is impossible to enumerate in this place more than a few of the enterprises which signalized his career, and in many of which he encountered a worthy opponent in *Andrew Doria*, the famous admiral of *Charles V.* In 1532 he visited Constantinople, and was received with high honour by *Soliman* the Magnificent;—a distinction which he endeavoured to repay by attacking, on his return, the town of *Fondi*, on the coast of Naples, with the view of carrying off *Giulia Gonzaga*, the most celebrated beauty of Italy, to adorn the harem of the sultan—a fate which she narrowly escaped by precipitate flight. In 1535,

taking advantage of the internal dissensions of Tunis, he occupied that city in the name of *Soliman*; dethroning *Hasan*, the twenty-second and last of the house of *Beni-Hafss*, which had ruled it for three centuries and a half: but *Hasan* was speedily restored by a mighty force, under *Charles V.* in person, and *Barbarossa* fled to Algiers. In the following year he revisited Constantinople, in order to receive from *Soliman* the dignity of captain-general, (an event which *Hadji-Khalfa* erroneously ascribes to his former visit,) and in the war which shortly after broke out with Venice, though repulsed from before *Corfu*, he subdued many of the isles of the Archipelago, and in Sept. 1538 defeated, off the gulf of *Arta*, the combined christian fleet, under *Doria*. The expedition directed against Algiers by *Charles V.* in person, in 1541, was so completely ruined by a tempest, as to relieve *Barbarossa* from any further apprehensions in that quarter; and on the alliance concluded next year between *Soliman* and *Francis I.* of France, (the first between the Porte and any christian power,) he received orders to place himself at the disposal of the French monarch. He accordingly sailed, with one hundred and ten large galleys, and after burning *Rheggio* and other Neapolitan towns, and striking Rome with terror by anchoring at the mouth of the Tiber, effected a junction (Aug. 1543) with the French fleet at *Marseilles*, and in the siege of *Nice* which followed, “the lilies of France and the crescent of Mohammed,” says Robertson, “appeared in conjunction, to the astonishment and scandal of all Christendom, against a fortress on which the cross of Savoy was displayed.” This appears to have been his last exploit; he returned to Constantinople in 1544, and died there, loaded with years and honours, July 4, 1546, (A.H. 953.) He was buried on an eminence near *Beshik-tash*, on the Bosphorus, where his tomb, surmounted by a cupola, is still seen. *Khair-ed-Deen*, or *Barbarossa*, was one of the most remarkable characters in an age fertile in daring adventurers. From the rank of a petty marauder, his address and subtlety, combined with unhesitating courage and rare good fortune, raised him to the rank of a sovereign prince. The Turkish marine was placed, by his skill and superintendence, on a footing infinitely more formidable than it had ever yet attained, and the impulse thus communicated continued to be felt many years after his death. The system of piracy so long



pursued by the Barbary corsairs was first organized by him, in order to counter-balance the ravages committed on the Moslem coasts by the knights of St. John and similar adventurers, and remained almost till our own days the scourge of the Mediterranean. Yet he does not appear to have been wantonly cruel; and the devoted attachment and fidelity shown to him by his lieutenants and adherents, (many of whom held high commands after his death in the Turkish navy,) argues favourably for his feelings of friendship and generosity. (Hadji-Khalifa. Ferdi. Eveliya. Von Hammer. Robertson. Ayala, &c. D'Herbelot.)

**BARBAROUX**, (Charles,) a native of Marseilles, who was very active in the French revolution. He came to Paris with the Marseillais who took part in the events of Aug. 10, 1792. As a violent partisan of the Gironde party, he partook in the disgrace of that party in 1793, and, after escaping from the gens d'armes at Paris, was arrested at Bordeaux, and perished on the scaffold, June 25, 1793. (Biog. Univ.)

**BARBARY**, (Jacobus da,) a painter and engraver, according to Brulliot, the same person who is more commonly known under the name of Franciscus Babylone. See **BABYLONE**.

**BARBATO**, (Marco,) an Italian poet, born at Sulmona, known principally as the friend of Petrarcha, who addressed to him many of his epistles. He calls him, *Barbatus meus Sulmonensis amicus optimus*. He died in 1362. A huge MS. volume of his poetry is preserved in the library of the Minorites at Sulmona. (Toppi Bibl. Napolit.)

**BARBATO**, (Petronio,) an Italian poet, born at Foligno, where he died in 1554. His poems were collected in 1712, in an 8vo volume; *Rime di Petronio Barbato*. He also wrote two comedies, *Ortensio* and *Ippolito*, and a commentary on some verses of Petrarch. (Biog. Univ.)

**BARBATO**, (Bartolommeo,) a native of Padua, in the seventeenth century, was the author of various pieces in prose and verse, some of them published separately, and others inserted in collections. His writings are at present rare. Among them is *Il Valaresso, Istoria della Peste*, 1630 and 1631, fol. Padua; and *Il Contagio di Padova, anno 1631*, fol. Rovigo, 1640. (Biog. Univ.)

**BARBATO**, (Jerome,) an Italian physician of the seventeenth century. He took his degree and practised at Padua.

He is worthy of notice as having been the first to discover the serum of the blood, in which he was assisted by Andrioli. The discovery was afterwards claimed by Thomas Willis. Andrioli has shown the priority of Barbato's researches, which are detailed in the following work: *Dissertatio elegantissima de Sanguine et ejus Sero*, in qua præter varia lectu dignissima Conringii, Lindenii, et Bartholini circa Sanguificationem Opiniones, Stenoniana Sanguinis Dealbatio, Willisii Succu Nervorum Vis, regii Transitus Chyli ad Lienem, et alia clarissimorum neotericorum prolata, doctè et politè exponuntur, Paviae, 1667, 12mo, Francof. ad Mæn. 1667, 12mo; Lugd. Bat. 1736, 8vo. He also published, *De Arthritide Libri Duo*. Venet. 1665, 4to; *Dissertatio anatomica de Formatione, Organisatione, Conceptu et Nutritione Fætüs in Utero*, Patav. 1676, 12mo.

**BARBATO**, (Oratio,) born in St. Giorgio della Molinara, Terra di Basilicata. He became subsequently a doctor, and abbate della chiesa maggiore of the above town. He wrote, *De Fideicommissu, Majoratu, &c.* Neap. 1643, fol; *De Restitutorio Interdictu, ibid.* 1637, fol.; *De Divisione Fructuum, ibid.* 1638, fol. (Toppi Bib. Napol.)

**BARBAULD**, (Anna Letitia,) poetess and miscellaneous writer, was by birth one of the family of Aikin, several of whom have been distinguished in science and literature. Her father was the Rev. John Aikin, LL.D., a dissenting minister of the presbyterian denomination, who, at the time of her birth, June 20, 1743, resided at Kibworth, in the county of Leicestershire, where he had a school which was in high reputation, but who removed to Warrington, in Lancashire, in 1758, to take the principal charge of an academy established in that town for the education of persons intended for the dissenting ministry, and of other persons in the higher departments of study. While a child, she was remarked for extraordinary quickness of apprehension, and it was, perhaps, in consequence of this, that her father was induced to bestow upon her a cultivation such as did not often fall to the share of the females of that age, and she acquired a facility in reading Latin authors, and had some acquaintance also with those who wrote in Greek.

She resided as Miss Aikin for fifteen years at Warrington, in a literary circle, where she was distinguished by her vivacity, the elegance of her taste, the extent of her acquirements, the amiable-

ness of her disposition, and her great personal beauty. Many of her poetical compositions were in the hands of her friends, some of whom were well able to appreciate them; but it was not till she had reached her thirtieth year, that she could be induced to become an authoress in form. Her first publication, consisting of miscellaneous poems, chiefly lyrical, appeared in 1773, and met, as it deserved, with extraordinary success. In the same year, another volume of miscellaneous poems was published, the joint production of herself and of her brother, Dr. John Aikin.

In May, 1774, she married the Rev. Rochemont Barbauld, a dissenting minister, who had studied under her father, descended of a family of French protestants. He settled at Diss, and Mr. and Mrs. Barbauld opened a school at the neighbouring village of Palgrave, which soon rose to great celebrity. They lived eleven years at Palgrave; and during this period Mrs. Barbauld published *Devotional Pieces*, 1775, and also those books which wrought so great a reformation in the mode of instruction of very young children, her *Early Lessons for Children*. To the same period of her life is also to be referred the work entitled *Hymns in Prose*, which are poetry in every thing but metre.

Tired of the occupation of school-keeping, they left Palgrave, and travelled abroad. Soon after their return, Mr. Barbauld was invited to become the pastor of a little congregation of dissenters at Hampstead, and in 1787 they became settled at that village, where they remained till 1802. It was at the suggestion of her brother, Dr. John Aikin, that she now resumed writing for the public. In 1790, when the dissenters made an effort to obtain the repeal of the Test and Corporation Acts, and failed, she published an address to those who had opposed the repeal; and when, in the next year, a bill had been introduced into parliament for putting an end to the trade in slaves from the African coast, and had been rejected, she published a Poetical Address to Mr. Wilberforce. In 1792 she published *Remarks on Mr. Gilbert Wakefield's Enquiry into the Expediency and Propriety of Public Worship*; and in 1793, a discourse, in the form of a sermon, for the Fast-day of that year, which she entitled, *Sins of the Government Sins of the Nation*. Soon after this, she joined with her brother in what was a very popular work, entitled *Even-*

ings at Home; and she had an opportunity of displaying the elegance of her taste in poetic composition, and the niceness of her judgment, in prefaces which she prepared to editions of the *Pleasures of Imagination* and of the *Odes of Collins*.

In 1802 she had left Hampstead, and become settled at Stoke-Newington; Mr. Barbauld having accepted an invitation to become the minister of a congregation at Newington-green. While here she wrote the preliminary essay to a selection of papers from the *Spectator*, *Tatler*, *Guardian*, and *Freeholder*, which was published in 1804, and the life of Richardson, prefixed to his correspondence. Mr. Barbauld gave up the exercise of his ministry in or about 1806, and died on November 11, 1808.

Mrs. Barbauld continued to reside at Stoke-Newington for the remainder of her life, near to her brother and most cordial friend, Dr. Aikin. In 1810 she amused herself by superintending an edition of the principal British novelists; and in the next year she published a poem entitled *Eighteen Hundred and Eleven*, which is too deeply imbued with a feeling of political despondency. This was her latest work. Her brother died in December, 1822, and she followed him on the 9th of March, 1825. She had no children. Soon after her death, her works were collected in two volumes 8vo, to which is prefixed a memoir of her life, by Miss Lucy Aikin, the daughter of Dr. Aikin.

BARBAULT, (Antoine François,) a celebrated French surgeon. He was received a master in surgery at St. Côme, July 2, 1732, afterwards appointed surgeon to the king, demonstrator in obstetrics, to which department of the profession he particularly dedicated himself, and with great success. He died at a very advanced age, March 14, 1784, being at that time the oldest member of the Royal Academy of Surgery. He published three works, *Splanchnologie, suivie de l'Angeiologie, et de la Neurologie*, Paris, 1739, 12mo; *Principes de Chirurgie*, Paris, 1739, 12mo; *Cours d'Accouchemens en faveur des étudiants, des sages-femmes, et des aspirans à cet art*, Paris, 1776, two vols, 12mo.

BARBAULT-RAYER, (P. F.) a man of colour, who made himself conspicuous in the revolution of St. Domingo, in which he took part at its first outbreak in 1792, but was opposed to Santhonnax. Sent to France by the colonists, he wrote to the corps législatif, that the colony

was a prey to civil war, since the arrival of the commissioners of the directory; but although he asked to be heard at the bar, his request was not granted. He was subsequently sent back to St. Domingo as one of the high jury. Having returned to France, he took part in some of the leading journals, and especially in the *Redacteur*, the official paper of the directory. He also held a situation in the foreign office. He wrote, *De la Guerre contre l'Espagne*, 1792, 12mo; *Les Loisirs de la Liberté, nouvelles Républicains*, 1795, 8vo; *Craon, ou les trois opprimés*, 1795, 8vo; and some other works.

**BARBAVARA**, (Marco,) an Italian lawyer, a feudatory of Gravellona was admitted of the college of Jurists at Milan, in the year 1512, and was afterwards prefect of the city, magistrate, "reddituum extraordinarium," questor, and for forty years prætor of Novara. He was twice deputed as envoy to the emperor Charles V., who made him a senator; after which he obtained great applause for the ability with which he administered the prefecture of Cremona. In 1550, he succeeded Sacci as the president of the senate of Milan, two years after which he died. He wrote on the statutes of Milan and Vigevano. (Argelatus. Bib. Scrip. Med.)

**BARBAVARA**, (Luigi,) a canon in Milan, died 1638. He calculated, with astonishing industry, several sets of tables, which place him amongst the first mathematicians of his age. The Ambrosian library contains the following MSS. by him:—*Tabula sinuum rectorum ad singula secunda expansa*; *Tabula tangentium*; *Tabulæ positionum generalium*; and several more, of which a catalogue raisonnée is given in Zach's *Correspondance astronomique, géographique, hydrographique, et statistique*, Gènes, 1818, i. p. 222.

**BARBAVARA**, (Giuseppe,) an Italian lawyer of Milan, or Novara, who was one of the feudatories of Gravellona, in the county of Vigevano, counsellor of the holy office, a member of the college of Jurists at Milan, in 1677; prætorian vicar of that city in 1690; provicar of the bank of St. Ambrose; vicar of provisions in 1698, in which year he became deputy prefect of Milan, an office he filled again in 1706. He was afterwards prefect, and died in May, 1721. He published *Responsa Varia Historico-Juridica*, Milan, 1686, fol. (Mazzuchelli. Argelatus. Bib. Script. Med. App.)

**BARBAVARA**, (Marco,) of the same family as the above. He was in holy orders, and was admitted of the College of Jurists in 1677, and became apostolical prothonotary. He filled several offices in the church, and died in 1723. His works are, 1. *Il Consigliere Fedele*, &c. Milan, 1709. 2. *Raccolta di divote Orazioni*, ed *Avvisi salutari*, e di varie Istruzioni per ben Confessarsi e Comunicarsi, Milan, 1706. 3. *Jura Parochialia præpositis Nazarii*. 4. *Dissertatio Juridica de Companis*. (Argelatus.)

**BARBAZAN**, (Arnaud Guilhem, lord of,) a general of Charles VII. of France. In 1404, while very young, he distinguished himself in a combat between six English and six French knights, before the castle of Montendre. He was very active for the dauphin, (afterwards Charles VII.) in the sanguinary struggle between the factions of Orleans and Burgundy. In 1417 he defended Corbeil against the duke of Burgundy; and in 1420 he defended Melun against the English, who were on the side of the duke. In 1431, after being eight years a prisoner, he defeated the English and Burgundians at Croisette, in Champagne, and was made governor of Champagne and Brie. He died not many months after, from the wounds he had received in the battle at Bullegneville, near Nancy. (Biog. Univ.)

**BARBAZAN**, (Etienne,) a French philologist, chiefly known by his collection of *Fabliaux*, or metrical tales written in French, during the thirteenth and fourteenth centuries. He was born at Saint-Fargeau, in the diocese of Auxerre, and died at Paris, in 1770. He had made himself known by his study of the old French language and literature before he came to Paris. He was there first engaged in continuing the collection of pieces begun by the abbé Pérau. In 1756 Barbazan issued proposals for the publication of a glossary of old French, but he finally sold his MS. to Ste. Palaye, who was engaged on a similar work. It is now lodged in the library of the Arsenal at Paris, but was not published. Barbazan published his *Fabliaux et Contes Français des xii<sup>e</sup>. xiii<sup>e</sup>. xiv<sup>e</sup>. et xv<sup>e</sup>. Siècles*, at Paris, in 1756; a new edition, much enlarged, was published by Méon, in 1808, in 4 vols, 8vo, in which were included two pieces that had been published separately, the *Ordène de Chevalerie*, Lausanne and Paris, 1759, and the *Castoiment*, or French metrical version of the *Disciplina* of Peter

Alfonsi, Paris, 1760. Barbazan was one of the earlier labourers on the vernacular literature of the middle ages, and did not understand the full importance of what he was doing. His collection of *Fabliaux* will ever be valued for the materials it contains, but the accuracy of the texts cannot be depended upon; and even the new edition by Méon is an incorrect book.

BARBE, (Philippe,) a French priest and writer of considerable merit. He was born in 1723, at London; his parents being French refugees, who had come to England after the revocation of the edict of Nantes. His father, converted to the Romish religion, returned to France in 1735; and his son, after studying with great success both in France and at Dublin, was admitted into the congregation of the Pères de la Doctrine Chrétienne, and was successively professor in different colleges, particularly at Chaumont. He was in Paris at the breaking out of the revolution, and his name was among those of the priests who were to be arrested on the eve of the massacres of September. He escaped almost by miracle; for some time he wandered about the streets of Paris, received the precarious hospitality of his friends, or found a lodging in prison, till he was enabled to leave the capital, and return to Chaumont. But he did not survive long the shock he had received, dying on the 8th Oct. 1792. He published two volumes of fables, which are now rare. (Biog. Univ. Suppl.)

BARBÉ-MARBOIS, (Count François de,) born at Metz, 31st January, 1745, where his father was director of the mint. He became subsequently private tutor to the family of M. de Castries, minister of the marine. This connexion, and his talents, obtained for him the situation of consul-general in the United States, and afterwards of intendant of St. Domingo. Here he showed himself an honest administrator, though his severity has, in some degree, been blamed. However this may be, his services to the state were, in 1789, acknowledged by a very flattering note of M. de la Luzerne, to which Lewis XVI. adjoined some similar remarks in his own hand. The function of intendant having ceased in 1790, Barbé-Marbois returned to France, and was employed in the foreign office, where he had held some situation previously in 1768. He was named ambassador of the king to the German diet in 1791, and sent the year after on a special mission to Vienna. In 1795, he was named

member of the conseil des anciens, but was soon afterwards accused of having participated in the treaty of Pilnitz, where the first coalition of the absolute monarchs against France had been entered into; some even charged him with having been its principal author. This severe accusation was only overthrown by the declaration of one of his friends, who stated that he had given as maire of Metz (1791) ample proofs of his patriotism.

In January 1796, he pronounced a celebrated speech on the organization of the French marine, in which he also paid due praise to the army of Italy, and its victorious leader. Being of an independent mind, he attacked on several occasions the law which excluded the relatives of emigrants from all public functions. When the papers of Berthelot and Lavillehur noir, the agents of the Bourbon princes, were seized, Marbois's name was mentioned as being designated for the ministry of marine, and he was counted amongst the enemies of the directory. Having, however, pronounced himself still more openly against that body, he was sentenced, after the revolution of the eighteenth Fructidor, an 5, to transportation. Having stood the influence of the deleterious climate of Guiana, which swept away many of his comrades, he returned to France after the eighteenth Brumaire, an 8, was nominated a councillor of state, in 1801 director of the treasury, and finally minister. Removed in 1806 on account of a fall of public securities, he was named in 1808 president of the Cour des Comptes, on which, as on other solemn occasions, he addressed Napoleon in terms of high admiration. Named a senator in 1813, he was one of those who pronounced in 1814 the fall of the emperor, and the Bourbons gave him similar situations to those he had held during the republic and the empire. In 1815, Louis XVIII. made him garde-des-sceaux. He opposed in the chambre des pairs those who proposed to make seditious cries a capital crime, and abstained from voting in the case of marshal Ney. So many public functions had not hindered M. Barbé-Marbois from exerting himself as a writer; and his works are numerous. The following are the most important:—*Essai des Finances de St. Domingue*, 1789, 4to; *Mémoire sur les Finances*, 1797, 4to; *Complot d'Arnold, et de Sir Henri Clinton, contre les Etats-Unis, et contre*

Washington, en 1780, Paris, 1816, 8vo. The following are some of the works ascribed to him: *Essai sur les Moyens d'inspirer aux hommes le goût de la vertu*, 1769, 8vo; *Reflexions sur St. Domingue*. M. Barbé-Marbois died lately.

**BARBEAUDELA BRUYERE**, (Jean Louis,) a French writer, born 1710, died 1781. After having entered the church, he spent some years in Holland, and imbibed a taste for maps and charts. He is chiefly known by a chart of history, which he published in 1750, under the title of *Mappemonde Historique*. He wrote or edited several other books. (Biog. Univ.)

**BARBEDETTE-CHERMELAIS**, (Joseph Jean, 1784—1826,) a French advocate of considerable eminence and reputation. He had a principal share in the composition of the *Répertoire de la nouvelle Législation*, and was the author of a *Traité des Attributions des Juges de Paix*, 8vo, Paris, 1810. (Biog. Univ. Suppl.)

**BARBER**, (John,) an English civilian, was educated at All Souls college, Oxford, at which university he graduated doctor of civil law on the 24th of Jan. 1532. He was admitted of the College of Advocates on the 8th of March, 1532, and was greatly patronized by Cranmer, then archbishop of Canterbury, with whom he chiefly resided as confidential adviser. He assisted in the preparation of the famous King's Book,\* the well-known Necessary Doctrine and Erudition of a Christian Man. This was the formulary which the timid friends and covert foes of protestant purity proposed to substitute for the Bible, in the hands of the great body of the laity. Barber's sentiments on the rite of confirmation, may be seen in Strype's Ecclesiastical Memorials, and his views of the authority and instruction of priests and bishops in Burnet's History of the Reformation. Cranmer confided in him greatly, although he described him as one who "could not pronounce his mind without his books." (Strype, Life of Cranmer.) He made him official of the court of Canterbury, and appointed him to visit, as his deputy, for the second time, in 1541, the college of All Souls, whose "computations, ingurgitations, and enormous commensations," had excited the archbishop's indignation. Bar-

ber, however, in spite of all this, joined in the conspiracy by which, in 1542, the archbishop's servants endeavoured their master's overthrow, (Strype; Todd's Life of Cranmer,) but was forgiven by his benefactor; verifying, as Mr. Le Bas very properly observes, "the saying which had long been current—'Do my lord of Canterbury a shrewd turn, and he is your friend for ever.'" (Le Bas, Life of Cranmer.) Barber died at Wrotham about the beginning of the year 1549. (Wood, Fasti Oxon.)

**BARBER**, (Mary,) one of Dean Swift's female coterie, was born in Dublin about 1712. She married a person in business, and appears to have been an estimable character. She published a small volume of poems under the patronage of Dean Swift and Lord Orrery, which are moral and not inelegant. Mrs. Barber died in 1757.

**BARBERAN**, (Antonius,) born in Arragon, a Spanish theologian, prior, and canon of the church of Saragossa. A MS. of his, *Historia Ecclesiastica de Zaragoza*, is preserved in the library of that church. (Lanuza, Hist. Eccl. Regni Arragoniæ. Antonius, Bibl. Hisp. nova.)

**BARBERET**, (Denis,) a French physician, born Dec. 27, 1714, at the bailliwick of Arnay le Duc, in Burgundy. He studied at Montpellier, and took his degree of doctor of medicine at the university. He then visited Italy, and in 1743 established himself at Dijon, became a member of the academy, and was admitted into the college of physicians in 1746. In 1756, he served as physician in the army, and made the campaign of Minorca. He served also in Germany, and was made first physician of the army in Britain. He afterwards settled at Bourg, and remained there during five years, enjoying a pension. He thence went to Toulon, became physician to the marine, and gave lectures on anatomy, pathology, materia medica, and botany, to the surgeons of that department. He wrote some papers, which were honoured with prizes by the academies of Bordeaux, Lyons, and Besançon, and by the royal societies of agriculture of Rouen, and of Paris. Some of these have been printed: *Dissertation sur les Rapports qu'il y a entre les Phénomènes du Tonnerre et ceux de l'Électricité*, Bord. 1750, 12mo: *Mémoire qui a remporté le Prix de Physique de l'Année 1761*, Lyon, 1762, 12mo; *Mémoire sur les Maladies Epidémiques des Bestiaux*, Paris, 1766, 8vo. This

\* The best edition of this work is that contained in the collection of *Formularies of Faith*, published (Oxford, 1825) by Lloyd, afterwards bishop of Oxford.

subject is justly treated as one of more importance to mankind than generally conceived.

**BARBERI**, (Marco Aurelio,) a Piedmontese lawyer, doctor of both laws, fiscal advocate and lecturer on civil law at Turin. He wrote several orations, published in 1607, at Turin. (Mazzuchelli.)

**BARBERI**, (Francesco,) a Roman lawyer of the last century, who was appointed fiscal procureur under Pius VI. He conducted the prosecution of the famous Cagliostro, (see **BALSAMO**.) He was imprisoned by the French in 1799, and refusing to recognise the new authorities, he was persecuted and ill-treated, and did not long survive. (Biog. Univ. Suppl.)

**BARBERINI**, the name of a famous Roman family in the seventeenth century, originally of Florence. Maffeo Barberini was raised to the holy see in 1623, as Urban VIII., and during the twenty-one years of his pontificate, he busied himself in raising the fortunes of the different members of his family. The ambition and avidity of Taddeo Barberini, prince of Palestrina and general of the papal troops, was the cause of continued hostilities with the small neighbouring states, from 1641 to 1644, the year in which Urban died. In the papacy of his successor, the family was humbled, and Taddeo took refuge in France, where he died in 1647. His family was allowed to retain the principality of Palestrina. (Biog. Univ.)

**BARBERINI**, (Fra. Bonaventura, archbishop of Ferrara, 1674—1743,) a native of Ferrara, who at sixteen entered the order of Capuchins, but his health having suffered, he left their convent, and when he was restored to health he joined the Franciscans. After holding various ecclesiastical offices, Benedict XIV. made him archbishop of Ferrara. About three years before his death, he published some *Orazioni Italiane*, at Forlì, which are admired. (Tipaldo, iv. 380.)

**BARBERINO**, (Francesco, 1597—1679,) nephew of Urban VIII., was made a cardinal by his uncle, and enjoyed several rich benefices and lucrative offices. He was a learned man, and collected a large library, of which the catalogue was printed in 2 vols, folio, Rem. 1681. He translated into Italian the twelve books of Marcus Aurelius, of which there were two editions, 1667 and 1675.

*Antonio Barberino* was the name of a brother of Urban VIII., and also of his

nephew, both cardinals, and distinguished as *il vecchio* and *il giovane*. The elder was bishop of Sinigaglia; the younger was made a cardinal at the age of twenty years. (Biog. Univ.)

**BARBERINO**, (Francesco da,) one of the most ancient of the Tuscan poets, born at Barberino, in 1264. He is called by some authors Francesco Tafari. He studied under the celebrated Brunetto Latini, and after his father's death, followed the profession of notary. He afterwards travelled in Provence and in France, and on his return to Florence in 1313, was made doctor in law. He died at an advanced age, in 1348, leaving a philosophical poem, entitled *Documenti d'Amore*, which was first published at Rome, in 1640, by Frederic Ubaldini. This poem was commenced about the year 1290. (Biog. Univ.)

**BARBERIO**, (Fabio,) of Ariano, a Neapolitan philosopher and physician. He published, *De Prognostico Cinerum*, quas Vesuvius dum conflagrabat, crustavit. Naples, 1632, 4to. (Toppi.)

**BARBERIO**, or **BARBIERI**, (Giuseppe di S. Elia,) born at St. Germano di Monte Cassino, in the kingdom of Naples, a professor of philosophy and law, and a poet. He published *Rivulus Aganippeus*, &c. Naples, 1674, 12mo. (Toppi Bibl. Napolitana.)

**BARBESIEUX**, (Louis François Marie le Tellier, marquis de,) the third son of the celebrated minister Louvois. He was born in 1668. When his father was disgraced, Louis XIV. did not hesitate in giving his place to the son, who was then only twenty years old, and who showed much activity in providing for the support of that monarch's numerous armies. After the peace of Ryswick, Barbeseux gave himself up to the indulgence of his passions, and, worn out by debauchery, he died at the early age of thirty-three, in 1701. (Biog. Univ.)

**BARBETÉ**, (Paul,) a celebrated Dutch physician, born at Amsterdam about 1623. He practised both medicine and surgery in his native place. He was a determined enemy to bleeding in all cases, relying chiefly upon sudorifics. He proposed the operation of gastrotomy in cases of intussusception of the bowels, and introduced some improvements in surgical instruments. He wrote many works, which have been frequently reprinted, and he was held as a high authority in his day. His writings, however, contain little that is original, but they display much learning and

acquaintance with his profession. They are in Dutch and in Latin, but it is sufficient to specify the entire collection published as *Opera omnia medica et chirurgica, Notis et Observationibus, necnon pluribus Morborum Historiis et Curationibus illustrata et aucta, cum Appendice eorum quæ in Praxi omnia vel concisa nimis pertracta fuerant, operâ et studio Johannis Jacobi Mangati, Lugd. Batav. 1672, 8vo; Amst. 1672, 8vo; Genev. 1683, 4to; ib. 1688, 4to; ib. 1704, 4to; Romæ, 1682, 4to; Francof. 1688, 4to. It was published also in Italian, Bonon. 1692, 8vo; Venet. 1696, 8vo; in German, Francof. 1673, 8vo; Hamb. 1677, 8vo; ib. 1683, 8vo; ib. 1694, 8vo; Lubeck, 1692, 8vo; Leips. 1700, 8vo; ib. 1718, 8vo; in French, Genève, 1671, 12mo; 1675, 8vo; Lyons, 1687, 12mo; and in English, Lond. 1672, 8vo; 1675, 8vo.*

**BARBETTO**, (Giovanni Battista di Saluzzo,) a celebrated theologian, orator, and preacher. He was first præpositus of the cathedral of Saluzzo, and then apostolical protonotary. He wrote *Trattato sopra la Logica*, Torino, 1607. Several of his festival sermons, as that pronounced at the funeral of Philip Emanuel of Savoy, prince of Piedmont, and those pronounced before pope Clement VIII., were printed in Turin, as well as in Rome. He wrote also Latin verses: more fully detailed in *Chiesa Scritt. Piemontesi*.

**BARBEU DU BOURG**, (James,) a physician, born at Mayenne, February 15, 1709, was originally intended for the church. He cultivated the study of languages, and was well versed in Hebrew. His taste, however, led him to prefer the study of medicine, though it was not until he had reached his thirty-eighth year that he offered himself to the faculty of medicine of Paris for admission into their body, which he obtained in 1748. Previously to this he had occupied himself in various literary pursuits. He maintained a friendship with lord Bolingbroke, and translated his *Letters on History*, which, after that nobleman's decease, in accordance with a promise made to him, were published, together with a translation of a letter, by lord Bathurst, upon the advantages of retirement, which teaches us the knowledge of ourselves in the sweet enjoyment of meditation; and upon the utility of study, which, in multiplying the sources of virtue and happiness, helps us to deserve the esteem of men, and as much as possible to live without them, and in exile

is equally useful to the wise man, as to the fool, since by it the one finds repose, and the other his reason. Barbeau du Bourg entered into the controversy between the physicians and surgeons for preeminence so warmly contested at this time. Geography and chronology had been his favourite studies, and the latter had not hitherto been reduced into a tabular shape, which he formed a design to accomplish, and in 1753 he published a chronological table, consisting of thirty-five plates, which placed together and rolled upon two cylinders, imitated the revolution of centuries, and reached to the year in which he wrote. The more complete tables of Priestley, Blair, and Playfair, may be considered as having been founded upon the basis of those of Barbeau. He also undertook the publication of a journal of medicine, under the title of *Gazette d'Épidaure*, and continued it during three years, forming 1 vols, 8vo, Paris, 1761-3. In 1765 he printed *Recherches sur la Durée de la Grossesse et le Terme de l'Accouchement*, which was published at Amsterdam, and was produced by a medico-legal controversy then prevailing at Paris, on the duration of human gestation, and conducted with great acrimony by the different parties. He was much attached to botany, and had a garden with a large collection of plants, which he opened to all students and amateurs of the science. In 1767 he published *Le Botaniste François*, comprenant toutes les Plantes, communes et usuelles, disposées suivant une nouvelle Méthode et décrites en Langage vulgaire, 2 vols, 12mo, which not only gave a description of the plants, but also discoursed of the nature of the diseases in which they might be employed as remedies. His philosophical mind exhibited itself in another production in 1773, *Petit Code de la Raison Humaine, ou Exposition succincte de ce que la Raison dicte à tous les Hommes, &c.* Barbeau was on terms of intimate friendship with Benjamin Franklin, and by translating his works, *Œuvres de Franklin*, Paris, 1773, 4to, had the gratification of diffusing the knowledge of the electrical philosophy throughout France and Europe. With Franklin, and other philosophers, he was in constant correspondence; and he was the first elected corresponding member of the Medical Society of London. He was also the first ally that America could claim in France. In the practice of medicine, as in all the other engagements of life, he

displayed great disinterestedness, devoting a considerable portion of his time to the relief of the poor. He was of a most happy, lively disposition, tolerant in his opinions upon matters of politics and religion, and an ardent lover of liberty and independence. He died of an attack of malignant fever, in December 1779. His writings are numerous, and their subjects various. His medical theses are ably written, but it is chiefly by his botanical works that he will be known to posterity.

**BARBEYRAC**, (Charles,) a distinguished physician of the seventeenth century, born in 1629, at St. Martin in Provence, where he commenced his studies, and afterwards attended to medicine at Aix and at Montpellier, at the latter of which places he took his doctor's degree in 1649. The great attention he had paid to his studies, and by which he obtained his doctorate so early, procured for him high reputation. In 1658 he stood candidate for a chair of medicine, although a protestant, which gave him very little chance of success. He, however, acquired much renown by his conduct on the occasion, and as a practitioner was greatly consulted, not only at Montpellier, but in the neighbouring places. His fame reached the ears of Mademoiselle d'Orleans, who wished to engage his services, but he excused himself, being unwilling to be trammelled by the obligations which would be imposed on him at the court. Barbeyrac had rendered services to the cardinal Bouillon in Languedoc, and he hesitated not to accept from his eminence an appointment, with a pension of 1000 francs, without the necessity of being about his person. He was equally sought after by the students, who assiduously attended him in his daily visits to the sick. His practice was much admired for the clearness and precision of his views, and for his abandonment of the farrago of remedies so much in vogue in his time. Locke, who was well acquainted with Sydenham, and with medical opinions, was also intimate with Barbeyrac, and he has stated that he never saw two men so strictly resembling each other, both in doctrine and in practice. He retained his reputation during half a century, and died of a continued fever, which lasted eighteen days, on November 6, 1699, in the seventieth year of his age. Many of his views, and much of his practice, have been condemned by the learned Sprenge; but he has drawn his inferences from

publications which are not those of Barbeyrac, but put forth as his by some of his pupils. The following works have been generally considered to be from his pen, but their authenticity is doubtful:—*Traité nouveaux de Médecine*, contenant les Maladies de la Poitrine, les Maladies des Femmes, et quelques autres Maladies particulières, selon les nouvelles Opinions, Lyons, 1684, 12mo; *Dissertation nouvelle sur les Maladies de la Poitrine, du Cœur, de l'Estomac, des Femmes, Vénériennes*, et quelques autres Maladies particulières, Amst. 1731, 12mo; *Medicamentorum Constitutio seu Formulæ*, Lugd. Bat. 1751, 2 vols, 12mo; *ib.* 1760, 12mo.

**BARBEYRAC**, (Jean,) the well-known editor of Grotius and Puffendorf, was the nephew of the preceding, and was born on the 15th of March, 1674, at Béziers, of a French family, whose Calvinistic principles had compelled them to emigrate after the revocation of the edict of Nantes. He devoted himself to the study of jurisprudence, especially to that part which belongs to the law of nature and nations, although his father was anxious that he should have turned his attention rather to the study of theology. He was successively professor of the belles-lettres at the French college at Berlin; of law and history at Lausanne; of public law at Gröningen. He was, at the time of his death, which took place in the year 1729, a member of the Royal Society of Sciences in Prussia. Barbeyrac was more remarkable for his learning and industry than for the graces of his composition, or for any striking originality of thought or novelty of opinion. His works are chiefly translations or compilations, and relate principally to natural or international law. The notes which he added, though generally prolix and tiresome, are often very useful, and for the most part may be consulted with advantage. The following is a list of his writings:—1. *Traité du Droit de la Nature et des Gens; des Devoirs de l'Homme et du Citoyen*, translated from the Latin of Puffendorf. The notes which Barbeyrac added have been so highly appreciated that they were translated into Latin. The most complete edition of this translation is that published in London in 1740, 3 vols, 4to. 2. *Du Pouvoir des Souverains et de la Liberté de Conscience*, translated from the Latin of Noodt. The best edition is that of Amsterdam, 1731, 2 vols, 12mo. 3. *Jugement compétent des Ambassadeurs*, translated from



Bynckershoek, 1723. 4. Défense du Droit de la Compagnie Hollandaise des Indes Orientales contre les Prétentions des Habitants des Pays Bas Autrichiens. 5. A Translation of Cumberland's Treatise on Natural Law, with notes, 1744, 4to. 6. Supplément au Grand Corps Diplomatique, with notes, Amsterdam, 1739, 5 vols, folio. 7. Traité du Droit de la Guerre et de la Paix, translated from the Latin of Grotius, Amsterdam, 1724, 1729; Basle, 1746, 2 vols, 4to. 8. Traité du Jeu, 2 vols, 8vo. The second edition, published in 1737, is in 3 vols, 12mo. 9. Traduction de divers Sermons de Tillotson, Amst. 1722, 6 vols, 8vo, with a preface. 10. Traité de la Morale des Pères, 1728, 4to. Barbeyrac published, in 1709, in the Bibliothèque Choisie of Leclerc, a scheme for an edition of Lucretius cum Notis Variorum. This, however, he never carried into effect. (Biog. Univ.)

**BARBIANI**, (Ottaviana,) a noble of Imola in the papal states, who flourished about the end of the sixteenth century. He studied jurisprudence, and became one of the most renowned lawyers of his time. In Rome, his learning and powers of advocacy, which obtained for him wealth and reputation, advanced him to the honourable post of one of the advocates of the consistory. This dignity was conferred on him by a papal bull, bearing date the 29th of January, 1571. It is said by Cartari, who doubts his having held this appointment, that he was advocate of the poor, and was sent by pope Pius V. to the duke of Ferrara to compose the differences which had arisen between that prince and the grand duke of Tuscany. By the same writer, he is called a Roman citizen. It is said that he died in 1572. He wrote, *Practica Judiciorum; de Officiis et Officialibus, &c. Aulæ Romanæ*, Cologne, 1573; Rome, 1609. (Mazzuchelli.)

**BARBIANO**, (Alberico, count of,) a celebrated warrior of Bologna, in the fourteenth century. Contrary to the custom then followed by all the sovereigns of Italy, of employing foreign troops, he raised a body of Italians, under the name of the *Compagnia di S. Giorgio*, and at their head had a great share in the terrible slaughter of Cesena, in 1377, under the orders of Robert cardinal of Geneva, so well known afterwards by the name of the antipope Clement VII. During the long schism which followed, Barbiano entered the service of the pontiff, thus giving a national character to the

first Italian army which had appeared in that century, raising their reputation by discipline, and routing, in April 1378, at Marino, the Bretons, who were the most formidable of all the foreign troops at that time in Italy. Such, indeed, was his reputation, that his *Compagnia* became the great military school, in which were brought up the first generals of the age; whilst his services were eagerly sought by different sovereigns, amongst whom were Charles III. king of Naples, and John Galeazzo Visconti, duke of Milan. By the former he was made, in 1381, great constable of the kingdom; and by the will of the latter, he was appointed, in 1402, one of the guardians to his children, and president of the council of the regency. He died in 1409, at the castle of Pieve, near Perugia, whilst in the service of Ladislao, king of Naples, who was preparing to make war against the Florentines.

The Biog. Univ. mentions another Alberico, or Alberico II., probably son of the preceding, who also was a soldier, formed in the same school of the *Compagnia di S. Giorgio*, in which Alberico I. had enrolled all his relations. For the sake of preserving his estates on the Appennines, he placed himself under the protection of the Florentines; but being besieged in the castle of Zagonara, by the troops of the duke of Milan, in 1424, he embraced his party, and assisted him in the wars he had subsequently with the Florentines.

**BARBIANO**, (Giovanni,) brother of Alberico I., and by him educated in the tactics of the *Compagnia* of S. Giorgio, but almost always acting to promote the interest of the Florentines against the duke of Milan and the king of Naples, in whose service his brother was. He seems to have been a man without principle, and capable of committing the most detestable crimes to insure the success of his ambitious views. During the civil wars of Ferrara, in 1394, he embraced the party of Azzo d'Este, against the marchese Niccolò III. The counsellors of the latter, in order to put an end to the horrors of the war, and insure the peaceful dominion of their master, conceived the design of murdering Azzo; and such was the opinion they had of Barbiano, that they proposed to him the deed, promising, in recompense, to give him the castles of Lugo and Conselice, situated in Romagna, near Barbiano. Giovanni accepted the offer, but wishing to have the castles without murdering

his friend Azzo, informed him of the plot, and they agreed to select an unfortunate man of the same size and figure as Azzo, and having ordered him to wait for them in a remote chamber, they went to hold a conference with the ambassador of the marchese, who had joined them under pretence of opening a negotiation with Azzo, but in reality for the sake of being sure that Barbiano executed his promise. Leaving afterwards the ambassador, they went to the room where the poor man was waiting, made him change dress with Azzo, who immediately went away, and Barbiano murdered, or at least had the unfortunate man murdered, taking care to have his face disfigured by wounds. He then called the ambassador, to whom he showed the corpse still bleeding, and demanded the recompense of his perfidy. On the representation of the ambassador, who assured his court of having seen the fulfilment of the assassination, the castles were given to Barbiano. Barbiano, however, did not long enjoy the fruit of his crime. In 1401 he entered the service of Giovanni Bentivoglio, who, suspecting him of treachery, had his head cut off in the same year.

**BARBIÉ DU BOCAGE**, the name of two eminent French geographers, father and son.

1. *Jean Denis Barbié du Bocage*, born at Paris, April 28, 1760, died Dec. 28, 1825; studied at the Collège Mazarin; and was destined for the office of procureur, for which he had no taste. His strong inclination to the science of geography made him seek access to the illustrious d'Anville, then bending under the weight of years, who took an interest in the young neophyte; and when, in 1779, the French government had bought the fine collection of manuscript and engraved maps of d'Anville's cabinet, it was Barbié du Bocage who, under his direction, made the detailed catalogue of them. This work occupied him a whole year, and the daily conversations of that master became for him so many lessons, the more precious because he was the only fellow-labourer that the great geographer had ever admitted. Thus, if any one has ever been justified in calling himself the scholar of d'Anville, it was certainly Barbié du Bocage. It was under the auspices of d'Anville, that the comte de Choiseul-Gouffier chose him to ornament with the necessary maps his magnificent *Voyage pittoresque de la Grèce*, of which the first volume ap-

peared in 1782, and the second was only finished in 1824. This work procured for Barbié du Bocage a place in the foreign office, to which he was named in 1780, and which he quitted in 1785, to pass to the cabinet of medals in the Bibliothèque du Roi, under the patronage of the abbé Barthélemy, who was preparing his immortal *Voyage of Anacharsis*, and who had chosen him to aid in the geographical part of it. Barbié du Bocage made the maps which compose the atlas of this work, and added a critical analysis of their construction. This atlas appeared in 1788, with the exception of the general map of Greece, which was not published till 1810. This was the capital work of Barbié du Bocage, whose name shared to a certain point the popular celebrity of Barthélemy. During the revolutionary storm in Sept. 1793, he was imprisoned along with him, but was soon set at liberty, fortunate in losing on this occasion no more than his place at the Bibliothèque du Roi, where he had begun to make a collection of maps, which became afterwards the foundation of the geographical department of that fine establishment.

Barbié du Bocage rendered afterwards to the baron de Sainte-Croix the same service which he had done for Choiseul and Barthélemy. He traced for him the course of the Araxes and of the Oxus, the isle of Crete, Tyre, and Palætyre, the marches of Alexander the Great, joining always with these graphic works the critical analysis of their formation. In the same manner, he associated his name with those of other writers, such as Coray, Chaussart, Fortia d'Urban, Pouqueville, Anthoine de Saint-Joseph, Castellan, Zallony, Gail, Langlès, Stanhope, enriching their publications with maps and geographical notices. In 1811 he added a little treatise on ancient geography to an abridgement of the geography of Pinkerton; and he published in 1813 a map, with an *Analyse raisonnée*, in the form of a dictionary, of the places mentioned in Sallust. The map of Greece, which he had made for the *Voyage of Pouqueville*, and which appeared in 1821, had been by inadvertence designed on a faulty projection, and it was afterwards, for this reason, suppressed.

In 1803, Barbié du Bocage was restored to the foreign office in the quality of geographer. The government entrusted to him various works, an historical notice on the geographical projections, a map of the Morea for the Dépôt

de la Guerre, a map of Europe for the ministry of Public Instruction, and he had the direction of the great map of France, called *Des Ponts et Chaussées*. He was elected member of the Institute in 1806; in 1809 there was created a special chair of geography, which he filled with little éclat, but with an amenity of disposition which his scholars have not yet forgotten; in 1814 he received the decoration of the Legion of Honour; in 1815 he became dean of the faculty of letters; and in 1821 he was named member of the conseil académique of Paris. He was member of the most celebrated learned societies of Europe, and was himself one of the founders of the Geographical Society of Paris, of which he was twice elected president. He left four children, of which one only now survives, who has succeeded him as geographer at the ministry of foreign affairs.

2. *Alexandre François Barbié du Bocage*, second son of the preceding, born at Paris, 14th Sept. 1798, died 25th Feb. 1835, studied at the college of Louis-le-Grand, and afterwards entered as supernumerary in the foreign office. He was destined for the bar, but relinquished that profession on account of his delicate health, and consecrated himself to geography, under the directions of his father. He soon afterwards supplied the place of his father at the Sorbonne, and after his death was chosen to succeed him in his chair. In 1832 he was elected secretary of the Society of Geography, and was also secretary of the Society of Antiquaries of France. His close application was too much for his feeble health, and he died before he had completed his thirty-seventh year. He has left only a Dictionary of Biblical Geography, which was published in 1834, and a few memoirs and notices scattered in the contemporary periodicals.

**BARBIER D' AUCOUR**, (John,) a French lawyer, and a member of the French Academy, was born at Langres in 1641, of poor parents, and seems to have received his education at Paris. His first employment was that of explaining, in a private manner, to the students of the college of Lisieux, the lectures which the professor had read to them in a class, at the same time that he studied the law, and applied himself to the bar; but two curious accidents which followed one another induced him to give up both the college and the bar.

The Jesuits had the custom of exhibiting in their church some enigmatical

drawings, the explanation of which was given by the spectators in Latin. Barbier, at one of these exhibitions, having been imprudent enough to utter some improper expressions, the Jesuit who heard them rebuked him by saying that *locus erat sacer; Si locus est sacrus*, answered Barbier, *quare exponitis* . . . he had no time to finish the sentence, before all the students began to laugh at and repeat his barbarism of *sacrus*, by calling him the *sacrus advocatus*, a name which he never lost through life, which is said to have been the cause of the unquenchable hatred he nourished against the Jesuits.

The second accident, equally curious, but much more distressing, was the total failure of his memory at the outset of his first pleading, which entirely deprived him of the power of proceeding. This was a terrible event, that induced him to give up the bar, and confine himself to writing. Amongst his writings, that which did him great credit, and showed that had it not been for his timidity he might have continued at the bar with success, were two factums or memoirs in favour of a certain Le Brun, the valet of Madame Mazel in Paris, who had been unjustly accused of having assassinated his mistress, and died under the torments of the rack.

In general, fortune seems not to have been propitious to Barbier: once only it appeared as if it would smile on him, by his being appointed tutor to M. d'Ormoy, son of Colbert, when he added to his name the addition of d'Aucour, and was received a member of the French Academy; but the death of that great minister, which happened soon after, left him again without resource, and after struggling some time with poverty and want, not having wherewith to pay his landlord, and indeed to live upon, he married his daughter, and tried again the bar, with the same bad success, and died not long after, on the 13th Sept. 1694, at the age of fifty-three, of an inflammation on the chest, leaving no children.

The greatest part of his works are directed against the Jesuits, or against the writers who were their friends and partisans. Generally speaking, they are not worth much. From this censure we must except the *Sentimens de Cléanthe sur les Entretiens d'Ariste et d'Eugene*, par le Père Bouhours Jesuite, in 12mo; a work which has been often quoted, and justly praised for the wit and learning it contains, and which gave a blow to father

Bouhours, of which he could never recover. Notwithstanding all the pains he took to suppress the book, it has passed through several editions; the last was published by the abbé Granet in 1730, with the two factums or memoirs in favour of Le Brun. His other works are, *L'Onguent pour la Brulure*, a satire of about 1800 lines, published in 1671, exposing the bad morals of the new Casuists; which was followed in 1684 by an apology, under the title of *Lettre d'un Avocat à un de ses Amis*; in 1666 by the *Reponse à la Lettre de M. Racine contre M. Nicole*; and lastly, in 1676, by another satire in verse against Racine, which Mr. R. Simon reprinted at the end of the second volume of his *Bibliothèque critique*, published under the name of *Sain-fere*.

He has also been considered the author of the three letters to M. Chamillard, doctor of Sorbonne, relating to the Nuns of Port Royal, published in 1665, and the two others to M. Gaudin on the same subject in the following year; two factums against M. de Péréfixe, archbishop of Paris; one in favour of M. de Verthamon, in prose, and a second in verse, upon the condemnation of the New Testament printed at Mons in 1668. All written in a bitter style of party warfare.

Besides these, he wrote an ode on the taking of Philisbourg, which was admitted in the collection of the acts of the French Academy for the year 1689, and several other memoirs, and had a great share in the compilation of the Dictionary of the Academy.

BARBIER, (Louis,) a French prelate of the seventeenth century, better known by the name of the *Abbé de la Rivière*, was the son of a tailor of Etampes. He was educated at the college du Plessis, where he obtained the professorship of literature, and became known to the celebrated Gaston, duke of Orleans, through the bishop of Caliors.

By playing the part of a sycophant and a jester, and by repeating the buffooneries of Rabelais, whose work he read more than the breviary, he gained so much the good graces of that prince, that he soon became his chief favourite and confidant; and by betraying him, and revealing all his secrets to cardinal Mazarin, he obtained from that minister in 1665, as a reward of his treachery, the bishopric of Langres, which raised him to the rank of a duke and a peer of France. It was in allusion

to this that Boileau in his first satire concluded a dozen sharp lines with

"Le sort burlesque en ce siècle de fer  
D'un pédant, quand il veut, sçait faire un duc et pair."

This sudden elevation attached the duke, who knew not the reason of it, still more to his treacherous favourite: he obtained for him the promise of a cardinal's hat, which however was not realized; for the duchess of Chevreuse contrived to have it given to another intriguer, so famous afterwards by the name of the cardinal de Retz.

Barbier died at Paris in 1670. It is stated that he was the first prelate who wore a wig. His testament was as strange as his life. He left nothing to his steward, assigning for the reason that he had been fifteen years in his service, but bequeathed one hundred ducats to him who would write his epitaph. Amongst many epitaphs which appeared, the following by M. de la Monnoye deserves record.

"Ci git un très grand personnage,  
Qui fut d'un illustre lignage  
Qui posséda mille vertus,  
Qui fut toujours très sage;  
J'en dirois d'avantage,  
C'est trop mentir pour cent écus."

BARBIER, (Marie Anne,) a French poetess, born at Orleans. She wrote one comedy and three operas, the titles of which are: *Arria et Pætus*, dedicated by an epistle in verse to the duchess of Bouillon, represented in 1719, with the ballet *Les Plaisirs de la Campagne*; *Cornelie Mère des Gracques*; *Tomyris*, dedicated to the duchess of Maine; and *La Mort de Cæsar*, to M. d'Argenson, counsellor of Metz. These four tragedies were represented between the years 1702 and 1707; as well as *Le Faucon*, a comedy in verse, in one act. The opera entitled *Les Fêtes de l'Été*, the music by Monclair, was represented in 1716; the pastoral, in three acts, *Le Jugement de Paris*, the year after. She wrote likewise, or rather compiled, *Les Saisons littéraires*, a collection of poetry, history, and criticism. With the exception of her operas, all her dramas were printed in 1755, in one vol. 12mo; and the *Saisons littéraires* in 1774, many years after her death, which took place in 1745.

BARBIER, (Antoine Alexandre,) an eminent French bibliographer, was born at Coulommiers on the 11th of January, 1765. He was educated at the seminary St. Firmin in Paris, where he afterwards taught mathematics and physical sciences. He became conservateur of

the library of the directory in 1799, from which he was removed, in the next year, to a similar situation in the Conseil d'Etat. Of this library he published a most excellent catalogue, the composition of which occupied him for three years. He published, in 1806, the two first volumes of his *Dictionnaire des Ouvrages Anonymes et Pseudonymes*. His situation was taken from him in September, 1822, after he had laboured most advantageously for the public for twenty-seven years. From this period his health began to decline, and he died on the 5th of December, 1825. Besides his *Dictionnaire*, and several catalogues of which he was the author, his works were, *Nouvelle Bibliothèque d'un Homme de Goût*, 5 vols, 8vo, Paris, 1803-10; *Examen Critique et Complement des Dictionnaires Historiques*, 8vo, 1820; and many bibliographical articles in the *Dictionnaire Historique*. He was the editor of several works, and left several unpublished.

**BARBIERE**, (Domenico del,) a painter and engraver, born at Florence about 1506, known also under the name of Domenico Fiorentino. Vasari calls him, erroneously, Damiano, and praises highly his works. He was one of the best of Rosso's (Maitre Roux's) pupils, and followed him to Fontainebleau, at which place, as well as in Meudon, his works in stucco are much admired. His engravings are very superior, the touch delicate, and the design accurate. In Bartsch nine of them are mentioned, all of which are scarce. A series of Views of the Aldobrandini Gardens in Tusculum, have been erroneously ascribed to Barbieri, as they are the work of Dom. Barrière of Marseilles. (Felibien, *Entretiens*. Heinecke. Vasari. Nagler.)

**BARBIERI**, (Giovanni,) an Italian jurist of the fourteenth century, to whom the authorship of a *Practica Juris* has been ascribed. A work, entitled *Questio Philosophica an Mineralia in plantarum numero sint reponenda*, was published in 1626, possibly written by him. (Mazzuchelli.)

**BARBIERI**, (Giuseppe,) a learned Italian philologist, born at Modena, in 1519. He accompanied Ludovico de la Miranda to the court of France, where he remained eight years. On his return to Modena, he was chosen chancellor of that city, and as such he arranged and catalogued the archives, and compiled a chronicle of the Modenese, which is still preserved in M.S. He died in

1574. He published *La Guerra d'Attila*, *Flagello di Dio*, 4to, Ferrara, 1568, of which a new edition appeared at Venice, 4to, 1591. In the *Raccolta di Rime di diversi di Atanagi*, i. 52, is a canzone in praise of Mary Stuart, then queen of Francis II., by Barbieri. Tiraboschi, in his *Bibl. Moden.*, has given a detailed account of the MS. works of this writer. His *Origine della Poesia rimata* was published by Tiraboschi in 1790. (Biog. Univ.)

**BARBIERI**, (Alessandro,) a Bolognese doctor of laws, who flourished about the end of the seventeenth century. His works are—1. *Corona Aurea D. Thomæ Aquinatis Protectori Angelico dicata*, Bologna, 1638. 2. *La Politica e la Ragione di Stato Unitamente con istorici Trattati abbozzate*, *Discorso Academico*. 3. Some sonnets, and a Funeral Oration, Bologna, 1665. (Mazzuchelli.)

**BARBIERI**. See **BARBERIO**.

**BARBIERI**, (Giovanni Angelo,) singer and composer in the service of prince Gonzaga, flourished about the middle of the seventeenth century. His great *Oratorium*, *Gionata*, figlio di Saule, was burnt in 1794, in the conflagration of the royal musical Archives of Copenhagen. (Schilling, *Lex. d. Tonk.*)

**BARBIERI**, (Francesco,) an Italian painter, called il Legnano from his native place, was a pupil of Ricchi and Carponi. He left some large pictures, and died at Verona in 1698. (Lanzi. Schilling.)

**BARBIERI**, (Paolo Antonio,) brother of the preceding, and distinguished as a painter of animals, flowers, and fruits—but he did not paint much. His animals were so natural, that a cat is said to have snapped at some fishes upon one of his pictures. He died 1649.

**BARBIERI**, (Luigi,) a painter who executed a St. Pascal at Bologna. An engraving after him, representing the *Servite Pelegrinus Lazius*, is very rare. He is also said to have painted the cupola of St. Bartholomew at Modena. (Bernoulli, i. 150. Bartsch.)

**BARBIERS**. A family of Dutch painters.

*Barbiers*, Peter, a skilful artist of Amsterdam, born 1717. He painted scenery for the theatres of Amsterdam, Leyden, &c.; and a picture representing the conflagration of the former in the year 1772, has been engraved by C. Bagerts.

*Barbiers*, Bartholomew, son and pupil of Peter. He was skilful at landscapes, and painted with the left hand.

*Barbiers, Peter*, also a son of Peter. He left fine landscapes, representing the environs of Geldern and Haerlem.

*Barbiers, Peter Barisz*, son of Bartholomew, known as a historical and landscape painter. In 1812 a view of Rhynsburg, after him, was engraved by Visser Bender. (Van Eynden and van der Willigen, *Gesch. der vaderland. Schilderk.*)

**BARBISONE**, (Lodovico,) a native of Brescia, a doctor of law, and employed in many important public transactions, especially in settling the limits between Brescia and Mantua, as he was very much esteemed by the princes of Lombardy. He addressed a Consolatory Letter to count F. Martinengo, which is inserted in the *Consolatorie di diversi autori*, dedicated to Pico della Mirandola, Venice, 1550, 8vo. (L. Cozzanda, *Libr. Bresc.*)

**BARBO**, (Pietro,) an Italian lawyer, a native of Soncino, who flourished about the end of the fifteenth century. It has, indeed, been said that he was a native of Padua (Marci Mantuæ *Epist. Vir. Illustr.*). According to Pancirolus (*De claris Leg. Interp. lib. ii. cap. 90*) he graduated doctor in 1454, and for twenty-eight years lectured on civil law at Padua. In 1472 he became regular afternoon lecturer on civil law, and his salary was raised to 350 ducats. It has been asserted that he was at different times governor of various cities, filling the office of podestà at Alexandria, at Novara, at Parma, at Piacenza, and at Milan; and it has also been said that he was governor of Genoa. It is, however, certain that he was much employed in state affairs, and counselled the Venetians in several important matters. He died, according to some writers, in 1479; according to others, in 1482. Pancirolus declares that he wrote on the *Digestum Vetus*, and the *Six Codices*; but all that can with certainty be ascribed to his pen are, some *Consilia*, published in various collections. (Pancirolus. *Mazzuchelli.*)

**BARBO**, (Paulus,) born at Soncini, in Italy, whence he was named Soncinus. His age called him "the most glorious theologian, and the eternal ornament of the order of preachers." He taught philosophy at Milan, and then at Ferrara, Siena, and Bologna. Finally he became prior of the monastery at Cremona, and died in 1499. His works are, *Elegantissima expositio in Artem veterem Aristotelis*, Venet. per Joh. Rubicum Vercell. 1499; *Questiones metaphysicæ*, first printed at Bergamo, 1505, and reprinted several times; *Epitome*

*Questionum Johannis Capreoli super Libros Sententiarum*, Papiæ, 1522; *Questiones in octo libros Physicorum*, in *Logicam Aristotelis*, Venet. 1587; *Comment. in decem Aristot. Prædicamenta*; *Comment. in quinque Porphyrii prædicabilia*. (Trithemius *de Script. Eccl.* Altamura, Bibl. Dominicana. Arisius, *Cremona Literata*, Parmæ, 1702, folio.)

**BARBO' SONCINO**, or **BARBUO'**, (Scipione,) a gentleman of Padua, doctor of law in the sixteenth century. He was the author of a *Sommario delle Vite de' Duchi di Milano*, così Visconti, come Sforzeschi, col natural Ritratto di ciascuno d'essi intagliato in Rame, Venice, 8vo, 1574, and fol. 1584. This work is chiefly valuable for the engravings, which are by the celebrated Girolamo Porro. (*Biog. Univ.*)

**BARBO'**, (Giovanni Battista,) an Italian poet of the beginning of the seventeenth century, born at Padua. Another poet of the same name is mentioned as being a native of Ravenna, but they are probably the same person. The Paduan published a translation into Italian of Sannazarius *de Partu Virginis*, and some other poems. (*Biog. Univ.*)

**BARBO'**, (Barnaba,) a Milanese lawyer and senator, who filled several important offices in his native place, where he died in 1701. His works are, 1. *Allegationes*, some published in the year 1640. 2. *De Oneribus Extraordinariis Ducatus Mediolanensis Disquisitionis*, never published. 3. *A Sapphic Ode*, published by Luigi Brivio. (*Mazzuchelli.*)

**BARBOLANI**, (Marquis Torquato,) died 1756, aged from fifty-five to sixty, a native of Arezzo, descended from the illustrious house of the counts of Montaguto. He was honoured with many high situations, both civil and military, among which was that of lieutenant-colonel of cavalry, in the service of his imperial majesty, Francis I. He wrote both Italian and Latin poetry, which his contemporaries admired, and translated Ariosto into Latin hexameters with much elegance. This was, however, a waste of his powers: such a work could find but few readers. He wrote also an account of a miracle at Arezzo, entitled, *Rei gestæ Narratio cum b. Mariæ Simulacrum quod est Q. Aretii in Templo ejusdem Virg. Annuntiationi dedicato illacrimavit*, Florence, 1759; reprinted, Pisa, 1819, &c. (Tipaldo, iv. 270.)

**BARBOSA**. The name of numerous Portuguese writers, of which the following are the most important.

*Barbosa, Ayres*, a celebrated grammarian, rhetorician, and poet, born at Aveiro, in Portugal, and one of the chief revivers of classical studies in that country; praised almost beyond limits by his duly grateful contemporaries. He studied first in Salamanca, and then in Florence, where one of his masters was Angelo Politiano, and his fellow-student Giovanni de Medicis, afterwards pope Leo X. In 1495 he went again to Salamanca, where he became teacher of Latin as well as Greek. "In those times eloquence was mute in Spain, the learned stood aloof from the commerce of the Muses, and such an ignorance of letters and the classic languages had established itself, that nothing but barbarism was reigning throughout." Having taught for twenty years at Salamanca, king João III. of Portugal called him to his court, as instructor to the infants, D. Affonso and D. Henrique. Having accomplished this task to full satisfaction, he returned to his native country, where he died in 1530, aged seventy. He wrote, *Epometria*, seu de metiendi carmina ratione, Salamant. 1515, 4to; *De Orthographia*, *ibid.* 1517; *Commentarii in duos Aratoris Cardinalis libros*, *ibid.* 1516, folio; *Antimoria*, Conimbricæ, 1536, 8vo. Some more of his works are printed in *Compendio da Physica do Dr. Pedro Margulho*, Salamant. 1520. (Machado.)

*Barbosa*, or *Barbessa, Edward*, a Portuguese geographer and navigator, born at Lisbon, about 1480. He went to India, visited the Moluccas, and collected valuable information relating to southern Asia, from the Red Sea to Japan. He finished his account of his travels in Asia in 1516, but it does not appear to have been printed when Ramusio gave a translation of it from a defective MS. *Barbosa* accompanied Magellan in his voyage round the world, and was assassinated in the isle of Zebu, May 1, 1521. (Biog. Univ.)

*Barbosa, Antonio*, a native of Chaut, in Portuguese India, was first a canon of the cathedral of Goa, and became subsequently dezembargador da relação of the archbishop, and vicarius of the church of St. Thomé, of Goa, where he showed himself a careful pastor of his flock. Having been near the spot, at the period of the battle of the Portuguese at the Morro de Chaul, on the 2d Feb. 1594, he wrote, *Breve Tratado da Vittoria do Morro, &c.* MS. formerly in the library of the marquez de Abrantes. (Machado.)

*Barbosa, Pedro*, professor of Roman

law at the university of Coimbra, in the reign of king Sebastian, who, in 1577, removed him from the university to the supreme council of justice, where he continued until his death, which happened in 1606. His reputation for probity and independence has never been surpassed, and but seldom equalled. He did not conceal his opinion that Philip II. was not entitled to the crown of Portugal; and that monarch, well knowing the risk of persecuting such a man, sought, although without success, to gain him by favours, and appointed him grand chancellor of Portugal. When the death of this king was announced to *Barbosa* with the observation that his end was distinguished by piety, the chancellor coolly inquired, if by his will he had desired the crown of Portugal to be restored to its rightful owner? His works are, *Commentaries on the Title of the Digest*, de Judiciis, Lyons, 1622, folio; *De Solutio Matrimonio*, Madrid, 1595, folio; *De Legatis et Substitutionibus*, Lyons, 1664, folio; *De Donationibus*, Frankfort, 1625, folio. (Biog. Univ.)

*Barbosa, Augustin*, a Portuguese lawyer, born at Guimaraens in 1590. When young, in 1618, he published his *Remissiones in Loca varia Concilii Tridentini*. This work attracted a great deal of attention, and was reprinted at Toledo, at Brescia, at Antwerp, at Lyons, and at Venice. He visited the universities of France, Italy, and catholic Germany, and at last settled himself at Rome, where he was greatly patronized by popes Urban VIII. and Innocent X. On the re-establishment of the Portuguese monarchy, in 1640, he joined the Spanish party, and was rewarded by Philip V., in 1649, with the bishopric of Ugento, in the kingdom of Naples. He died in the same year. His complete works were published at Lyons, in 16 vols, folio. His father, Emmanuel *Barbosa*, published some esteemed commentaries on the laws of Portugal. (Biog. Univ.)

*Barbosa, Simon Vaz*, born at Vimiera, in Portugal. Being a first cousin of Augustin *Barbosa*, the latter took him to Rome as an assistant. He became a doctor of law at Coimbra, and a canon of the collegiate church of Vimiera. He wrote, *Principia et loci communes... utriusque juris*. There seems to be a first edition, made at Rome, 1621, but it has been reprinted subsequently several times. *Tractatus de Dignitate, origine, et significatione mysteriosis Ecclesiastico-*

rum graduuum, officii Divini, vestium Sacerdotalium, &c., Lugd. 1635, 8vo. Repertor. Jur. civilis et canonici, Lugd. 1668, folio. (Antonii Bibliotheca Hisp. nova.)

*Barbosa Bucellar, Antonio*, distinguished as a poet and man of letters, was born at Lisbon, and gave early proofs of talent, defending some theses in public at the age of sixteen. Afterwards, some of his poetry was printed by Manoel de Galegas and A. Figueira Duraõ, in the Epitalamio dos Serenissimos Duques de Braganza; and, according to the custom of those times, he was called Homero e Virgilio renascido. Having gone, by desire of his father, to Coimbra, to study law, he became a professor, and the classes were soon too small for the number of his pupils. Still he met with some disappointment, and transferred himself to Lisbon, where Joaõ IV. gave him different situations, the last in the Relação do Porto. But his career was checked by his death, in the hospital of Chagas, in 1663. His works are numerous, and some of them very interesting and rare: the most important are, Relação Diario do sitio e tomada da forte Praça do Recife, recuperação das Capitánias de Itamaracá, Paraíba, Rio grande, Siará, e Ilha de Fernão de Noronha por Fr. Barreto Mestre Gl. do Estado do Brasil, &c., Lisbon, 1654, 4to. It has been translated into Italian. Relação da Vittoria, que alcançaraõ as armas do Rei D. Affonso VI. contra as da Castella, &c., *ibid.* 1659, 4to. Statera veritatis, sive præcipua rationum momenta pro Jure Coronæ Lusit. &c., 1641, folio. His poems were collected in the Fenis renascida, ou bras poeticas dos melhoos engenhos Portugueses, and finally edited together in one volume, in Lisbon, 1716, 8vo, to which, however, some further additions were published in the following number of Fenis renascida. (Machado.)

*Barbosa, Agostinha da Sylva*, a Portuguese lady, well versed in the knowledge of architecture, who lived about 1674. She wrote, Tratado de Architectura e Arithmetica, published in Castella, under the name of Pedro do Albornoz. (Machado.)

*Barbosa, P. Domingos*, a Portuguese poet, born in 1610. He wrote, Poesia Alcaica, Panegyris sapientiae Ulyssipone, Lisboa, 1622, 4to. (Machado.)

*Barbosa P. Domingos*, born at Bahia, in the Brazils, a master of arts, and afterwards a Jesuit. He was for many years a professor of theology, and maestre dos

noviços in the convent of Bahia, and was sent to Rome as procurator general of the province of Brazil. On his return, he became rector of the college of Pernambuco, and died as rector at Bahia, in 1685. He left a manuscript in elegiac verses, Passio Servatoris nostri, praised by Machado. (Bibl. Lusit.)

*Barbosa, D. Caetano*, called Constantino, born at Evora in 1660. He took early the habit of a Caetane friar, and was one of the best preachers of the older Portuguese school, "in whose sermons subtlety was tempered by discretion." His great charity is equally praised. He wrote, besides other pieces, Sermão de Soledade, Lisboa, 1691, 4to. (Machado.)

*Barbosa, D. José*, born at Lisbon, in 1674. He studied under, and entered, in 1690, the order of the Jesuits. He became subsequently an evangelic speaker (orador evangelico) of great repute. His sermon on the celebration of the canonization of St. Andre Avellino, was attended by king Joaõ V., who, as a mark of his satisfaction, made him chronista da sereniss. caza de Braganza. He was one of the first fifty members of the Academia Real, where he was commissioned to write the history of conde D. Henrique, and his son, D. Affonso Henrique, the first of which tasks he lived to accomplish. The catalogue of his concinatorial, historical, and poetic works, fills seven folio columns in the Bibl. Lusit.; the following may be mentioned:—Panegyrico funebre nas Exequias do Duque D. Nuno Alvares Pereira de Mello, Lisboa, 1727, 4to; Elogios dos Seren. Monarchas Portug. D. Joaõ IV., D. Affonso VI., D. Pedro II., e D. Joao V.; Cathalogo Chronol., Histor., Genealog., e Critico das Raynuhas de Portugal, *ibid.* 1727, 4to; several Contas dos suos estudos, in the Collec. dos Docum. da Acad. Real. Lisizæ gemitus, *ibid.* 1736, 4to. (Machado.)

*Barbosa Machado, Diego*, (about 1682—1770,) a Portuguese historian, of great erudition, but of no judgment. His Bibliotheca Lusitana, (4 vols, folio, Lisbon, 1741, &c.) abounds with materials, good and bad, for Portuguese history and biography; and his collections for a Life of Dom Sebastian are remarkable for the credulity and weakness of the writer.

*Barbosa Machado, Ignacio*, born at Lisbon, in 1686. He studied in the convent of the Oratorio, and then in Coimbra. Subsequently he went as Juiz de fora to Bahia, in the Brazils. After the death of his wife, he embraced the



ecclesiastical state, and died in 1634. His works are numerous: the most important are, *Panegyrico Historico do Infante D. Manuel*, Lisboa, 1717, 4to; *Nova Relação das importantes Victorias, que alcançaraõ as armas Portuguezas na India, &c.*, *ibid.* 1742, 4to; *Fastos Politicos e Militares da antiqua e nova Lusitania*, *ibid.* 1745, folio. (Machado.)

*Barbosa, Vicenta*, (1663—1711,) a Portuguese ecclesiastic, is known as the author of a book of considerable interest—a History of the Borneo Missions. Another ecclesiastic of this name, a Jesuit, went out as a missionary to Cochin China, and wrote a Dictionary of the language.

*BARBOT*, (Jean,) a French navigator, who has left a description of the western coasts of Africa and the adjacent regions, printed in the collections of voyages and navigations by Churchill, London, 1732. It appears that he had been in the employ of the French India companies. Being a protestant, he fled from France, with his brother Jacques and his nephew, on the revocation of the edict of Nantes, in 1685, and settled in England. His brother and nephew continued to make voyages after their settlement in England, an account of which is joined with that of Jean Barbot. (Biog. Univ.)

*BARBOU*, a celebrated family of printers, the name of which appears as early as the sixteenth century. Jean established himself at Lyons in 1539, and published a very correct edition of Marot's works. His son Hugo, who settled at Limoges, was the publisher of a beautiful edition of Cicero's epistles to Atticus, with the notes and emendations of the lieutenant-general Simon Dubois. The first of the family established at Paris were Jean, who died in 1752, and his brother Joseph, who died in 1737. The widow of the latter gave up the press to the nephew of her husband, Joseph Gerard Barbou, who continued the series of beautiful classics, begun by Coustelier in 1743. These were carried forward by Hugo Barbou, from 1789, and, after his death in 1808, by Auguste Delalain. (Ersch und Gruber. Ebert, Bibliographisches Lexicon.)

*BARBOU*, (Gabriel,) a French general, born at Abbeville, in 1761. He rose quickly through the lower grades; went with the expedition to St. Domingo, in 1791; and on his return, having shown himself a decided partisan of the revolution, he was promoted, and sent to the army of the north, where he assisted in

the defence of Maubeuge, and was made adjutant-general in Oct. 1793. He afterwards served in Holland, and contributed much towards the successes against the Anglo-Russians at Berghen and at Castricum, at which latter battle he was made general of division. After the peace which followed the battle of Austerlitz, he took part in the invasion of Spain, and was taken prisoner at Baylen. He was afterwards sent to Italy, and was occupied there and in the Tyrol till 1814. He died at the end of 1827. (Biog. Univ. Suppl.)

*BARBOUR*, (Thomas,) an American officer of the rank of colonel, described by Dr. Allen (Biog. Dict.) as a Whig of the revolution. He was born about the year 1735, and was in 1769 a member of the house of burgesses of Virginia, which made the first protest against the stamp act. He died at Barbourville, on the 16th of May, 1825; having for sixty years discharged the duties of a civil magistrate, and performed for some time the duties of sheriff of the county to which he belonged.

*BARBOUR*, (John,) an eminent Scottish poet, or rather metrical historian, whose name is also written *BARBER*, *BARBERE*, and *BARBARE*. The date and place of his birth are unknown. It has been said that he was born at Aberdeen, but the evidence for this assertion does not appear. The years 1316, 1320, 1326, and 1330, have been variously assigned as those of his birth. From the place of his residence, and from the circumstance that he became archdeacon of Aberdeen, Dr. Jamieson concludes that he was a native of the northern parts of Scotland. Dr. Irving (Lives of Scottish Poets) supposes his father to have been a resident at Benwick. It has been said that he received his education at the abbey of Aberbrothock, where he took orders, and obtained a living near Aberdeen; but no authority is cited for this, and, as Dr. Jamieson remarks, the compilation from which the assertion is taken is so inaccurate, that it does not deserve much credit. Dr. Henry supposes Barbour to have become archdeacon of Aberdeen in 1356. In the next year there was a safe conduct granted by Edward III. of England, at the request of David II. king of Scotland, to "John Barber, archdeacon of Aberdeen, with three scholars in his company, coming" into England, "in order to study in the university of Oxford, and perform his scholastic exercises." (Ryyn. Fæd. Rot. Scot.) The purpose of the

archdeacon's coming has been anxiously discussed by many writers. Mr. Pinkerton supposes that Barbour merely accompanied these three scholars to look after their education and morals, and that it was they, and not he, who were to perform the scholastic exercises. "That an archdeacon should have performed *actus scholasticos* would have been a phenomenon indeed, when he would not have been in that rank without having gone through them a dozen years before." (*Lives Scot. Poets.*) To this opinion, Dr. Irving also subscribes, with whom Dr. Jamieson differs. In 1357 Barbour was named by the bishop of Aberdeen as one of his commissioners to meet at Edinburgh respecting the ransom of David II., which appointment certainly appears inconsistent with the idea that his journey to Oxford was for the purposes of study; but Dr. Jamieson contends that this appointment was a mere compliment paid by the bishop to his archdeacon, and quotes a passage in the instrument of the appointment, which certainly supports his opinion. In the *Rotuli Scotiae* there is a safe conduct, dated Nov. 6, 1364, "to Master John Barber, archdeacon of Aberdeen, with four horsemen (*equites*), coming from Scotland by land or sea, into England, to study at Oxford or elsewhere, as he may think proper." There is another of the same kind, dated Nov. 1368. In 1365 permission was accorded to him to travel through England, "*usque sanctum Dionysium*," to St. Denis, in France. These determine the point, and show that Barbour must have possessed a most intense love for learning; as even after he had reached a position of great dignity and honour in the church, he did not disdain to avail himself of the sources of information which a foreign school might afford. In the list of auditors of exchequer for the 18th of February, 1373, we find Barbour's name.

Respecting the circumstances under which he composed his famous poem, *The Bruce*, considerable difference of opinion subsists. Godscroft, in his history of the Douglasses, affirms that, for the composition of this work, Barbour received a pension from the exchequer during his life, which he gave to the hospital of Aberdeen, "to which," adds the historian, "it is allowed and paid still in our dayes." This assertion has been repeated by many writers, possibly on the authority we quote. Dr. Henry adds to this statement, without, how-

ever, citing any authority for the fact, that Barbour composed his poem at the request of king David Bruce, son to the hero whose triumphs he chronicles. Dr. Jamieson has been unable to find any thing which will warrant us to affirm that any such request was made; but by an entry in the *Rotuli Ballivorum Burgi de Aberdonia*, for 1471, the fact of a pension having been granted to Barbour, "*pro compilatione libri gestorum regis Roberti primi*," is distinctly admitted. There is reason to believe that this pension was granted, not by David II., as has been declared by Dr. Mackenzie, but by Robert II. It seems that Barbour had, by royal donation, two pensions,—one of 10*l.* Scots from the customs of Aberdeen, and another of 20*s.* from the rents or burrow-mails of that city. The first of these was limited to Barbour for life, and the first notice we have of the second is accompanied with a grant of it "*suis assignatis quibuscunque, etiam si assignaverit ad manum mortuam*." Dr. Jamieson, correcting the mistakes of preceding writers, has also shown that Barbour, instead of endowing with this pension an hospital at Aberdeen, granted it "to the chapter of the cathedral church of Aberdeen," in order that, after his decease, masses should be there performed for the benefit of his soul. It is probable that he died towards the close of 1395. His poem is of high historical value. The best edition is that published by Dr. Jamieson, at Edinburgh, in 1820, from the memoir prefixed to which this account is taken. Another poem attributed to Barbour, a chronicle of Scottish history, has been lost.

BARBOVIUS, or BARBOBUS, the Latinized name of an Italian family, of which a great many have distinguished themselves. See *Barbo*'.

BARBUTO, (*Rustico*), an old Italian poet, who lived about 1290. One of his poems is inserted in Crescimbeni's *Commentarij della volgar poesia*.

BARCA, (Alessandro, 1741—1814,) a native of Bergamo, who distinguished himself in chemistry and natural philosophy. He was of a good family, and after being educated under the Jesuits, he left their institution, and entered into another religious order. At twenty years of age he was sent as professor of philosophy and mathematics in the college of Santa Croce, in Padua. Here his ardent pursuit of his studies impaired his health. He was obliged to abandon part of his pursuits, and he determined to confine

himself to two branches of knowledge, the cultivation of which he considered a mere pleasure—chemistry and electricity. In his *Conghietture sull' Elettricità* (in the *Saggio di Opuscoli*, Milan, 1776, 4to, in vol. xxvii.) he is said to have been the first to indicate some of the phenomena of latent heat; and in another memoir, to have forestalled Berthollet in one of his discoveries, which that great chemist candidly acknowledged in his essay on Prussic Acid. He published also something on the Theory of Music and Harmony. The religious order to which he belonged having been dissolved by a public decree, he retired to the bosom of his family at Bergamo, where he was much beloved. See more in *Tipaldo*, iii. 90—93.

**BARCA**, (Petro Antonio,) an Italian artist, who made a model of the dome of Milan, and wrote a work on civil and military architecture, painting, &c. printed at Milan in 1620. (Nagler.)

**BARCA**, (Francisco,) born at Evora, in Portugal, and friar of the military order of São Tiago. He was a famous musician, being master of the orchestra at the royal convent of Palmella, and then at Lisbon. His musical works are preserved in the royal library of music at Lisbon. (Machado.)

**BARCA**. See **CALDERON**.

**BARCELLA**, (Lodovico da Chiari,) of Brescia. He was attached to that sect of religionists, called then in Italy Geronimians, of which he became general. He was not only a Greek, but a good Hebrew and Chaldee scholar; and built the convent and church of Madonna delle Grazie. He died in his convent in 1522. He published a large volume, *Dell' alto Misterio della Santissima Trinità*, in which, by a number of symbolic figures, the splendid mechanism of the heavens is illustrated. (L. Cozzanda *Libr. Bresciana*.)

**BARCELLONA**, (Antonio dell' Oratorio,) born in Palermo 1726, died 1805. His parents, although respectable, but rather indigent, placed him with the Jesuits, in whose schools he became a very good scholar; Galileo, Des Cartes, and Leibnitz, being his favourite guides. Subsequently he entered the order of the Oratorio, and composed some tragedies, represented by the pupils of the convent. Being made president of the library of the congregation, which the abbate Sciafani had previously enriched with the gift of his books, stipulating, however, that it ought to be open to readers,—*Barcellona*,

by his exertions, caused the intentions of the abbate, which had been previously neglected, to be strictly observed, and increased the library both very judiciously and extensively. He wrote, *La Felicità de' Santi*. Palermo, 1810, three vols, 4to. Some others of his works are still preserved in MS. in the library of Palermo. (*Biographia delli Uomini illustri della Sicilia*, da Dr. G. E. Ortolani.)

**BARCELLOS**, (Fr. Francisco de,) a Portuguese poet of the sixteenth century, descended from a distinguished and noble family. He entered the convent De la Pena in 1525, where he exercised all the monastic virtues; "vigorous in abstinence, in prayer unremitting, inflamed with zeal, prompt in obedience, observing an adequate silence." He became prior of the convent De S. Marcos, near Coimbra, which he augmented with sumptuous additional buildings, designed by himself. His Latin verses have been highly extolled. He died sometime after 1572, in the convent of Pena, near Cintra. He wrote in elegiac verses, *Salutiferæ Crucis triumphus in Christi Dei Optimi Maximi gloriam*, &c., Coimbra, 1503; and some other poems. (Machado.)

**BARCELONETA**, (Ugone di,) born at Barceloneta, in Piedmont, but according to others in Spain, about 1230. He was a Dominican friar, and after having gone through other clerical degrees, became a cardinal (of Sta. Sabina), and founded at his own expense the convent and church of the Dominicans, in Barceloneta. He was a celebrated preacher, and wrote *Manipulus Curatorum*, Lyons, 1559. He left several MSS., of which *Compendium Theol. veritatis*, and *Dialogus de Creatione Mundi*, are preserved in the Imperial Library at Vienna. (Chiesa *Scr. Sav. e Nizzardi*.)

**BARCENA**, (Alphonsus de,) born at Cordova in Spain, a pupil of Johannes Avila, called the apostle of Bætica. He was a Jesuit, and enjoyed an extraordinary fame as a missionary in South America. Having lived amongst several Indian tribes, he wrote in five of their different languages, *Lexica*, *Præcepta grammatica*, *Doctrina Christiana*, *Librum de Confessionis ratione*. He died at Cusco in Peru in 1598, aged 70. (Alegambe *Biblioth. Soc. Anton. Bibl. Hisp.*)

**BARCHAM**, (John, Dr.) a divine and antiquary of the reign of king James the First, who is said by Wood to be the real author of the greater part of the work entitled, *The Display of*

**Heraldry**, published under the name of John Guillim, a member of the College of Arms, and which was long considered a standard treatise on the subject. He also wrote the *Lives of Henry the Second and king John*, which make part of Speed's *History of England*, and prefixed a preface to Dr. Crakanthorpe's *Defence of the Church of England against M. Anthonio de Dominis*, archbishop of Spalato. These, and not any distinct work of his own, and published in his own name, give him a claim to rank amongst worthy authors; but he was undoubtedly a man of extensive learning, and was one of the first Englishmen who made any considerable collection of coins. They were given by him to archbishop Laud, by whom they were presented to the university of Oxford.

He was a native of Exeter; being son of Laurence Barcham, who resided at St. Leonards, by Joan his wife, who was a daughter of Edward Bridgeman of that city, who was nearly related to John Bridgeman, bishop of Chester. He was admitted of Exeter college, Oxford, in 1587, being then fifteen years of age; became M.A., B.D., and D.D.; was chaplain to Bancroft and Abbot, successively archbishops of Canterbury; was rector of Finchley, Packlisham, and Lachingdon; and had the prebend of Brownswood in the cathedral church of St. Paul. Finally, in 1616 he became rector and dean of Bocking, when he appears to have resigned his other churches. He died in his parsonage house at Bocking, March 25, 1642, and was interred in the chancel of the parish church, leaving the character of a man of strict life and conversation, charitable, modest, and reserved; but, above all, exemplary in his duties as a clergyman.

**BARCHETTA**, (Andrea,) a Neapolitan sculptor, about 1600. His statues in wood, representing St. Francis of Assisi and Antony of Padua in the church of St. Maria nuova, are highly praised. (Nagler.)

**BARCHUSEN**, (John Conrad,) whose name is sometimes given Barchhausen, was born March 16, 1666, at Horn, in Westphalia. He studied chemistry and pharmacy during ten years at Berlin, Mayence, and Vienna. In 1693 he visited Germany, Hungary, and Italy, whence he passed with the Venetian troops into the Morea, being attached as physician to the general in command. After the decease of his officer he went

to Holland, and in 1691 gave lectures on chemistry at Utrecht, in the university of which place he took the degree of doctor of medicine. In 1703 he was named professor extraordinary of chemistry in the university. His reputation was great, and he made some few discoveries in his favourite science. To him we owe our knowledge of the succinic acid, and he made some good analyses of the bile and other excrementitious matters. He was much praised by Boerhaave. He died Oct. 2, 1723, leaving to the library of Utrecht several valuable works on botany and natural history. He published among other works, *Pharmacopœus Synopticus*, Francof. 1690, 12mo; Utrecht, 1696, 8vo; *Lugd. Bat.* 1712, 8vo; *Pyrosophia succincta Iatrochymian, Rem Metallicam et Chrysopœiam breviter pervestigans*, Lugd. Bat. 1695, 4to, 1698, 8vo; *Elementa Chemiæ*, Lugd. Bat. 1717, 4to; *Historia Medicinæ*, Amst. 1710, 8vo; Utrecht, 1723, 4to; *Collecta Medicinæ Practicæ generalis*, Amsterdam, 1715, 8vo.

**BARCIA**, (Andrea Gonzalez de,) one of the most learned Spaniards of the last century, is well known as the editor of that most useful work, *Historiadores Primitivos de las Indias Occidentales*, (3 vols, folio, Madrid, 1749,) and as the author of another, *Ensayo Cronologico para la Historia General de la Florida*, comprehending, under the general name of Florida, all the country on the Gulf of Mexico to the confines of that empire.

**BARCINONENSIS**, (Joannes Franciscus,) a Spanish historian of the fifteenth century, so called from his birth-place, Barcelona. He wrote in the language of that province, (Lemosino idiomate) a historical work, *Libre de les Noblesces dels Reys, só es dels nobles fets e valenties, e cavalleries que feren en fets darmes*, &c.

**BARCLAY**, (Alexander,) a miscellaneous writer, in prose and poetry, of considerable abilities and acquisitions, was a Scotsman by birth, if we may rely upon the positive assertion of Dr. William Bulleyn, who wrote his *Dialogue on the Pestilence* about twenty years after the death of Barclay. Anthony Wood states, that Barclay was born in Somersetshire, (Ath. Oxon. i. 205, edit. Bliss;) and Warton was of opinion, that he was either of Gloucestershire or Devonshire; (Hist. Engl. Poetry, iii. 72, edit. 1824;) but Bale and Pitts, who were his contemporaries, incline to the notion that he

came north of the Tweed. His birth must have happened considerably before the end of the fifteenth century. Wood also says, that he was of Oriel college, or "for a time educated" there, Thomas Cornish being then provost, but he furnishes no date. Cornish, who afterwards became bishop of Tyne, was one of Barclay's early patrons, but in 1509, when he published his *Ship of Fools*, he was "servitor chaplain and beadsman" to a person of the name of Kyrkham. How long Barclay continued at Oxford is not known, but Wood tells us generally, that "afterwards he travelled beyond the seas;" while other biographers have been more particular, and have stated that he visited Holland, Germany, Italy, and France. He certainly became a proficient in foreign languages, and in 1512 Robert Copland printed the Introductory to write and to pronounce French, which Barclay had compiled at the instance of the duke of Norfolk, who probably at that date gave him his countenance. Bishop Cornish procured him to be appointed a priest of the college of St. Mary Ottery, in Devonshire, and hence, perhaps, the erroneous notion that he was born in that county. Subsequently he entered first into the order of St. Benedict, and secondly into that of St. Francis. The monastery to which he attached himself, that of Ely, being dissolved, after he had taken his doctor's degree, he was made vicar of Wokey, in Somersetshire, and translated later in life to Baddow Magna, in Essex. His last piece of preferment was given to him by the dean and chapter of Canterbury; it was the vicarage of All Saints, Lombard-street, to which he was presented on 30th April, 1552. He was then, if we may believe Bale, in his Declaration of Bonner's Articles as cited by Dr. Bliss, one of the chaplains of queen Mary, and led anything but a moral life, though compelled to observe the priestly rule of celibacy. This is very possible; but Bale is not to be trusted when speaking of the Roman-catholic clergy. Dr. Bliss states, that Barclay must have died prior to 24th August, 1552, as Peter Alexander then succeeded him in his living of All Saints; but Wood distinctly asserts, that Barclay's will was proved on the 10th June, 1552: he must have died, therefore, between 30th April and the 10th June, and he was buried at Croydon, where he expired at a very advanced age. His principal work, already men-

tioned, the *Ship of Fools*, was translated, paraphrased, and compiled (for it is partly an original composition) from the German of Sebastian Brandt, with the aid of Latin and French versions, while Barclay was chaplain, as he calls himself, of St. Mary Ottery, in 1508; and it was printed in the next year by Pynson, and again by Cawood in 1570. He had previously written an allegorical poem called *The Castle of Labour*, which was printed by Wynkyn de Worde, in 1506. His *Mirror of Good Manners* was printed by Pynson without date; and here Barclay speaks of himself as monk of Ely. Pynson also printed Barclay's *Eclogues* without date, which the author states relate to "the manner of rich men anenst poets, and other clerks." These were reprinted by John Herforde and by Humphrey Powell, both without date, and Cawood placed them, and the *Mirror of Good Manners*, at the end of his edition of the *Ship of Fools*, 1570. These *Eclogues*, "the first (says Warton) that appeared in the English language," are the same as are given in Wood, under the title of *The Miseries, or Miserable Lives, of Courtiers*. A translation of Sallust's *Jugurthine War*, by Barclay, also came from Pynson's press; and he seems to have written a piece (now lost) against John Skelton, whose *Philip Sparrow* he ridicules in his *Ship of Fools*. Anthony Wood adds, that he translated the *Lives* of St. Margaret, St. Katherine, St. Etheldreda, and St. George.

BARCLAY, (William,) a famous Scottish civilian, descended from an ancient family in Aberdeenshire, where he was born in 1541. The early part of his life was spent in the court of queen Mary, but having been educated in the principles of Roman catholicism, he apprehended that under her successor he had but little chance of promotion, and went into France, where being then in his thirtieth year, he applied himself with much ardour to the study of the belles-lettres. He became eminent for his knowledge of philosophy and law, which last he studied under the celebrated Cujacius, at Bourges. He graduated doctor in the civil and canon laws; and through the recommendation of Henry the Jesuit, was appointed by the duke of Lorraine professor of civil law at the university that prince had lately established at Pont-à-Mousson. The duke also nominated him in the year 1582, one of his counsellors, and master of requests to his hospital. By

Anna de Malleville, whom he married in 1581, he had a son, John, the well-known author of *Argenis*, whom the Jesuits were anxious he should make a member of their body. His refusal to agree to their wishes, prompted them to employ their powerful interest to induce the duke of Lorraine to withdraw his countenance and patronage from Barclay—an end they ultimately managed to accomplish. At the wish of James I. he came to England, where he was offered a professorship of civil law at one of our universities, and a seat at the Council table, if he would adopt the faith of the church of England, which offer he steadily refused; and in 1604, returned to France, where he became law professor at the school of Angers. His death is stated by some to have occurred in 1605, by others in 1609, while others again assign to it the date 1611. His works are as follows:—1. *De Regno et Regali Potestate adversus Buchananum, Brutum, Boucherium et reliquos Monarchomachos*, lib. vi. Paris, 1600, 4to. In this work, "Barclay," says Mr. Hallam, "argues in the principles current in France, that the king has no superior in temporals; that the people are bound in all cases to obey him; that the laws owe their validity to his will." (Introduct. Lit. Europe.) He however admitted the right of resistance in cases of enormous cruelty. This work was dedicated to Henry IV. 2. *De Potestate Papæ an et quatenus in Reges et Principes seculares Jus et Imperium habeat*, Francf. 1609. To this book, which, written by a zealous catholic, vindicates against the pope the independent rights of sovereign princes, Bellarmine published a reply, which the parliament of Paris forbade to be circulated. This work Barclay gave to the printer, and dedicated to pope Clement VIII. But he afterwards took it away from the press, and kept it by him for ten years. When differences were apprehended between the pope and the Venetians, he was anxious for its publication; but from his early death, it appeared as a posthumous work. 3. *A Commentary on the title of the Pandects de Rebus Creditis et de Jurejurando*, Paris, 1605, 8vo. 4. *Præmetra in Vitam Agricola*, Paris, 1599, 8vo. (Mackenzie. Biog. Brit. Vit. Jo. Barclaii a T. Bugnotio.)

BARCLAY, (John,) the author of the *Argenis*, a celebrated political allegory, was the son of William Barclay, and born at Pont-à-Mousson, Jan. 25, 1582. At the

early age of nineteen, he is said to have published a commentary in English on Statius; but as it was dedicated (says Bayle) to Charles, duke of Lorraine, it was more probably written in Latin. The question can be solved only by an inspection of the volume, of which, however, there is unfortunately no copy in the British Museum; unless it be thought that the tradition owes its origin to the fact, that Barclay printed at London, in 1606, a collection of Latin poems, under the title of *Silvæ*, and written in imitation of a similar work, by the author of the *Thebais*. The *Silvæ* were dedicated to Christian IV. of Denmark, the uncle of prince Charles of England, to whom Barclay dedicated his *Poematum Libri duo*, which appeared at London in 1615. Fascinated with the early developed talents of the son of a Scottish refugee, the Jesuits of his native town used their utmost endeavours to attach the youth to their society; and it was to avoid the snares thus laid for him, that his father carried him to England; where he wrote a Latin poem on the coronation of James I. which so ingratiated him with the king, as to lead him to dedicate the first book of his *Euphormion* to a monarch more than usually fond of learning, and by whom his father was employed in offices at once honourable and lucrative. Fearful, however, that his son would be led to renounce the catholic religion if he remained longer in England, the father carried him back to Angers, where he lived till the death of his parent, and he then went to Paris. Here he met with Louisa Debonnaire; and after his marriage with her returned to England, where he became acquainted with M. de Peiresc, the celebrated antiquary, and by whose kind offices he was subsequently enabled to get his *Argenis* printed at Paris in 1621. During his residence in England, Barclay wrote a short account of the Gunpowder-plot, under the title of *Series paterfacti divinitus Parricidii in Maximum Regem Regnumque Britannia Cogitati et Instructi*. This was reprinted at the end of the complete edition of the *Euphormion*, that appeared at Amsterdam in 1629, and which led Menage into some mistakes that Bayle has corrected; who observes, that of the five books, into which the *Euphormion* is there divided, only the first two really belong to that work; that the third is the apology for the other two, which appeared originally in 1610; and that the fourth is but a reprint of the *Icon Ani-*

morum, first published in 1614; while the fifth, says Bayle, was written by one Morisot. It would seem, however, that the part, thus attributed to a writer of Dijon, as he is called in the *Biographie Universelle*, was given to Barclay by Joseph Scaliger; who there found an allusion to himself, by no means flattering, under the name of Nometus. At least on this supposition can we account for the disparaging language adopted by Scaliger towards Barclay; who is described in the *Scaligerana* as a pedant of Angers, and the author of a *Satyricon*, that seems at the commencement to promise something, but which has a most lame and impotent conclusion. With this exception, and one or two of inferior note in the catalogue of critics, the Latin style of Barclay has met with unqualified approbation. Jean Victor Rossi, better known by his half Greek half Latin name of Janus Nicius Erythraeus, has lamented in his *Pinacotheca*, in a tone at once melancholy and manly, the degeneracy of the descendants of Cicero, who have found in two foreigners, Muretius and Barclay, a Latin style, that puts to shame every native of modern Italy. Grotius too, no mean judge of such matters, has perpetuated his opinion of Barclay in the following epigram, placed under his portrait, prefixed to the *Argenis*—

"Gente Caledonius, Gallus natalibus, hic est,  
Romani Romano qui docet ore loqui."

A Scot by blood—and French by birth, this man  
At Rome speaks Latin as no Roman can.

After his return to Paris, he retired to Rome, at the invitation of pope Paul V. where he published his *Parænesis ad Sæctarios*; and received much kindness from cardinal Bellarmine, despite all he had done by writing against the church of Rome, or by reprinting his father's treatise, *De Pietate Papæ*; the object of which was to prove that kings were independent of the triple crown. For such unexpected conduct on the part of the cardinal, the real motive is perhaps to be traced to the fact that Barclay had retracted certain doctrines he had once advocated, in opposition to that champion of the church; nor less, perhaps, to his stoutly denying that he had ever renounced the catholic religion. Of the manner in which he passed his latter days at Rome, there are conflicting accounts. According to Nicius Erythraeus, he occupied himself in the culture of rare bulbous plants, with the view of selling them at the high prices they then

fetched in Italy; but a rascally servant, who alone knew the places where the seeds were set, rooted them up and carried them away, and thus dissipated all Barclay's dreams of profit. He died at Rome in 1621, and upon his monument of marble, erected by his son, was placed his bust; but as it was opposite to the tomb of the preceptor of cardinal Barberini, which had a similar ornament, the widow of Barclay was desirous to destroy her husband's monument; but unable to do so, she took away the bust, because her pride could not endure that a mere pedagogue should have the same honour paid to him, as to one, who like her deceased husband, was no less illustrious for his birth than for his wit and learning. Of the two principal works of Barclay the *Argenis* was in its own day considered the better, and held in such high honour by cardinal Richelieu, that he is said to have drawn from it many of his ideas in questions of state policy, that have shed such a lustre on his administration. To a modern reader, however, the *Euphormion* will be probably more attractive, from the greater ease of the style and the less obscurity of the matter, to say nothing of the more frequent recurrence of some pretty pieces of poetry, that have been modelled upon those found in the *Satyricon* of Petronius, and the *De Consolatione* of Boethius; while the *Icon Animorum*, in its description of the different people of Europe, can scarcely fail to recall the reader's recollection to Goldsmith's Traveller.

The *Euphormion* was translated into French, Par. 1640, by John Berault, who has added a key and a commentary. Of the *Argenis*, there are three French translations, which appeared in 1624, 1732, and 1776, respectively, of which the oldest is the most faithful, although its unknown author has been unable or unwilling to give, except in one or two instances, a metrical version of the poetical pieces. There are, likewise, three English translations of the *Argenis*; the first was done at the request of Charles I. by Sir Robert Le Grys, who was assisted in the poetical versions by May, the continuator of Lucan; the second was from the pen of Kingsmill Long, in 1636, who has caught and embodied the spirit of his author, of whom, in his preface, he speaks quite in raptures; and the last appeared in 1772, under the title of *The Phoenix, or the History of Polyarchus and Argenis*, translated from the Latin by a lady. There was, likewise, an

Italian version, said to be done for the gratification of a lady, who had heard much of the original, but was unable to read it. Mention is also made of some Spanish and Dutch translations; and from all these, some idea may be formed of the once extensive reputation of an author, whose name is now known but to few, and whose works are still more rarely read.

**BARCLAY, (Thomas,)** a Scottish scholar, who studied literature and philosophy with great success at Bourdeaux, and going afterwards to Toulouse, became head of the Squellanean school. Having applied himself to the study of law, he received the appointment of regius professor at Poitiers, from whence he returned to Toulouse, and there taught law with great applause. His writings were neither numerous nor important. (Dempster.)

**BARCLAY, (John,)** a Scottish doctor of medicine, and master of arts, the author of a work entitled *Nepenthes seu de Nicotiana Herba Viribus*, Edinb. 1614. He is a zealous advocate for the use of what he terms "this happie and holie herbe," and in some verses which he subjoins to his dedication, declares that—

"Tobacco neither altereth health nor hew,  
Ten thousand thousands know that this is true!"

**BARCLAY, (David,)** born at Kirk-toun-hill in 1610, a member of an ancient and distinguished Scottish family, who is chiefly distinguished as one of the earlier and more remarkable converts to Quakerism. He left Scotland, after a youth spent in study, on account of the troubles of that country and of England, and took service with the Swedish army in Germany, where he rose to the rank of major. On his return to Scotland, during the reign of Cromwell, he took an active part in public affairs, sat in the English parliament as a representative of his native country, and after the death of Cromwell, and the resignation of his son Richard, was for some time imprisoned in Edinburgh, though the part he had taken in politics had entitled him rather to the favour of Charles II., he having held a command in the royalist army, and favoured that side. During this confinement, about the year 1670, he embraced the profession of Quakerism. He died in 1686.

**BARCLAY, (George,)** a zealous Scottish catholic, and faithful adherent of James II. under whom he had formerly served, in his expulsion from England; In 1696, he put himself at the head of a

party, whose purpose was to take prisoner, or murder the prince of Orange, (William III.); but this treasonable intention was discovered, and the leader of it obliged to fly. Many of his accomplices, less fortunate, were taken and executed.

**BARCLAY, (Robert,)** son of the David Barclay, mentioned before, and like him a convert to Quakerism, to which sect he rendered essential service by his *Apology*, a work containing, beyond all doubt, the best defence of their principles which has yet appeared; the best, perhaps, of which they are capable. He was born at Gordonstoun, in Morayshire, in 1648, and sent early to Paris to finish his education; but his father finding that the influence of his brother, a zealous catholic, was likely unduly to bias the young student towards the doctrines of that religion, recalled him, and attempted to persuade him to the adoption of the tenets of Quakerism, which he himself at that time professed. These persuasions were at first ineffectual, but on one occasion of his being present at a meeting of that body, he was so impressed with the preaching of one of their ministers, that he shortly afterwards joined the society, and became one of their most zealous defenders, and an indefatigable propagator of their opinions both in England and on the continent, especially in Holland. His first visit to Holland and Germany was made in 1676, when he made acquaintance with Elizabeth, princess palatine of the Rhine, and sister of prince Rupert, who continued to the close of her life a sincere friend to him, and to his fellow-members of the society of Quakers. In the same year he published his *Apology* in Latin, (*Theologiæ vere Christianæ Apologia*, 4to, Amst. 1676,) which was translated into English, and has gone through eight editions in that language, 8vo, Lond. 1676, 1678, 1736; 4to, Birmingham, 1765; (Baskerville's beautiful edition) Lond. 1780, &c. In 1677 he paid a second visit to Holland, in company with Penn and Fox, where they again visited the princess palatine; and in 1679 Barclay procured from Charles II. a charter, erecting his lands of Ury into a free barony, with civil and criminal jurisdiction to him and his heirs. The preamble to this charter, which was afterwards ratified by an act of parliament, states that it was granted "for the many services done by colonel David Barclay, and his son, the said Robert



Barclay, to the king. and his most royal progenitors in times past." This barony, with all similar jurisdictions, was extinguished by the alterations made in the government of Scotland in the reign of George II.

In 1679 Robert Barclay paid a third visit to Holland, of which, however, no particulars have been preserved, and in 1682 was appointed governor of East Jersey in North America, by a royal commission, expressed in terms highly laudatory of his talents and moral worth; giving him also the liberty of appointing a deputy, of which he availed himself, so that he never visited his province. From this time he appears to have passed his life without any remarkable incidents, from time to time embracing such opportunities as his favour at court gave him, for ameliorating the condition of his fellow professors. He died in 1690, at his paternal residence of Ury. Besides the Apology, (which has been translated into Danish, German, Spanish, Swedish, and French,) he wrote *Truth cleared of Calumnies*, Aberdeen, 1670; *A Catechism and Confession of Faith*, 1675; *Theses Theologicæ*, (the germ of the Apology) 8vo, London, 1675; *Treatise on Universal Love*, 1677; *Anarchy of the Ranters*, 1676; and some other, chiefly controversial, works. (A short account of the Life and Writings of Robert Barclay, 8vo, Lond. 1802.)

BARCLAY, (John,) the founder of a religious sect. in Scotland, known as Bereans, or Barclayans. They obtained their former appellation in consequence of the habit followed by Barclay of referring in support of his doctrines to the words of Holy Writ, like the Bereans commended in the Acts, chap. xvii. 10, who "searched the Scriptures daily, whether these things were so." Barclay was the son of a farmer at Muthill, in Perthshire; he was born in the year 1734, and, after receiving the best education which he could obtain in the neighbourhood, entered himself at the university of St. Andrews, where he graduated master of arts. The next session he entered the New Divinity, or St. Mary's college, an institution devoted to instruction in theology, in which science he prosecuted his studies with great ardour and success. Dr. Archibald Campbell, the professor of church history, attracted at this time a good deal of attention, and provoked much controversy by advocating the opinion of Socinus, "that the knowledge of the existence of God

is derived from revelation, and not from reason:" an opinion for which he was prosecuted in the ecclesiastical courts, although the matter being compromised, he escaped the expected sentence. Amongst the students of the university who were his most zealous supporters, Barclay stood foremost, without, however, acceding to all his opinions. Campbell being, if not an Arminian, no very decided Calvinist; while Barclay maintained the extreme doctrines of Calvinism, even to the extent of supralapsarianism. Having passed through the usual curriculum, he was on the 27th of September, 1755, licensed as a preacher of the gospel, by the presbytery of Auchterarder—a name which appears ominous of divisions in the church of Scotland. He became assistant to the minister of Errol, near Perth, but differing with him in theological points, ultimately left him, and became assistant in 1763 to Mr. Dow, minister of Fettercairn, in the presbytery of Fordoun, and here he remained nine years. His popularity as a preacher and minister was very great; and, the writer from whom this account is taken states, excited the jealousy of the presbytery, who, when Mr. Barclay, in a dissertation prefixed to a paraphrase of the Psalms, part of which appeared in 1766, avowed his belief that in the Psalms, the speaker is to be understood as Christ, and not as David, and that in others, the state of the church of God, oppressed or triumphant, is depicted, summoned him before their bar, to defend opinions so novel and perilous. His defence we are told was marked with great ability, and he promulgated the obnoxious sentiments in a work entitled *Rejoice evermore, or Christ All in All*. The denunciation of these notions, published by the presbytery, did not deter him from maintaining his doctrines, until the death of Mr. Dow in 1772, when in spite of the wishes of the parishioners, another person was inducted into the living. The presbytery (and their decision was confirmed by the general assembly) refused Barclay the certificate of character usually granted to a departing preacher. On this, he left the church of Scotland, and having, on the 12th October, 1773, been ordained at Newcastle, established himself in Edinburgh in 1774, where he remained for three years. After this, he preached at London, Bristol, and other places; and died at Edinburgh on the 29th of July, 1798. He published an edition of his

works in three volumes. (Chambers's Eminent Scotsmen.)

**BARCLAY, (John),** a gallant English officer, who on the fifteenth of March, 1755, became second lieutenant in the royal marines. From 1757 to 1759 he served in the Mediterranean, and in 1760 was present at the siege of Belleisle; was afterwards employed on the coast of Africa; was present at the first relief of Gibraltar, at the attacks of Red Bank and Mud Forts in the Delaware; at the capture of the Spanish fleet under admiral Langara, and at the taking of admiral La Grasse in the West Indies. He received the rank of major-general on the 3d of May, 1796; of lieutenant-general on the 25th of September, 1803; and of general on the 4th of June, 1813. He was placed on the retired list on the 28th of April, 1814, and died at Taunton on the 12th of November, 1823. (*Gent.'s Mag.*)

**BARCLAY, (Robert, 1774—3d May, 1811),** a lieutenant-colonel in the British army. He entered the service at the age of fifteen, in the 38th regiment of infantry, and embarked for the East Indies, where he signalized himself in most of the actions that were fought in that country in 1793. He was so distinguished by his talents and bravery that he was promoted on the 31st of May, 1793, to the rank of lieutenant, and on the 3d of April, 1795, to that of captain. He was taken prisoner by the enemy, and after having suffered much from his captivity, returned to England the year following his promotion: but though entitled to six months' leave of absence, he hastened to rejoin his regiment in the West Indies. In 1803, the distinguished qualities of captain Barclay became known to general Sir John Moore, and he was promoted to the rank of major in the 52d regiment of infantry; known as one of the best disciplined and bravest corps in the British army. Soon after he was promoted to the lieutenant-colonelcy of the same regiment; and upon his father, major David Barclay, writing to the general to express his thanks, Sir John in reply bestowed the highest eulogiums on the merits of the lieutenant-colonel, who accompanied him to Sweden in 1808, and afterwards to Portugal. On the 25th of July, 1810, he was particularly mentioned in the despatches as being greatly distinguished in the battle of Almeida, where he received a ball in the hat, and had a horse shot under him.

Soon afterwards lord Wellington conferred the command of a brigade upon him, composed, besides the regiment of Barclay, of English and Portuguese. Charging the enemy at the head of this force, at the heights of Busaco, on the 27th of Sept. 1810, he received a wound below the left knee, an injury that forced him to quit active service, and the effects of which caused his death in the following year. (*Biog. Univ. Annual Register.*)

**BARCLAY, (Henry),** an American episcopal clergyman and doctor of divinity, was a native of Albany, and graduated at Yale college in 1734. He was ordained in England, and appointed missionary to the Mohawk Indians. After having discharged the duties of this office, he became rector of Trinity church, in New York, where he continued until his death, which took place in the year 1765. He assisted in the translation of the Liturgy into the Mohawk language. This translation was printed in 1769.

**BARCLAY DE TOLLY, (Ludwig),** was a member of a branch of the Scottish family of Barclay, settled in Mecklenburg, where his father was a merchant of some note. He was born at Rostock in 1639, was in 1667 chosen deacon, and in 1670 archdeacon of the church of St. Mary, in that city, and died in 1687. He studied at Jena, and took his degree there; as a writer he is known only by his sermons. (*Ersch und Gruber.*)

**BARCLAY DE TOLLY, (Prince),** imperial Russian field-marshal, a descendant of one of the family of Barclay de Tolly, who settled in Livonia in 1689, and served under Peter the Great, was born in Livonia in 1759. He was educated after his father's death by the brigadier von Meulen, a veteran of the seven years' war, and afterwards by his elder brother, baron Barclay de Tolly. He entered the Russian army in 1769 as a cadet, in a regiment of cuirassiers, served in the campaigns of 1788 and 1789 against the Turks, in 1790 against the Swedes, and in 1792 and 1794 against the Poles, when he gained the order of St. George of the fourth class. In the campaign of 1806 against Napoleon in Poland, he commanded the advanced guard under Bennigsen, where he distinguished himself greatly in several actions, and earned the order of St. George of the third class; the order of Vladimir of the second class; and received from the king of Prussia the order of the Red Eagle; but was so

severely wounded by a shot in his right arm, that he was deprived of the use of it for many years. This did not hinder him from taking the command of his division in 1808 against the Swedes, whom he defeated in several battles, and compelled to retreat into Carelia; but the too early exertion was the cause of his being again for some time reduced to inaction. In 1809 he was again at his post, performed a bold and rapid march of two days over the frozen gulf of Bothnia, and took Umeo in West Bothnia, but was compelled to evacuate it in consequence of a truce concluded with the Swedes by the Russian commander. Shortly after his return he was named general of the infantry, and general governor of Finland. At the end of the war he received the order of Alexander Nevsky, and in 1810 was called to Petersburg, and appointed minister of war, a post which he held till 1813. In this capacity he wrought the most important reforms in the Russian army, built new, and restored old citadels, encouraged the cultivation of the officers, and contributed mainly to place Russia in a position to undertake her final contest with the French under Napoleon. When at length the war broke out, it was he who devised the plan, subsequently adopted, of acting, as far as possible, on the defensive. Himself commanding in the execution of this plan the first army of the west, fought several battles with the imperial troops, defended Smolensk, which, however, was taken after an obstinate combat; and after this, yielding to the popular clamour, which required that not a foreigner, but a born Russian, should command the army for the defence of Moscow, he resigned his command to the veteran Kutusoff, commanding under him with Bagration, and in this post commanded the right wing at the battle of the Borodino. After this battle he resigned his military command, being unable, without great difficulty, to sit on horseback, but resumed it in the campaign of 1813, in which he took a distinguished part, and was named general field-marshal, by the emperor Alexander, on the day of the allies' entrance into Paris, (March 11, 1814,) and followed the allied sovereigns to London. At the end of this year the Russian army was divided into two divisions, of which Barclay de Tolly commanded the northern, and Bennigsen the southern. On Napoleon's return from Elba, in 1815, he hastened by forced marches from

Poland, was not in time to take part in the battle of Waterloo, but entered France with his army, took several towns, and was created by Alexander a prince of the Russian empire; receiving also from Louis XVIII. in Paris, the cross of commander of the order of St. Louis. In 1817 he visited Petersburg, and in 1818 died on a journey which he had undertaken for the recovery of his health, near Insterburg, in Prussia. By the unanimous testimony of his contemporaries, he joined to the talents and bravery of a commander and a soldier, the most conscientious fidelity, and the most philanthropic humanity; a humanity which showed itself in the rigid discipline which he maintained for the protection of the conquered, and which was often acknowledged and rewarded, both by friends and enemies. (Ersch und Gruber.)

BARCO, (Juan Rodriguez, Garcia del,) a Castilian fresco painter of the fifteenth century. He was so much renowned, that the duke of Alba employed him to paint all the corridors and galleries of his castle, Barco d'Avila, whence the artist derived his name. The ornaments were intended to be in the mauresque style, but instead of adhering to the hieroglyphic ornaments, usual in that style of painting, Barco introduced figures and heads of animals, according to the custom of Castilian painters of the fourteenth and fifteenth centuries. (Quiliet, Dictionnaire des Peintres Espagnoles.)

BARCO-CENTENERA, (D. Martinus del,) born at Logrosan in Spain. He was a soldier in the expedition of the Rio de la Plata, and celebrated that event in a poem entitled, *Argentina y conquista del Rio de la Plata y Tucuman y otros successos del Piru*, poema. Ulisiponc, 1602, 4to, which is now very rare. He also wrote, *El Desengño del Mundo*, which is mentioned in F. A. Fernandez, *Annal. Plasent.* (Antonii Bibl. Hisp. Nova.)

BARCO, (Alonso del,) a landscape painter, born at Madrid in 1645. He was a pupil of J. Antolinez, and applied himself first to historical painting, but turned subsequently to landscapes, and acquired considerable celebrity. His fresh colouring, and the grace and delicacy of his pictures, are much appreciated. He died in 1685. (Nagler, *Kunst. Lex.*)

BARCOCHIEBA, (i.e. the son of a star,) a fanatic, who excited the Jews, his countrymen, to rebellion against the Romans, and endeavoured to rebuild the

temple of Jerusalem. He assumed the above appellation in allusion to a passage in Numbers, chap. xxiv. v. 17, where it is foretold that a star should arise over the land of Judah. He murdered numbers of the Romans, directing his hostility, however, chiefly against the Christians; and endeavoured to make his followers believe he could work miracles. At length, the emperor Adrian sent an army against him, under Julius Severus, by whom he was conquered after a three days' contest, and put to death, with a number of his adherents, A. D. 134. After his defeat, he was named by his countrymen *Barcoziba*, or the son of a lie.

**BARCOS**, (Martin de,) a French ecclesiastic, born at Bayonne in 1600. His uncle was the celebrated abbé of St. Cyran, under whom he pursued his first studies, and he completed them at Louvain, under Jansenius. He succeeded his uncle as abbot of St. Cyran in 1644. The abbé de Barcos is chiefly distinguished by his attachment to the family of the Arnaulds, and he was an active writer on the side of the Jansenists against the Jesuits. His zeal in this cause obliged him to retire from his abbey, and conceal himself from the anger of the king. But he returned to his charge in 1669, and held it till his death in 1678. His works are numerous, but are now of little interest. (Biog. Univ.)

**BARD**, (John,) an American physician, was born in Burlington, New Jersey, on the 1st of February, 1716. He was descended from a French family, his father having retired from France on the revocation of the edict of Nantes. After having received his education, he was, at the age of fifteen, bound apprentice for seven years to a surgeon, whose harshness of temper rendered his life exceedingly unhappy. He commenced practice in 1737, and soon acquired a considerable connexion and reputation. In 1743, at the request of many of its inhabitants, he settled in New York, where he continued until a short time of his death, which happened on the 30th of March, 1799. With great professional skill, he is said to have combined the most agreeable manners, and a very extensive knowledge of polite letters. When, on the termination of the revolutionary war, the Medical Society of the State of New York was re-established, he was elected to the office of its president. He drew up an essay on the Pleurisy of Long

Island, in 1749, which was not published; and several papers, which appeared in various medical periodicals. In 1750, he assisted Dr. Middleton in the first recorded dissection in America, that of Hermannus Carroll, executed for murder.

**BARD**, (Samuel,) also an American physician, and son of the former, was born in Philadelphia, (U.S.) on the 1st of April, 1742. He was educated at Columbia college, where he studied with great assiduity; and in September, 1761, embarked for England, to improve his medical knowledge. He spent five years in Europe for this purpose, studying in France, England, and Scotland. In Edinburgh he greatly distinguished himself, and obtained the medal given by Dr. Hope, the professor, for the best collection of plants. With botany he had become acquainted in early life, while residing in the family of lieut.-governor Colden, one of whose daughters instructed him in the science; and his knowledge of painting was of material assistance to him in this respect. He graduated doctor in medicine at Edinburgh, in May 1765. On his return to America, he entered into partnership with his father, and afterwards married. He formed the plan of the medical school of New York, which was established within a year after his return, and in which he officiated as professor of the practice of physic. In 1769, medical degrees were conferred by it, and through Dr. Bard's exertions, a hospital was established; but the building being unfortunately burnt down, it was not opened to the public until 1791. In 1774, he lectured on chemistry. When the war broke out, he left New York with his family, but the next year returned to it by himself, whilst it was in the possession of the British troops. His practice, however, was very small, and he was often in the greatest difficulties. When the peace was made, Washington appointed him his family physician; but the illness of his wife induced him to retire from practice for a year. In 1784, however, he resumed his professional avocations, and paid his father's debts to the extent of five thousand pounds. In 1795, he took a partner, and in 1798 retired to the neighbourhood of his father's seat. The yellow fever, however, summoned him back to the city; and, fearless of all consequences, unfortunately, was himself seized by the disorder. Happily, however, he recovered, and spent the rest of his life in retirement. He was fond of

agricultural pursuits; and for the benefit of those who had, like himself, been occupied in rearing sheep, he published *The Shepherd's Guide*. In 1813, he was appointed president of the college of Physicians and Surgeons; and his manner of discharging the duties of this office, greatly increased his reputation. He died of pleurisy on the 24th of May, 1821; and of the same complaint, and on the preceding day, died his amiable and affectionate wife. He published some medical tracts.

**BARDAS**, patrician of the eastern empire, and brother of Theodora, who was married in 830 to the emperor Theophilus. The emperor at his death left the regency to Theodora, and the wardship of his infant son (afterwards Michael III.) to Bardas, and the wise and virtuous Theoctistus and Manuel. As the young prince increased in years, Bardas, by encouraging and pandering to his vices, obtained an ascendancy over him, which he used to the destruction of his colleagues, and the removal of the empress from power. He then obtained for himself the title of Cæsar, and rendered himself detestable by his oppressive cruelties and scandalous life, until he was at length supplanted by another intriguer, Basil the Macedonian. Bardas was assassinated by the emperor's orders, and in his presence, on the 21st April, 866. (*Biog. Univ.*)

**BARDAS PHOCAS**. See the next article, and **BASIL II.**

**BARDAS**, (Sclerus,) a very distinguished general of the eastern empire, in the tenth century. He appears to have owed his first rise to the marriage of his sister with John Zimisce. In 970, he exhibited his military skill in defending the empire from the inroads of the Russians. When Bardas Phocas, who had been banished for his concern in the murder of his uncle, the emperor Nicephorus, raised the standard of revolt, seized upon Cæsarea of Cappadocia, and proclaimed himself emperor, Bardas Sclerus was sent against him, at the head of the imperial army. Phocas was taken, and confined in a monastery in the isle of Chio. After the death of Zimisce, the eunuch Basil, chamberlain and chief minister of the young emperors Basil and Constantine, jealous of the influence of Sclerus, caused him to be created duke of Mesopotamia, in order to deprive him of the command of the troops, and sent Peter Phocas, brother of Bardas Phocas, to succeed him. Sclerus

immediately threw himself upon the army, which adored him, and caused himself to be proclaimed emperor. The armies sent against him were successively beaten, until Basil called Phocas from his monastery in Chio, to take the command of a new army to reduce his rebellious rival. After several vicissitudes, a great battle was fought on the banks of the river Halys, in which the two leaders engaged in single combat, and from which Sclerus escaped wounded, to seek refuge at the court of the khalif of Bagdad. He was there held in captivity during many years, but in 989, he escaped at the head of a large body of Christians, passed the Euphrates, and seized upon Malatrina. At this moment, Basil the eunuch having been exiled, Bardas Phocas, who had retained the command of the imperial army, had again revolted, and proclaimed himself emperor. Sclerus resolved to take advantage of the circumstances, and while he sent his son to the court of the emperor Basil, he himself made propositions to join his army with that of Phocas. The latter acted treacherously, seized upon Sclerus, and consigned him to prison; but when he was preparing to give battle to the imperial army, he was seized with a sudden illness, and died, as it was supposed, by poison. His widow immediately released Sclerus, who placed himself at the head of the rebellious troops. But old age was now beginning to render him incapable of the fatigues and anxieties of the war; he sought and easily obtained a reconciliation with the emperor, who gave him the dignity of eunuch, with all its great revenues. Sclerus died soon after, about the year 990. (*Biog. Univ.*)

**BARDE**, (Jean de la,) marquis de Marolles-sur-Seine, a celebrated French diplomatist, born about 1600. He was sent by cardinal Mazarin as envoy to the congress of Osnabruck, and was afterwards ambassador in Sweden. He died at Paris in 1692. The papers relating to his embassy are preserved in the library of St. Geneviève, at Paris. He published the first ten books of a history of his own time, comprising the events which occurred between 1643 and 1652. His name is Latinized into *Labardæus*. His brother, Denis de la Barde, was bishop of St. Brioux. (*Biog. Univ.*)

**BARDESANES**, or **BARDISANES**, (the son of the Daishon,) received this name from the river Daishon, near Edessa, in Mesopotamia, where he was most probably born, towards the middle

of the second century. He was educated with Abgar bar Maanu, afterwards king of Edessa, who continued to him the friendship and confidence which had existed between them during their childhood. When Lucius Antoninus Verus, the colleague of Marcus Aurelius, came to Edessa, on his expedition against the Parthians, Bardesanes disputed with the philosopher Apollonius, who came in the train of Verus, and rejected his recommendation to abjure Christianity. He had also some conference with Indians (Brahmins most probably) who came as ambassadors to the emperor, and two fragments are preserved by Porphyrius, which were probably written in consequence of these interviews; the one on the Indian Gymnosophists, and the other on a colossal androgynous image in an Indian cave. He also wrote to the emperor Aurelius a treatise on Fate, in the form of a dialogue; addresses to the Christians, to encourage them during their persecutions; certain treatises against the Marcionites and other heretics, who were making their way during his days in Syria; and, according to Ephrem Syrus, one hundred and fifty hymns in the Syriac language, whose extreme beauty, and the novelty of their style (for it is said he was the first who applied the rules of metre to the Syriac language) ensured them a wide circulation, and which Ephrem himself did not disdain to imitate—giving, however, to his imitations a more orthodox turn of thought. He (Bardesanes) in public held with the christian church, and taught his own peculiar opinions in private only—admitting both the Old and New Testament, as the foundations of his doctrines, and deducing these from them by a mystical and allegorical interpretation. Like Basiliskus, (see the name) he held the doctrine of seven æons, or heavenly powers, wherefrom are produced all spiritual existences, including the souls of men; and like him, also, he maintained that the union of the souls with material bodies was a degradation and punishment. The æons of Bardesanes, however, chiefly take their names from material qualities, as those of Basiliscus from moral ones. They are, Mayo (*water*), Yabsho (*dry land*), Rucho (*air*), Nuro (*fire*), produced from the Son and the Holy Ghost, who are themselves the children of the Supreme Being, and the first of the æons, the *ενοτα* or *οριγη* of the system of Valentinus. Under these seven (which form the *pleroma*, or fullness, of the Godhead) stand certain

mighty natures, throned in the seven planets, and the twelve signs of the Zodiac, from whom, and from the regents of the other stars, depend the change of corporeal things, and of the body and sentient soul of man; but not the intellectual principle. The souls incorporated having lost the knowledge of the powers of their higher nature, angelic messengers were from time to time sent to men to instruct them; and at last came the Son, born indeed of the Virgin Mary, but taking of her no earthly substance, and subsisting with a heavenly body. This body performed in appearance only the actions of a terrestrial being, in appearance only was crucified, and returned into the *pleroma*, from which it had been separated; and the souls who have been taught by him, will rejoin him by a resurrection, not with the bodies they wore in this world, but with heavenly bodies. Bardesanes divided men into the wicked, who reward good with evil; the just, who return evil for evil; and the good, who return good for evil. His sect degenerated gradually from the principles of their founder, and perished entirely before the end of the fifth century.

**BARDET**, (Pierre,) an advocate at the parliament of Paris, born at Montagnet, in the Bourbonnais, in 1591. He died at Moulins in 1683, at a very advanced age. After his death was published a *Recueil d'Arrêts du Parlement de Paris, pris des Mémoires de feu M. Bardet*, 2 vols, folio, Paris, 1690. A new edition was given by Lalaure, Avignon, 1773. (Biog. Univ. Suppl.)

**BARDET DE VILLENEUVE**, (P. P. A.) an old French writer on military science, of whose personal history little is known, but who is supposed to have been born at Villeneuve, in the Bourbonnais, and to have been of the same family as the preceding. He served in the Spanish army, and was the author of the first eight volumes of the *Cours de la Science Militaire*, the Hague, 1740—1742. (Biog. Univ.)

**BARDI**, (Dea de' Bardi,) a nun of Florence during the thirteenth century, who acquired a literary reputation by an ode which has been often reprinted, and inserted in the third volume of *Le Opere Burlesche di Berni*, &c., written in a style of burlesque grief on the death of a magpie.

**BARDI**, (Andrea,) a Florentine poet, and son of the poet Bindo. He flourished in the age of Petrarch, and left several poems. (Cenni Biographie.)

**BARDI, (Roberto de,)** an eminent theologian, the friend and contemporary of Petrarca. He was born at Florence, of a noble and rich family, and after having made considerable progress in the pursuit of literature and philosophy, he turned his attention to theology; for which reason he went to Paris, where he acquired the reputation of being the most acute theologian of his time. In the year 1333, he was one of the theologians chosen by king Philip de Valois, to examine the long debated question of the beatific vision, granted to the souls of the blessed before the last judgment. He was elected chancellor of the university of Paris in 1337, an office which he retained for thirteen years; during which time he received from pope Benedict XII. the canonry of Notre Dame. In 1340 he invited Petrarca to Paris to be solemnly crowned, an honour which Petrarca declined, preferring to be so at Rome. Bardi died in 1349. His literary labours are not many. In the Riccardi library there is by him a collection of the sermons of St. Augustine, with many others of his own, which have never been published. Villani pretends that he caused thirty-eight propositions of Albertus Magnus and of St. Thomas Aquinas to be condemned; but of this assertion there is no proof.

**BARDI, (Giovanni,)** a Florentine nobleman, count Vernio, an eminent scholar, and a man of science, in the sixteenth century. He was a member of the academy of La Crusca, and of that of the Alterati, founded in Florence in 1568, and one of those who espoused the opinion in favour of Ariosto, against Tasso, in the celebrated controversy on the merits and superiority of these two poets. In the Biografia Universale, it is asserted that Bardi, by writing in 1585 a letter to Francesco Patrizi, furnished him with the occasion of publishing his judgment in favour of Ariosto; to which Tasso replied, by publishing a discorso directed to Bardi. But this is an error, for the publication of Tasso was not a discorso, but an apologia, not subsequent to, but preceding the judgment of Patrizi; and therefore not an answer to his publication, but a reply to the absurd and ill-natured criticism published by the academy of La Crusca, and Bastiano de Rossi, in vindication of the want of respect with which Tasso had spoken of both in a previous publication.

In the beginning of the seventeenth

century. Bardi was called to Rome by pope Urban VIII., and there in 1614 he published the *Tractatus eorum quæ vehuntur in Aquis*, in which he examined the experiments made by Archimedes, in two books, on bodies floating in a fluid, to ascertain the conditions of the equilibrium of such bodies applied to determine the positions of a spherical segment, and of a conoid. Doni, in his *Trattato della Musica Scenica*, considers Bardi to have been one of the first who, after Guido Aretino and Zarlino, introduced a great improvement in the music as it was practised at the time, and obtained the introduction of the recitative in the representation of the tragic dramas after the manner of the ancients. Bardi also wrote a comedy entitled *L'Amico Fido*, which has never been printed, but was represented at Florence in 1585, on the occasion of the marriage of Cesare d'Este and Virginia de Medici. The time of his death is unknown.

**BARDI, (Pietro,)** son of the preceding, and like him a member of the academy of La Crusca, and of that of the Alterati. The time of his birth and of his death is unknown; but it appears that he died very old, after 1660. He published an Italian translation of the *Essays of Maximus Tyrius*, Venice, 1642, 4to; and an epic poem, in a burlesque style, entitled, *Avino Avolio Ottone e Berlinghieri*, in which he turned into ridicule the great feats of arms of the Palatines, Florence, 1643, 12mo.

He left a son called *Ferdinand*, who after having been envoy to the court of France, became minister of war to Ferdinand II. grand duke of Tuscany, and died on the 1st of May, 1680. He composed the funeral oration on the death of Francesco, brother to the grand duke, printed in Florence, 1604; and a description of the festivals at the marriage of the grand duke with Vittoria della Rovere, Florence, 1637, 4to.

**BARDI, (Girolamo,)** a Camaldolense monk of the order of St. Benedict, reformed by St. Romoald, and author of many historical works, was born at Florence, about the year 1544. For reasons which are not stated, he left his convent, and lived as a regular priest in Venice, till the year 1593, when he was elected minister of the parish of the Sts. Mathias and Samuel, and died on the 28th of March, of the following year. His principal works are, 1. *Joannis Lucidi Samothacei Chronicon ab Orbe condito usque ad annum 1535*,

which he extended to the year 1575, when it was published in Venice. 2. *Cronologia Universale dalla Creazione di Adamo fino al 1581*, Venice, 2 vols, fol.; of which he published an abridgement in the same year. 3. *Vittoria navale ottenuta dalla Repubblica di Venezia contro Ottone figliuolo di Frederigo I. Imperatore*, Venezia, 1584, 4to. 4. The Italian explanation of all the histories represented in the paintings of the Doge's palace, and of the victories obtained by the Venetians over different nations, published first in 1587, 4to, and often reprinted. 5. *Delle cose Notabili della Citta di Venezia, e degli Uomini Illustri di quella Venezia*, 1587, 1592, 1600, and 1601, 8vo. 6. The Italian translation of the Roman Martyrology according to the Gregorian Kalendar, Venice, 1585, 4to.

**BARDI**, (Francesco,) a Jesuit, who died in 1661, was a member of the inquisition in Sicily, and the author of a Commentary on the Canon Law, of Questions on Moral Theology, and a Treatise on Conscience.

**BARDI**, (Girolamo, or Jerome,) a celebrated philosopher of the seventeenth century. He was a native of Rapallo, but his family were of Genoa. In 1619 he entered the society of the Jesuits, and continued a member of that fraternity for five years—quitting it in consequence of the bad state of his health. He then studied at Genoa, and took the degree of doctor of medicine and of theology. Under the protection of the archbishop Julian de Medicis, he obtained the chair of philosophy at the university of Pisa, and acquired great celebrity by his eloquent and acute exposition of the doctrines of Plato and Aristotle. He at the same time cultivated anatomy and medicine; nor did he neglect the Muses, to whom he was much devoted, for he engaged in poetical compositions in his leisure moments. Upon the death of his father, in 1651, he went to Rome, and, under the sanction of pope Alexander VII., was permitted to practise medicine, although a member of the priesthood. He died at Rome, in 1667, having obtained from the pope a pension of fifty Roman crowns. He published some elegant works, and left a manuscript with the following curious title: *Musica, medica, magica, moralis, consona, dissona, curativa, catholica, rationalis*. Among other publications may be enumerated, *Prolusio Philosophica*, Pise, 1634, 4to; *Medicus politico-catho-*

*licus, seu Medicinæ sacræ tum cognoscendæ tum faciendæ Idea*, Genov. 1643, 8vo; *Theatrum Naturæ Iatrochymicæ Rationalis*, Romæ, 1654, 4to.

**BARDILI**, (Christoph Gottfried,) a German metaphysician, was born in 1761, at Blaubeuer, in Wirtemberg; studied at Tubingen; and was afterwards appointed vicar at Kirchheim-unter-Teck; in 1786, repented at the theological foundation of Tubingen; in 1790, professor at the high Karlsschool; and in 1795, professor at the upper gymnasium of Stuttgart, where he died in 1808. His earliest work was *Epochs of the most important Philosophical Conceptions*, 8vo, Halle, 1788, of which only one part was finished. He afterwards published, *On the Origin of the Freedom of the Will*, Stuttgart, 1790; *Universal practical Philosophy*, Stuttgart, 1795; a dialogue, entitled *Sophylus*; and a treatise *On the Danger of the Association of Ideas*, Stuttgart, 1796. He also wrote, *Letters on the Origin of Metaphysics*, Altona, 1798, but without his name. His *Sketch of the First Logic* appeared at Stuttgart, in 1800. The metaphysical notions of Bardili were founded upon an intimate acquaintance with, and deep admiration of the Greek philosophy, especially that of Plato, whose ideas he wished to substitute for the intricate speculations of modern times. (Ersch und Gruber.)

**BARDIN**, (Pierre,) a native of Toulouse, where he was made counsellor of the parliament in 1424. He was the author of works on the Ecclesiastical Jurisdiction, which he referred to emperors and kings; on the Privileges of the Monks; on the Means of Repressing the too Great Power of the Bishops; and a Comment on the Title of the Decretals, *De Episcopali Audientia*. The last two are not now known to exist. (Biog. Univ. Suppl.)

**BARDIN**, (Guillaume,) son of the preceding, and also a counsellor of the parliament, author of a *Chronicle of Languedoc*, extending from 1031 to 1454. It is printed in the fourth volume of the *Historia Chronologica Parliam. Patriæ Occitanicæ de Vaissette, and De Vic.* (Biog. Univ. Suppl.)

**BARDIN**, (Pierre,) born at Rouen, in 1590. He was the tutor of M. d'Humières, and was drowned in attempting to save the life of his pupil, in 1637. He was the author of several books of very slight interest at the present day. (Biog. Univ.)

**BARDIN**, (Jean,) a French painter,



who is, perhaps, too much depreciated in the *Biographic Universelle*. His talents were highly esteemed by his contemporary David. Bardin was born at Montbard in 1732. His first pictures exhibited in the salons of 1765 and 1767, had the fate to be reviewed by Diderot, who had never held brush or pencil in his hand; yet the picture of Tullia driving her chariot over the body of her father, obtained for him the great prize, and Bardin was sent to Rome. His *St. Catherine* amongst the Doctors opened to him the doors of the academy. He sustained alone, during the revolution, the academy of fine arts at Orleans, and had also the great merit of having been the master of Regnault, whom he took with him to Rome. Several of his pictures, as well as his fine drawings, bespeak much talent. (*Biog. des Contemp. par Arnauld, &c.*)

**BARDON DE BRUN**, (Bernard,) a pious French ecclesiastic, born at Limoges, in the sixteenth century, died in 1625. He was the author of a tragedy in five acts in verse, entitled *St. James*, and partaking much of the character of the ancient mysteries. It was represented at Limoges on the festival of their patron saint, by the confratres pénitentes of *St. James*, and was printed at that place in 1596; but it is now extremely rare. A life of Bardon was published by Étienne Petrot, a Jesuit. (*Biog. Univ. Suppl.*)

**BARDOU**, (Jean, 1729—1803,) curé of Rilly-aux-Oyes, a French writer of some reputation in his time. He published *Histoire de Laurent Marcel*, où l'Observateur sans Préjugés, 4 vols, 12mo, 1770, which passed through three editions. Some passages in this book displeased his ecclesiastical superiors, and he atoned for them by publishing in 1776, *Esprit des Apologistes de la Religion Chrétienne*, 3 vols, 12mo. His only other published work was, *Les Amusements d'un Philosophe Solitaire*, 3 vols, 8vo, 1783. (*Biog. Univ. Suppl.*)

**BARDOU**, (Emanuel,) of the academy of arts of Berlin, and a celebrated modeller of the royal manufactory of China. He studied at Paris, and his equestrian statue of Frederick II. is especially admired. (Nagler, *Kunst Lex.*)

**BARDOZZI**, (John de,) a Hungarian historian, born about 1738. He studied at the university of Vienna, and was afterwards nominated director of the *Gymnasium* of Leutschaw, and keeper of the royal library. In the latter part of

his life he resigned these posts, and died at Pesth in 1819. His chief work was the continuation of the *Analecta* of Ch. Wagner. Other writings by him appeared in print, and are esteemed in Hungary. (*Biog. Univ. Suppl.*)

**BARDY**, (Jean,) a victim of the French revolution, who was a noble, born at Montpellier, was counsellor to the parliament of Toulouse, and being then in his eighty-fifth year, was condemned to death by the revolutionary tribunal of Paris, on the 1st of July, 1794. The offence with which he was charged was that of having been party to the arbitrary judgments of the parliament, more especially those of the parliament of Toulouse, on the 25th and 27th of September, 1790. (*Biographie Toulousaine.*)

**BARDYLIS**, a king of Illyria in the fourth century B. C., who rose to that dignity from being the chief of a band of robbers. He defeated Perdiccas, king of Macedon, but was reduced by Philip, the successor of Perdiccas, who had himself perished in the battle. He was again defeated by Philip, in an attempt to regain his power.

**BARDZINKI**, (Jan Alan,) a Polish poet of the seventeenth century, was of good family, and was born at Leczycki, where he became a prior of Dominicans, in 1694, in which order he had previously been a preacher, and had also taught theology in their seminary at Warsaw. Yet although distinguished for his pulpit eloquence, he was by no means attached to a conventual life, but freely availed himself of the admission into the society of the higher classes, which his talents procured him; and he was also exceedingly fond of journeying about from place to place, by which means he became so well acquainted with every part of Poland, that he was a sort of living topography of the country. Though possessing considerable poetical talent and skill, he displayed them chiefly in translations from the works of the ancients. His principal work of the kind is his translation of Lucan's *Pharsalia*, folio, 1691, of which another Polish version in rima ottava stanzas, by Chrosinski, had just before appeared (1690). According to a native critic (Ossolinski), Bardzinski's is the superior of the two, in fidelity to the original. His next production was a translation of Boethius *De Consolatione*, in 8vo, 1694; which was succeeded by another of all the tragedies ascribed to Seneca, under the title of *Smutne starozytnosci Teatrum, &c.*

Svo, 1696. Besides these, he published a piece imitated from Lucian, entitled, *Tragedya o Podagrze* (1680), and also translated both Juvenal and Claudian; but these last were never printed. He also wrote Latin verse with facility, and composed two poems in that language, viz. *Breve Compendium Summæ Angelicæ*, Warsaw, 1705, 4to; and *Ordo et Series summorum Pontificum a S. Petro ad Clementem XI.*, Cracow, 1707, 4to; but neither are at all poetical in subject, the former being an exposition of the theological doctrines of St. Thomas Aquinas; the other, little more than a dry chronological register. Bardzinski died at Warsaw, in 1705. (Krasicki. Entz. Leckison.)

**BARE**, or **BARET**, a Frenchwoman, born in 1711, in a village in Burgundy. She accompanied, in the disguise of a man, the celebrated botanist Commerson, who attended Bougainville in his voyage round the world in 1766. The natives of Tahiti discovered her sex by the subtilty of their smell, and she was obliged to be kept on board the ship as long as it remained at that island. She never quitted Commerson in his scientific excursions, and rendered him great service in collecting insects, shells, and plants. After the death of the naturalist in the isle of France, in 1773, she married a soldier, and nothing more is known of her history. Commerson intended to perpetuate the memory of his gratitude, by naming several plants, after her, *Baretia*, (particularly one which he distinguished by the name of *Baretia bonafidia*); but the name has not been preserved by the later botanists. The naturalist has left the following account of her services:—"Vestigia nostra secuta est per celsissimas freti Magellanici Alpes, profundissimasque insularum Australium sylvas, Dianæ instar pharetrata, Minervæ instar sagax et austera, ferarum hominumque insidias non sine plurimo vitæ et pudicitie periculo sospes et integra, afflante prospero quodam numine, evasit." (Biog. Univ. Suppl.)

**BAREBONE**, or **BARBONE**, (Praise-God,) a member of the convention or parliament, called by Cromwell in 1653, when he had dissolved the long parliament. He, as well as some other persons who sat in that assembly, came from a moderate, or low situation of life, being a leather-seller in Fleet-street. He made himself busy in that short-lived assembly, and there being something ridiculous in his name, the royalists thence contrived

to fix upon it the name of Barebone's Parliament; but he was not, as might be supposed, speaker, that office being held by Rous. In the arrangement of the members, for they were not elected, but assembled under the authority of a writ of Cromwell's, he and six others are set down for the city of London. It does not appear that he sat in any other parliament; but he appears again in the history of those times, just on the eve of the restoration, when at the head of a body of fanatics, he presented a petition to the parliament against the calling in of Charles the Second, at the time when Monck was in London. The Harleian MS. No. 7332, contains a collection of verses by various authors, collected by a person whose name was Fear-God Barbon, of Daventry, in Northamptonshire, and was probably connected with the person before us. There is an engraved portrait of Praise-God Barbone.

**BARELLA**, (Giovanni Battista,) a celebrated Milanese Jesuit, and professor of philosophy at the Brera. He made all the arrangements for the splendid funeral of king Philip IV., and published an account of it, under the title, *Esequie Reali di Filippo IV.*, Milano, 1665. (Picinelli, Ateneo.)

**BARELLAS**, (F. Stephanus,) a Spanish friar of the order of the Minorites, born in Catalonia. He wrote a historical romance (pseudo-historiam), *Centuria, o Historia de los Condes de Barcelona* D. Bernardo Barcino y D. Zinofre su lijo, Barcinone, 1600, fol. It is obvious that this work is not original, and it is thought that a certain Rabbi Capdevilla wrote it at the period when the Moorish power was at its height in Spain. Bosch has shown the unhistorical character of the work. (A. Bosch, De Titulis Honorum. Antonii, Bib.)

**BARENTIN**, (De,) the name of two brothers, who distinguished themselves in the service of the king of France, during the troubles of the last century.

1. *Le vicomte Louis de Barentin de Montchal*, born at Paris, in 1737, entered the army when young, and served in the seven years' war. In 1790 he emigrated with the princes, and took part in the campaigns of the army of Condé. He afterwards went to Mittau, to Louis XVIII., and received the command of his body-guard. He died at Paris in 1824. He published a translation of Smyth's *Travels in the United States*; a *Treatise on Ancient and Historical Geography*; and some other pieces of

no importance. Madame de Barentin de Mouchal published a History of the Old and New Testament for Children, Paris, 1804. (Biog. Univ. Suppl.)

2. *Charles Louis François Paule de Barentin*, keeper of the seals of France, brother of the preceding, was born in 1738; in 1757 became counsellor, and in 1764 advocate-general to the parliament of Paris, in which latter employment he distinguished himself, not simply by his talents, but also by his stern sense of justice. In 1775 he succeeded Malesherbes as president of the court of Aids, and succeeded in restoring to that tribunal the order and regularity which had been disturbed during the rule of his predecessor, who observed of him that "he was a man for all times and all things; but I," he added, "am a man of circumstance and the occasion." Louis XVI. having been, through Miromercuil, the keeper of the seals, acquainted with Barentin's conduct while on the bench, conceived the most favourable opinion of his merits, and, in consequence, Barentin was summoned to the assembly of notables. After this, he succeeded, as keeper of the seals, to Lamoignon, whose attempt to destroy the political power of the parliaments was as visionary as was his friend Calonne's to restore the drooping finances. (Thiers, Hist. de la Rév. Fran.) In the cabinet he opposed Neckar in many particulars; yet when, after that minister's retirement, he was recalled by the king, Barentin, although he was in reality unwilling that the recall should have taken place, became the subject of popular hatred, and was publicly denounced by Mirabeau for having given evil counsel to his sovereign. To his unpopularity, the reply which he gave in the name of the king to the address of the commons, praying for the removal of the troops, contributed very materially. It was some time before the king would permit him to resign, but at length consented—conveying his permission in a most affecting letter, expressive of the high sense he entertained of his services. He retired in the first instance to the chateau de Meslay, near Chartres; but his enemies having reported that the queen was in league with him, and that she was concealed in the castle, his life was in danger, and he was forced to seek another asylum. When he had been appointed to the custody of the seals, the reversion of the office of chancellor had been given him, and when he retired from public life, he did not relinquish

this last appointment, believing that the national assembly would be content with his withdrawal from public affairs. On the 18th of November, 1789, he was charged before a tribunal sitting in Paris, under the title of Comité de Recherches de la Ville de Paris, of having conspired with others to bring troops to that city, for the purpose of overawing its citizens; but on the first of March, 1790, he was declared innocent of this charge. Yet still apprehensive for his life, he left France, and after residing for some time in Piedmont and in Germany, retired to England, where he remained until the restoration of Louis XVIII. in 1814. On his return to France, Barentin's great age incapacitating him from filling his original office of keeper of the seals, it was conferred upon his son-in-law, and he was himself created honorary chancellor and commander of the order of St. Esprit. He died in Paris, on the 30th May, 1819.

**BARENTSEN**, or **BARENTS**, (Thierry,) a Dutch painter, born at Amsterdam in 1534. After having received instructions from his father, who was also a painter, though of very moderate merit, he went to Italy at the age of twenty-one, and formed an intimate friendship with Titian. He remained in Italy seven years, and died at Amsterdam in 1592. His best work is said to have been a Judith. (Biog. Univ.)

**BARENTZEN**, (William,) a Dutch pilot, who attempted, in 1594, to go to China by the North Sea. In this first attempt he went to between the 77th and 78th degree of latitude. He made another attempt in 1596, and wintered in 77 degrees of latitude. His relation, which is interesting, was published in Dutch. A French translation was given in the *Histoire Générale des Voyages*. (Biog. Univ. Suppl.)

**BARET**. The name of several French writers in the sixteenth and seventeenth centuries.

*Jean Baret*, born at Tours in 1511, considered one of the best magistrates of his time, published *Le Style de Touraine*, Tours, 1588; and *Coutumes du Duché et Bailliage de Touraine*, ib. 1591.

*René Baret*, grandson of the preceding, was knight of the order of St. Michael, and maître-d'hôtel to the king, and published *De la parfaite Connaissance des Chevaux et de toutes leurs Maladies*, Paris, 1661.

*Jaques Baret de la Galanderie*, a lawyer of Tours, born in 1579, wrote a

curious book, entitled *Le Chant du Coq François au Roy, où sont rapportées les Prophéties d'un Hermite Allemand*, Paris, 1621.

Another *Jean Baret* published a *Histoire des derniers Troubles de Moldavie*, Paris, 1620. (Biog. Univ. Suppl.)

**BARETTI**, (Giuseppe, and not Giovanni, as the Biog. Univ. has named him,) was born at Turin on the 22d of March, 1716. His father, who was an architect, intended him for the profession of the law, but feeling no inclination for it, he went to Guastalla, where he had an uncle, who placed him as a clerk to a rich merchant. There, in his leisure hours, he began to cultivate poetry, particularly of the facetious style, after the manner of Berni. After two or three years he left his situation and went to Milan and Venice, where he was in 1745, having been employed by a bookseller to translate into blank Italian verse Corneille's plays, and he entered into a virulent literary controversy with a Dr. Schiavo; and there he had also the good fortune of becoming acquainted with an English gentleman whom he taught Italian, which, according to Chalmers, was in 1748, but this is an error, for he was again at Turin in 1747, and wrote against a professor of that university named Bartoli, a pamphlet which was suppressed, and was the cause of his leaving Turin. During this time he must have lost his father, from whom he received some property, which he squandered in travelling and gaming, so that, having early applied to the study of the English language, and received encouragement from lord Charlemont, in January, 1751, he came to London, and began teaching Italian. Two years after, he published a defence of the Italian poetry against the censures of Voltaire, and showed so much contempt for the opinions of the French philosophers, which he nicknamed philosophism, as to have excited the rancour of his French biographers, without even excepting M. de Ginguéné. About this time, through the means of Mrs. Lennox, to whom he was teaching Italian whilst she was teaching him English, he became acquainted with Dr. Johnson, and a little after translated into English Horace's *Carmen Seculare*, and the *Inferno* of Dante. In 1757 he published the *Italian Library*, which was an account of the lives and works of the most valuable authors of Italy, with a preface exhibiting the change of the Tuscan language from the barbarous age to the

present time, which is a valuable work as a catalogue. Having now become known, and introduced to the first persons of rank and literature, he was appointed secretary for the foreign correspondence of the Royal Academy of Painting, Sculpture, and Architecture; and in 1760, wishing to return to Italy, he accompanied Mr. Southwell on a continental tour through Portugal, Spain, the South of France, and Italy; and in 1762 he gave an account of this journey, under the title of *Lettere Familiari*, written in a lively style, which he republished in English, with considerable additions, in 4 vols, in 1770. It seems that he wrote this journal at the suggestion of Dr. Johnson. It is one of the most entertaining works of the kind. After passing some time in Turin and Milan, he settled in Venice, where he began a critical journal, entitled *La Frusta Letteraria*, written in the name and character of an old ill-natured soldier—a severe satire, which attracted much attention, and involved him, by its bitterness, in personal quarrels, and was the cause of his leaving Venice and going to Ancona in 1765, where he continued publishing it, under the false date of Trento; but even there he was obliged to stop it after the thirty-third number, and returned to England after an absence of six years, and immediately began to write an account of the manners and customs of Italy, &c., which he published in 1769, in answer to the *Letters from Italy*, written by Mr. Sharp, in which he gave an extravagant and erroneous account of the country and its inhabitants. According to his own statement, Baretti sold the MS. for 200*l.*, and entirely destroyed the sale of Mr. Sharp's work. In the same year, he had the misfortune to be accidentally involved in a street quarrel, and being attacked by several men, he drew a small knife and wounded one of the assailants, who died soon after; and being tried on the capital charge he made his own defence, and was acquitted by the jury, Dr. Johnson, Mr. Burke, Sir Joshua Reynolds, and other highly respectable men, appearing to give him a character. In the following year he published his travels, for which it has been said he received 500*l.*; and, a few years after, a pension of 80*l.* during lord North's administration; but his negligence and want of economy, added to the arrear of his pension, involved him in distress, though he received an equal sum in advance from the

bookseller who was printing his Italian Dictionary. This distress produced an ill effect on his health, a fit of gout ensued, and after lingering a short time, he died on the 5th of May, 1789.

Of the works of Baretti, we have already mentioned the principal; the rest are scarcely deserving of notice, and with the exception of his account of the manners and customs of Italy, they are mostly written in a ill-natured style, which corresponded with his vain and discontented temper. His talents were neither great nor splendid, and if it had not been for Dr. Johnson's friendship and protection, for which, however, it would not be difficult to assign a reason, he would have passed through life without exciting any notice.

BAREUTH, or BAREITH, (Frederica Sophia Wilhelmina, margravine of,) born at Potsdam in 1709, the daughter of Frederic William I., king of Prussia, remarkable for the affectionate friendship that existed between her and her brother, Frederic II. of Prussia. In her younger days she, as well as her brother, had to undergo the most violent and brutal treatment from her father. Her taste for literature was exhibited early, and she made great progress under skilful masters. While very young, it was proposed successively to marry her to the heirs of the crowns of England, Denmark, Sweden, and Poland. In 1731 she gave her hand to the hereditary prince of Baireuth, and in 1735, by the death of her father-in-law she became margravine. Her father dying in 1740, her brother ascended the throne, and it is said that in his political transactions he was often guided by her counsels. Voltaire was one of her greatest admirers. She died in 1758, on the day in which her brother lost the battle of Hockirchen. She left memoirs of her time written in French, which were published some time after her death, and met with great success, having now passed through several editions. They are full of interesting anecdotes and characters of her contemporaries. (Biog. Univ. Suppl.)

BARFUSS, (Johann Albrecht Graf von,) royal Prussian general, field-marshal, commander of the foot-guard, chief president of war, governor of Berlin, knight of the Black Eagle, commandant of Spandau, &c., was born in the electorate of Brandenburg, in 1631. He entered the service of his country, in which he advanced to the rank of lieutenant-general by the year 1688. He served in the

campaign on the Rhine, under the elector Frederic III., and in 1689 was sent with five thousand men to the help of the duke of Lorraine, who was besieging Mentz. In 1691 he led six thousand Brandenburgers to the help of the emperor Leopold I. against the Turks in Hungary, where he was publicly complimented by Leopold after the battle of Salakamen. In 1698 and 1699, he received several new military appointments, and in the latter year was created knight of the Black Eagle, an order then established. But by the intrigues of a new favourite, baron Kolbe, he was obliged to retire from the court of Prussia to his estate, where he died in 1701.

BARGÆUS, (Petrus Angelius,) a traveller who, when young, visited Greece and Asia, and was afterwards for many years a professor of literature at Pisa. He died in 1596. His poems were much praised. They consist of Hierosolyma, h. e. Expeditio Principum christianorum; Libri de venatione; Eclogæ; and some others. (Thuani Elogia virorum doctorum.)

BARGAGLI, (Scipione,) a nobleman of Siena, and member of the academy of the Intronati founded in Siena in 1593. By the emperor Rodolph II. he was made a count palatine, and obtained the permission of adding to his family arms the two-headed eagle. He died at a very advanced age, on the 27th of October, 1612. Amongst his works, the principal are, Poems on various subjects, inserted in different collections, and the Turamino Ovvero del parlare e dello Scrivere Senese, Siena, 1602, 4to. It is a curious dialogue, whose title is taken from the name of one of the speakers, in which he strives to prove that the Italian language resembles more the Senese than the Tuscan tongue, and ought not to be called Tuscan, but Senese. His brother,

*Girolamo Bargagli*, professor of civil law at Siena, was likewise a poet, and wrote a comedy, entitled *La Pellegrina*, which was represented and published after his death, in 1589, on the marriage of the grand duke Ferdinand de Medici. He died at Siena in 1586.

BARGE, (Constantio Rogiero di,) doctor of law about 1450. A. della Chiesa, in his *Scritt. Piemontesi*, gives a list of his numerous legal works.

BARGEDE, (Nicolas,) a French lawyer and minor poet of the sixteenth century, born at Vézelay in the Nivernais, several of whose productions were given

to the world. His son, H  lie Barg  d  , also a lawyer, published a poem in six books, entitled *La France Triomphante*. (Biog. Univ.)

**BARGES**, (Antonio,) was a master of the chapel of the Casa grande in Venice. He published, in 1550, *Il primo libro de Violon a 4 Voci*, 4to. (Gerber.)

**BARGETON**, the name of a French advocate, born at Uz  s about 1675, who raised himself to eminence from a low origin. His known friendship with the duke and duchess of Maine caused him to be thrown into the Bastille, on the suspicion of having partaken in the conspiracy of the prince of Cellamare, but his innocence was soon evident, and he was liberated in 1719. He afterwards enjoyed the confidence of the minister Machault; and to aid him in his project of subjecting the clergy to taxation, he wrote the collection of letters, entitled, from the passage of Seneca which served as a motto, *Ne Repugnate vestro Bono*, in 1719. He died before the publication of his book, which caused a great sensation; it was forbidden by an *arr  t du conseil*, procured by the clergy from the weak king, and was attacked by M. de Caulet, bishop of Grenoble, and others. (Biog. Univ.)

**BARGNANI**, (Ottavio,) a noble citizen of Brescia, composer and organist at Salo. In Cozzanda's *Libreria Bresciana* the following works by him are enumerated: *Canzonette a 4 e 8 voci*, Venice, 1595; *Madrigali a 5 voci*, 1601. He was a very popular performer as well as composer. (Cozzanda, l. c. Schilling.)

**BARHAM**, (Henry,) a physician, born in the early part of the eighteenth century, settled in the West Indies, where he married Elizabeth Foster, of St. Elizabeth, in whose right he became possessed of a considerable fortune. He devoted himself principally to the study of natural history, and was a member of the House of Assembly in 1731. He returned to England in 1740, and settled at Staines, where he drew up a work, which was not published until 1794, after his decease, entitled *Hortus Americanus*, containing an account of the trees, shrubs, and vegetable productions of South America and the West India islands, and particularly of the island of Jamaica, interspersed with many curious and useful observations respecting their uses in medicine, diet, and the arts. He gives a particular description of the manufacture of indigo. The work was published at Kingston, Jamaica.

**BARI**, (Remigio di,) a Neapolitan ecclesiastic, who had several clerical appointments in that kingdom. He was a superior preacher, and very zealous against heretics. Having once publicly disputed with one Ruffista Chattelet (heretic malvaggio), a mob, aiding as it seems with the heretic, assailed Bari on the road and slew him. He wrote *Breve della Santita di Clemente X. &c.*, Napoli, 1677, 12mo. (Toppi, Bibl. Napolit.)

**BARI**, (Roberto di,) grand protonotary of the kingdom of Naples in 1266, much celebrated for his general, and especially his juridic, acquirements, and employed by king Carlo I. in many important affairs. The king chose him an arbitrator, when he wanted to return to Pietro Colonna certain castles in the Abruzzi; and some authors say that it was Bari who pronounced the sentence of death against Conradin of Hohenstauffen (see BADEN, Fr  d  ric of). (Napodano, Tit. de Success. Mort. p. 177. Vicentini Proton. p. 54.)

**BARICELLI**, or **BARICELLO**, (Giulio Cesare,) of S. Marco, a citizen of Benevento, in the kingdom of Naples. He was a physician of some note, and wrote, *De Lactis, Seris, et Butyri facultatibus et usu Opuscula*, Neap. 1623, 4to. (Toppi, Bibl. Napol.)

**BARILI**, (Lodovico,) an Augustine friar, born in 1548 at Bergamo. Being present at a great theological disputation in Mantua, he pressed much to be heard, but being very negligently dressed, some one said, "Dijsi luogo al Cuenaro di Sta. Agnese (Barili's convent) che vuol favellare." He astonished the audience by his eloquence, and was embraced by the duke, who was present. Being on another occasion obliged to submit to some theological examinations, the doctors tried to put him down, but he appealed to cardinal Carlo Borromeo, his archbishop, who told the examiners that "Barili was fitter to examine a whole world than to give in to their mad freaks." The cardinal elected him also, in 1565, a member of the metropolitan council of St. Carlo. The following work (called nobilissimo by Calvi) appeared at Bergamo in 1594: *Ambrosianum Quadragesimale*, &c. He died, in 1597, in his convent at Bergamo. (Calvi, Scrittori Bergameschi.)

**BARILLI**, (Louis,) a celebrated singer at the opera in Paris, born in Italy, but the date of his birth is variously fixed at about 1764, or about 1767. In 1805, he having performed at various theatres

in Italy, he was engaged for the Opera Italien at Paris, and met with great success. The originality and force which he gave to his characters were the admiration of everybody. He had married a septatrice, born at Besençon, but of an Italian family, and instructed in Italy, whose reputation was not inferior to his own. In 1809 he became one of the administrators of the Odéon, where he and his wife had entered the previous year. Madame Barilli died in 1813, leaving him three children, who all died within a few years after. Barilli afterwards rejoined the Opera Italien, and became register of it in 1820. He died in 1824. (Biog. Univ. Suppl.)

**BARILLON, (Jean,)** named in one MS. Jehan Bourdel, the son of an apothecary at Issoire in France, secretary of chancellor Duprat in 1515, and afterwards notary and secretary to the king. He left a history of the first seven years of the reign of Francis I., of which there are many manuscripts, but which has not yet been printed. He died in 1553, and was probably concerned in the negotiations with which his master, the chancellor, was entrusted. (Biog. Univ. Suppl.)

**BARILLON, (Henri de,)** a very estimable French prelate, born in 1639, of an excellent family. In 1672 he was removed from the government of the priory of Boulogne to be made bishop of Luçon. While he held this see he distinguished himself above all the prelates of his time, by his unwearied attention to the spiritual and temporal interests of his diocese. Barillon devoted his income, which was large, to the improvement of his diocese, and to charitable works. He built a seminary, a new entrance to his cathedral, almshouses, houses of refuge for protestants who changed their religion, institutions of public instruction, and hospitals. Every moment of his leisure hours was devoted to study, and he had a good reputation for learning. He died at Paris in 1699. He left several works relating to the government of his diocese, which were printed during his life time: 1. *Statuts Synodaux de Luçon, 1681.* 2. *Ordonnances Synodales du Diocèse de Luçon, 1685.* 3. *Prônes et Ordonnances du Diocèse de Luçon, 1693.* His friend, the abbé Dubos, archdeacon of Luçon, published his life, with some of his pious writings, under the title, *Abrégé de la Vie de Monsieur Henri de Barillon, Evêque de Luçon, avec des Résolutions pour l'In-*

*vivre, des Pensées Chrétiennes sur les Maladies, des Réflexions sur la Mort, la Manière de s'y préparer, et des Consolations contre ses Frayeurs, par le même Prélat, Delft (Rouen), 1700.* Barillon was buried at Paris; but his heart was carried to Luçon, and a tract relating the ceremonies at its arrival was published at Fontenay, 4to, 1701. (Biog. Univ. Suppl.)

**BARING, (Daniel Everard,)** was born at Oberg, in the principality of Hildesheim, Nov. 8, 1690; studied theology and medicine, and took a doctor's degree in the latter science. He did not enter into practice, being appointed to the library at Hanover, where he was well known by his historical and classical researches, to which his life was devoted. He died Aug. 19, 1753, having printed the following work: *Dissertatio medico-anatomica de Cranii Ossibus*, Helmstadt, 1718, 4to.

**BARIOLA, (Luigi,)** a friend of the Padri Eremitani, born in the Milanese, in the sixteenth century. He was a teacher of philosophy in the convent of St. Marco at Milan, and cardinal Frederic Borromeo made him Consigliere di San Officio (the holy Inquisition), as well as assistente alla Congregazione del Indice e Censore—offices by which, according to Picinelli, not only the catholic church, but also the people are most benefited. He published, *Flores directorii Inquisitorum, Aphorismata utriusque juris; Floræ commentarium Francisci Pegnae, Directorium Inquisitorum; and some other works.* (Ghilini, Teatro. Picinelli, Ateneo.)

**BARIOLI, (Ottavio,)** a musician, of whom the authors of his time speak with high admiration. He was organ player at the church of Madonna di S. Celso in Milan, "making his hearers glow with exultation, and as he went in a most extraordinary manner over the keys, he produced on earth the harmony of Paradise." (Picinelli.) He wrote, *Ricercate per sonar d'Organo*, Milano, 1665; *Capricci over Canzoni a quatro*, lib. iii. 1694. The composers of the subsequent century drew largely upon his vast genius. (Picinelli, Ateneo dei Letterati Milanesi. Morigia. Borsieri.)

**BARISANI, (Joseph,)** a celebrated physician, born at Salzburg, Nov. 25, 1756, and died at the early age of thirty-one, on Sept. 2, 1787. He studied medicine at Vienna, where he graduated, and thence went into Italy, where at Pavia he spent some time with the celebrated

Tissot. Upon his return to his native country, he was named counsellor by the archbishop, and appointed physician to Saltzburg. He printed *Dissertatio de Thermis Gastonensibus*, Viennæ, 1780, 4to, which was translated into German, with additions; and he published also some other works in the German language.

**BARISANO**, (Francis Dominic,) a physician of the seventeenth century. He was born at Alba, a city of Monte Ferrato, but resided at Turin, where he practised medicine with great success, and was physician to the prince de Carignano. He was also a doctor of philosophy, and lived to an advanced age. He published, *Hippocrates medico-moralis ad utrumque, Corporum scilicet et Animarum, Salutem, per geminam ejusdem Aphorismorum Expositionem accomodatus*, Turin, 1682, 4to; *Tractatus de Thermis Valderianis, propè Cuneum, in Pedemontio sitis*, Turin, 1690, 8vo.

**BARISON**, one of the conquerors of Sardinia from the Saracens, about A.D. 1050, who obtained, a few years after, from the emperor Frederic Barbarossa, the title of king of that island. But the Genoese held him as an hostage for money advanced on this occasion, and he never took possession of his dignity, but died in prison at Genoa. (Biog. Univ.)

**BARLSONI**, (Albertino,) a noble of Padua, where he was born in 1587, and commenced his education, and where, after having studied philosophy at Rome, he graduated as doctor, and became in his thirtieth year a canon in the cathedral. This he relinquished for an abbey in Germany, but the air of that country not agreeing with him, he returned to Padua, where he lectured on the feudal law, and the Pandects of Justinian. In 1636 he gave up this employment, and on the death of the bishop of Padua was chosen by the chapter vicar-general. In 1647 he became professor of moral philosophy in the university of Padua, and in 1653 bishop of Ceneda in the Venetian states, where he died in 1667. His works are, 1. *A Latin Discourse in Commendation of Poetry*, which he pronounced before the Academy of Ricovrati, of which he was a distinguished ornament, Padua, 1619, 4to. 2. *Degli Antiventagli d'Ermidoro Filalete Fascio primo*, Venice, 1625, 4to. This work was written in defence of his friend Pignoria, who maintained that Giulio Paolo, the famous lawyer, was a Roman, and in answer to Portenari, and all the Paduans who

claimed the honour of his birth for their city. 3. *A treatise entitled De Archivis Antiquorum Commentarius*, first published by the marquis Poleni, in the 1st vol. of his *Nova Supplementa Antiquit. Roman.* Venice, 1744, fol. Several other of the works of the author remained in manuscript in that year. It should also be mentioned that in 1622 (Paris, 12mo) Barisoni published an edition of Alexandro Tassoni's *Secchia Rapita*, to the cantos of which he added arguments of his own compositions. The poem also received the benefit of his correction. (Biog. Univ.)

**BARJAUD**, (Jean Baptiste Benoit,) a French minor poet, born at Montluçon in 1785. His profession was the bar, but having lost a situation on which he depended, in 1812, soon after he had published some fragments of a poem on Charlemagne, he resolved to enter the army, and petitioned the minister of war for service, which was immediately granted him. He served with distinction till he was killed at the battle of Leipsic. (Biog. Univ. Suppl.)

**BARKAB-KHAN**, (called by christian writers **BARBACAN**,) the chief of a horde of Kharizmians, who, flying from their own country before the arms of the Moguls, made their appearance in Palestine, A.D. 1243, (A.H. 641.) The Ayubite sultan of Egypt, Nojm-ed-Deen, who was at war both with the Latin Christians of Syria and with his own relative the sultan of Damascus, formed an alliance with the Kharizmian leader, in virtue of which Barkab captured Jerusalem, (which had remained unfortified since its restoration fifteen years before to the Christians,) and slaughtered all the inhabitants who had not previously fled, A.D. 1244. This final conquest of Jerusalem, which never more fell into the power of the Christians, was followed up by a battle fought near Gaza on the eve of St. Luke in the same year, in which the three military orders were nearly exterminated by the united forces of the Kharizmians and Egyptians. But the sultan of Egypt, the purposes of whose alliance with Barkab were now completely accomplished, refused to fulfil his promise of granting an asylum in his dominions to that chief and his followers, and on their attempt to extort from him the stipulated remuneration for their services, sent a force to expel them from his territories. Barkab fell in battle, A.D. 1246, (A.H. 644,) and his followers, with the exception of a remnant which, under a leader named Kashlu-Khan,



escaped into Mesopotamia, were extirpated by the Syrian peasantry, whom they had provoked by their merciless ravages. (Matth. Paris. Fuller. Sannutus. Abulfeda.)

**BARKAH-KHAN**, the second Mogul sovereign of Kapak, succeeded his brother Batu, A.D. 1255, (A.H. 653,) and received investiture from the grand khan Mangu, the head of all the Mogul nation. (De Guignes says, "il obtint l'investiture de Kublai, grand khan de Tartarie;" but Kublai did not succeed Mangu in the supreme authority till three years later.) One of the first acts of Barkah's reign was the adoption of the Mohammedan faith, in which he was imitated by the majority of his subjects; but he still adhered to the martial and predatory habits of his fathers,—laying waste Lithuania in 1258 by a ruthless invasion, while the subject Russians were oppressed by a capitation-tax, to enforce which the khan visited Novogorod in person, in 1259. The revolt of Nogai, one of his lieutenants, occupied his arms for some years; but in 1264 he was persuaded by the Mamluke sultan of Egypt and Syria (with whom, on embracing Islam, he had concluded an alliance,) to attack his kinsman Abaka, the Mogul khan of Persia, who, with his subjects, still held the theism of their ancestors. In his first invasion, he was encountered and repulsed with loss by the brother of Abaka; but in 1265, having raised an army of 300,000 horse, he again passed the Pylæ Caspiæ, or Gate of Derbend, and advanced to Teflis; but death surprised him on the eve of a battle, and his brother and successor Mangu-Timour immediately led his troops back to their own country. Barkah appears to have been more civilized than his devastating predecessor. He founded the magnificent city of Serai on the Volga, and rebuilt many of the towns which had been left ruined and desolate by the conquests of Batu. He is also said to have protected and encouraged literature; and the laws which he enacted were long respected by his successors. Gibbon spells his name Borgia, and De Guignes, Bereké. (De Guignes. Gibbon, ch. 64.)

**BARKAH-KHAN**, (Malek-al-Said Nasser-ed-Deen,) a Mamluke sultan of the Baharite dynasty, who succeeded his father Bibars, A.D. 1277, (A.H. 676,) and after an uneventful reign of two years, was dethroned by the emirs in favour of his brother Selamish. See **BIBARS**.

**BARKER**, (Sir Christopher,) K. B.

and garter king at arms, was the son of William Barker, of Yorkshire, and first appears in the service of Charles Brandon, viscount L'Isle, afterwards duke of Suffolk. When his master was made duke of Suffolk, he was made by the king Suffolk herald. He passed through all the various offices held by the members of the College of Arms, till he attained the dignity of garter, having been employed in several foreign embassies. He died on January 2, 1549, and was buried in the church of St. Faith, under St. Paul's.

**BARKER**, (Andrew,) a merchant of Bristol, who fitted out an expedition in the year 1576, with two ships, called the Ragged Staff and the Bear, to the West Indies, to avenge himself upon the Spaniards, for some injuries he had received from their Inquisition when at Teneriffe a few years previously. An account of this voyage may be found in the third volume of Hakluyt's collection.

**BARKER**, (Hugh,) an English civilian, who was educated at New college, Oxford, and graduated doctor of law on the 17th of June, 1605. (Wood, Fasti.) He was some time master of Chichester school, and Selden was educated under him. (Wood, Ath. Ox.) He was admitted of the college of civilians on the 9th of June, 1607 (Nat. Civil.), and after filling, successively, the appointments of chancellor of the diocese of Oxford, and dean of the Arches in London, died in 1632, and was buried in the chapel of New college. (Wood, Hist. and Antiq. Ox. by Gutch, vol. iii. p. 200.)

**BARKER**, (John,) an English physician, who died at London in 1748, and was the author of two works, one on the nature of the fevers which raged at London in 1740 and 1741; the other, an Essay on the Conformity of the Ancient and Modern Medicine in the Treatment of Acute Diseases. This latter was translated into French by Schomberg, Amst. 1749, and the translation was reprinted with notes by Lorry, Paris, 1767. (Biog. Univ. Suppl.)

**BARKER**, (Robert, 1739—April 8, 1806,) the original inventor and patentee of the now well-known species of exhibition called a Panorama, by which bird's-eye views of large cities, and other interesting subjects, taken from a tower, or some other elevated situation, and painted in distemper round the wall of a circular building, produce a very striking effect, and a great resemblance to reality. A strong light is thrown on the

painting; the place from whence it proceeds being concealed, whilst the deception is aided by the picture having no frame or apparent boundary. The first picture of this kind was a view of Edinburgh, exhibited to the public in that city by Mr. Barker in 1788, and in the following year in London. This was followed by a view of London from the top of the Albion Mills, exhibited in 1791. A vast variety of views, and of subjects such as Lord Howe's action, the battle of Copenhagen, the siege of Flushing, and the battle of Waterloo, have from time to time been exhibited in the metropolis, and various parts of the country. Mr. Barker was buried at Lambeth on the 16th of April, 1806. (Suppl. to Lyson's Environs of London.)

**BARKER, (James),** an English officer, who entered the navy in June 1780, and first served on board the *Solway*, captain Everett, which, on the 10th of the subsequent December, captured off the Isle of Wight the French privateer *Le Comte de Busanoura* (20 guns). He was wrecked in an action off St. Christopher's in the West Indies, whilst under the command of Sir Samuel Hood. He served in the *Prudent* (64), captain A. Barclay, in action with *Compte de Grasse* on the 25th and 26th January, 1782; also in the *Russell* (74), on the 28th and 29th of May and 1st of June, 1794. Whilst in the *Jupiter* (50), he was sent by captain Payne to the yacht which brought princess Caroline of Brunswick from Cuxhaven to London. After this he served under Sir James Saumarez in the *Orion* (74), until he was a commander in October, 1798, during which period he was in the action of the 23d of June, 1795, under lord Bridport, and assisted at the capture of three line of battle ships, and also at the defeat of the Spaniards on the 14th of February, 1797, under earl St. Vincent, and at the battle of the Nile under lord Nelson. He commanded after this an armed vessel, the *Morieston*, for the protection of the trade between Bristol and Swansea, and was posted on the 12th of August, 1812, but never was employed afterwards. He died near Bristol on the 4th of May, 1838. (*Gent's Mag.*)

**BARKER, (Edmund Henry),** was born Dec. 1788, at Hollym, Yorkshire, and was the son of the Rev. R. Barker, the incumbent of the living. In 1807, he went to Trinity college, Cambridge, but never took any degree; for though he was the son of a clergyman, some scruples of conscience prevented him

from signing the usual bachelor's oath. His earliest essays as a scholar appeared in the *Classical Journal*, the *British Critic*, and the *Monthly Magazine*. On leaving the university he resided for some time at Hatton, near Warwick, where Dr. S. Parr had a library full of those curious and learned works in which Mr. Barker took an especial interest; and it was here that he was inoculated with the design of reprinting the *Thesaurus Græcus* of H. Stephens, which took an immense outlay of labour and money. Unfortunately for Barker's future fame, the work on its first appearance was reviewed in the *Quarterly*; and such was the effect of the article, to which he vainly replied in his *Aristarchus Anti-Blomfieldianus*, that the whole *Thesaurus* was curtailed of its intended encyclopedic proportions, and even his name prevented from appearing in a work, the very idea of which would have appalled a less indefatigable scholar. To compensate for his ill success in gaining the good opinion of the English critics, he was enabled to point to the more favourable sentiments of those on the continent; all of whom spoke of him as a modest, kind-hearted, and industrious scholar. His first work appeared at London in 1812, under the title of *Classical Recreations*; but of which only one volume was ever printed. He was one of the first who chose to break through the custom of writing Latin notes on ancient authors, and by way of showing the kind of subjects to which he thought attention ought to be paid, instead of the verbal criticism then in vogue amongst the followers of Porson, he wrote dissertations *On the Howling of Dogs*; *On the Use of Bells amongst the Ancients*; and *On the Respect paid to Old Age*. Next to his labours on the *Thesaurus*, he used to point to his notes on the *Etymologicon Gudianum* sent to its editor Sturz, as evidence of his fitness to be a Greek lexicographer; while he looked to his volume on the claims of Sir Philip Francis to the authorship of Junius, as a proof of his ability to sit in judgment upon questions of conflicting evidence, and of his power to overthrow, by force of facts, what had been too readily admitted in Sir Philip's favour. In his *Parriana*, from his characteristic dread of leaving any thing unsaid, the historian has contrived to destroy all the interest which the subject would otherwise have possessed. Previous to commencing his labours on the *Thesaurus*, he married Miss Manley, by whom he had

two daughters that survived him; and after settling at Thetford, in Norfolk, he was in the habit of adding to his name in the title-page of pamphlets, the mysterious initials O. F. N., by which he simply meant, *Of Thetford, Norfolk*. In the early part of life he laid claim to an estate of 4000*l.* per annum, that had belonged to an ancestor of his, and which he said he had lost through the wilful destruction of a will, known to have been once in existence, but which could be never found after the death of the person who had witnessed the execution of it. The contest was carried on for some years, and at last he became so reduced in circumstances, that instead of being able to afford assistance to others, it was his fate to want it himself; and after parting with his library, and becoming the inmate of a prison, he died in an obscure lodging in London, on March 21, 1839. To the list of his different minor works given in the *Gent. Magazine* for May 1839, may be added a letter to the Rev. T. S. Hughes, occasioned by the perusal of his Address to the People of England in the Cause of the Greeks, 1823.

**BARKEK**, (Collet,) captain in the British 39th foot regiment. His experience in service, and his scientific acquirements, obtained for him in 1830, the appointment to the command of the new settlement at Port Raffles, on the north coast of New Holland. With his instruments a series of meteorological observations were made, which exist in MS. He commanded also a short time at King George's Sound. When captain Sturt had in his journey of discovery run down to the mouth of the Murray, captain Barker received orders to come from King George's Sound, to meet him at Cape Jervis, to make conjointly some surveys. Having for that purpose adventured alone into the country, he was, on the 17th of April, 1831, surrounded by a party of natives and speared. Mount Barker (38° S. lat. 139° E. long.) commemorates his name as an Australian explorer.

**BARKEY**, (Nicholas,) professor and preacher of the German reformed church of the Hague, was born at Bremen in 1709. In 1732, he was preacher at Kleverskerke, in Walcheren; in 1744, at Hulst, in Flanders; in 1751, at Middleburg; in 1754, professor of theology, and preacher in Bremen, which he left in 1765 for the Hague, and died there in 1788; having resigned his office from the infirmities of age a few years before.

He wrote much in Latin, Dutch, and German, but is best known as the editor of the *Museum Haganum*, 3 vols, 8vo; Hag. Com. 1775—80; the *Bibliotheca Bremensis Nova*, which he also enriched with many original essays; the *Bibliotheca Hagana Historica Philologica Theologica*, of which seven vols, or classes, were published, and the name then changed, in 1779, for *Symbolæ lit. Haganæ*. His other works, chiefly theological, may be found in *Meusel das Gelehrte Teutschland, sub voc.* His son, Anthony Cornelius, author of a few small works on devotional subjects, was born at Kleverskerke, in 1741, and died in 1782, as professor of theology at Steinfurt. (Ersch und Gruber.)

**BARKHAUSEN**, (Henry Lewis Wilibald,) born in the principality of Lippe, in 1742. He studied at Halle, occupied subsequently several public offices, until he became, in 1768, town president at Halle, where he enjoyed general esteem. Having retired into private life in 1798, he travelled through France and the Netherlands, where he developed his ideas of political economy, cherished for many years previously. One of his most important works was his *Letters on the Policy of the Corn Trade*, Lemgo, 1773, of which he published an enlarged edition in 1804, in Halle. In these works he keeps a middle course between both the adventurous doctrines, of a perfectly free or a perfectly restricted trade in corn, to which are added a most instructive resumé of the measures which the management of this important object may require. He wrote several other works, for which, as well as his *Stray Memoirs*, published in *Schlözer's Staatsanzeigen*, see *Meusels gel. Teutschl. Allg. Lit. Zeitung*.

**BARKIAROKH**, the elder son of Malek-Shah, the third Seljookian sultan of Persia; was proclaimed at Isfahan on the death of his father, A.D. 1092, (A.H. 495.) His succession was opposed by the favourite wife of his father, Turkan-Khatoon, on behalf of her infant son Mahmood; but the adhesion of Moway-yad-el-mulk, son of Nizam-el-Mulk, the famous vizier of Malek-Shah, enabled him to overcome this opposition, as well as the revolts of two of his uncles, both of whom fell in battle. The defection, however, in 1099, of this powerful minister, who set up Mohammed, another brother, as sultan, had nearly proved fatal to Barkiarokh, who was driven for a time from his throne, but recovered it

by the aid of the emir Ayaz, governor of Khuzistan; a reconciliation took place between the brothers, and the perfidious Mowayyad-el-Mulk was given up to execution. Barkiarokh died of consumption, soon after this arrangement, on his march to Bagdad, A.D. 1104. (A.H. 498,) at the age of twenty-five; his infant son Malek Shah II. was proclaimed as his successor, but was speedily deposed by his uncle Mohammed. He is described by historians as a frank, brave, and generous prince; but the turbulence of his reign, and his early death, gave little opportunity for the exercise of his good qualities. (Abulfeda. Abul-Faraj. El-makin. D'Herbelot. De Guignes. Malcolm's Persia.)

**BARKOK**, (Malek-al-Dhaher Abu-Said,) a celebrated Mamluke sultan of Egypt, where he founded the Circassian, or Borgite dynasty, in the room of that of the Baharites or Tartars. He was a Circassian by birth, but was early carried from his native country, and sold as a slave to an Egyptian chief named Yelboga, who enrolled him among his Mamlukes. In the reign of Ali, the last but one of the Baharite rulers, Barkok, who had previously attained the grade of commander of a thousand horse, possessed himself of the dignity of Atabek, and of the chief command of the army, which conveyed the absolute disposal of all offices of state; and on the death of Ali, he soon deposed his brother and successor Hadji, and himself assumed the imperial dignity, A.D. 1382, (A.H. 784.) The first years of his reign were distracted by tumults and civil dissensions; and in 1389, the revolt of two powerful emirs of Syria drove him from Cairo and from the throne, to which Hadji, the deposed Baharite prince, was a second time raised; but the discord of the two chiefs enabled Barkok to recover the sovereignty in the next year, after defeating and taking prisoner Hadji, who was, however, maintained in honour and splendour till his death, twelve years later. The protection and aid which Barkok extended to Kara-Yusef, the Turkman prince of "the Black Sheep," and to Ahmed, the Il-Khanian sultan of Bagdad, embroiled him with Tamerlane, who had driven both these princes from their dominions; and the breach was widened by the barbarous execution of the Tartar envoys, who were put to death by order of Barkok at Edessa, when on their way to the court of Egypt. This outrage on the law of nations was avenged

by Timour in the destruction of Edessa but he turned aside from the frontiers of Syria, and the first contest with the Mamluke power was postponed till the reign of the son of Barkok. (See FARAJ.) In 1397, a splendid embassy from the Ottoman monarch Bayezed solicited and obtained from the titular khalif resident in Egypt, the title of *sultan*, which these pontiffs claimed the exclusive right of conferring; but the sagacity of Barkok easily perceived the danger threatened to his successors by the increasing power of the Turks; and he often observed, "that it was not from *that cripple*" (Timour,) "but from the sons of Othman, that peril impended over Egypt." Barkok died at the age of sixty, A.D. 1398, (A.H. 801,) after a reign of seventeen years, and was succeeded by his son Faraj. He appears to have been a brave and politic, but unscrupulous prince, admirably fitted both to seize and retain a crown at the stormy period in which he lived; he is also said by Jemal-ed-Deen to have been, in the latter part of his reign, a munificent patron of literature. His personal Mamlukes, of whom he maintained 5000, were always recruited from Circassia, in preference to the Turks and Tartars, of whom the corps had previously been composed. The name *Barkok*, signifies *an apricot*; similar appellations were often given to the Circassian Mamlukes, whose fair and ruddy complexions distinguished them from the natives of the south. (Makrizi. Maured-Allatafet. D'Herbelot. De Guignes, &c. &c.)

**BARKOV IVAN**, (Lemenovitch,) a Russian writer, contemporary with Lomonokov, whom he endeavoured to turn into ridicule, by attacking and parodying his tragedies, but in such manner as chiefly to disgrace himself; was translator to the Academy of Sciences at St. Petersburg, where he died 1768. He was a man of some abilities, of ready wit, and possessed of considerable poetical talent, as is proved by his *Ode on the Birth of Peter III.*, and his translation of Horace's *Satires*, (1763;) but his good qualities were thrown into the shade by an unfortunate passion for drink, in which he frequently indulged to the grossest excess. His other works, besides those mentioned, are, a Translation of Phædrus, 1763; an Abridgement of Holberg's *Universal History*, 1766; *Life of Prince Antioch Kantemir*, with remarks on his *Satires*; and an Abridgement of Russian History. He was also

commissioned by the academy to edit the *Chronicles of Nestor*, published in 4to, 1767.

**BARKSDALE**, (Clement,) was a poet and biographer, born at Winchcombe, Gloucestershire, 23 Nov. 1609. Nearly all we know of him is from Anthony Wood, who speaks slightly of him as a maker of verses, (for which the Oxford antiquary had no taste,) as well as in other respects: "he was (he observes,) a good disputant, a great admirer of Hugh Grotius, a frequent preacher, but very conceited and vain, a great pretender to poetry, and a writer, and translator of several little tracts, most of which are mere scribbles." (*Ath. Oxon.* iv. 221, edit. Bliss.) At the close of his account of Barksdale, Wood, however, adds, "that at his death he left behind him the character of a frequent and edifying preacher, and a good neighbour." As to his poetical merits, they may be said to depend upon a very rare little collection, printed in 1651, under the title of *Nympha Libethris*, or the *Cotswold Muse*, at the end of which he admits that he is unable to produce lines like those of Donne, Davenant, or Cleveland; his main object being to write so as to be understood. At this date he was in his forty-second year. He had been educated at the free-school of Abingdon, and became a servitor of Merton college in the Lent Term of 1625, but soon removed to Gloucester hall, (now Worcester college,) where he studied under the principal, Dr. Whear, and obtained great proficiency. He does not seem to have taken orders until shortly before 1637, when he supplied the place of chaplain of Lincoln college, at All Saints, Oxon. In the same year he was appointed master of the free-school, Hereford, and obtained the vicarage of All Saints, in that city. He was in some danger when the parliamentary forces surprised the garrison of Hereford, in 1646, but being rescued, he took shelter at Sudeley castle, and subsequently retired from thence to Hawling, in Cotswold, where he kept a private school. While at Hawling he wrote and published his *Nympha Libethris*, containing, what he termed, "extempore verses to the imitation of young scholars," meaning probably those whom he was employed in instructing. Wood asserts that "he submitted to the men in power," but we have no other evidence of the fact; and after the restoration, Charles II. rewarded his fidelity by giving him

the parsonage of Naunton, near Hawling, where he had so long resided. His writings were very voluminous, and many of them ephemeral; but his *Memorials of Worthy Persons*, in five decads, printed in 1661, 1662, 1663, and 1670, contain a good deal of curious biographical matter, though Wood, (who seems fond of detracting from Barksdale's small merits) complains that they were chiefly "scribbled from the sermons preached at their funerals," as if it were of any consequence from whence the materials were derived, as long as they were authentic. He was also author of a *Life of Grotius*, taken from the *Athenæ Bataviæ* of Meursius. He continued to write and print down to the year 1686, and died on the 6th of January, 1687, at his parsonage of Naunton, Gloucestershire, and was buried in his own church. Judging from some of his productions, he seems to have been a man of a quiet and happy temper, little troubled by self-mistrust in any of his literary undertakings.

**BARKSTEAD**, (William,) was an actor of some distinction in the early part of the reign of James I., and belonged to the association called the *Children of the Queen's Revels* in 1609, when they performed Ben Jonson's *Epicoene*. He was also at a later date (1615) connected with a company under Edward Alleyn, the founder of Dulwich College. There is reason to believe that a play, ordinarily attributed to John Marston, called the *Insatiate Countess*, was by Barkstead: some copies of the editions of 1613 and 1631, with his name on the title-page, are known; and when Marston's plays were published collectively in 1633, the *Insatiate Countess* was not included in the volume. It is true, that one of Marston's undoubted dramatic compositions is likewise omitted, the *Malcontent*; but in this play John Webster had an interest, on account of his additions, and Sheares, the publisher of Marston's tragedies and comedies in 1633, might not be able to procure the copyright of it. The *Insatiate Countess* is founded upon the story of the Countess of Celant, in *Bandello's* novels, which was translated by Paynter, and inserted in the *Palace of Pleasure*, which supplied so many plots to our early dramatists. The dates of Barkstead's birth and death are unknown, but he was certainly young in 1609.

**BARLAAM**, a monk of the order of St. Basilus, in the first half of the four-

teenth century, a native of Seminaria, in Calabria. He was distinguished from his fellow monks by his superiority, not only in theological studies, but in mathematics, philosophy, and astronomy; and for the sake of learning the Greek language, and of reading Aristotle in the original, he visited Ætolia, Thessalonica, and in 1327, Constantinople. Here he so fully gained the favour of Johannes Cantacuzenus, the favourite and chief minister of the emperor Andronicus the younger, that he procured for him, in 1331, the abbacy of the convent of St. Salvator, in Constantinople; but his contemptuous behaviour towards the unlearned Greeks, gained him so much ill-will, that he was obliged to relinquish his office the year after he had received it, and to return to Thessalonica. After some time, he returned to Constantinople, where he involved himself in fresh quarrels, and was sent in 1339, with letters of recommendation from the kings of France and Sicily, to the pope Benedict XII. at Avignon. The object of this mission was to attempt a union of the Greek church with the Latin; but this failed from the ambassador's not possessing full powers from the Greek clergy. On his return to Constantinople, he renewed the disputes which he had before entered into with the Hesychastæ, a body of enthusiastic monks, or hermits living on Mount Athos; who maintained that a divine light was hidden in the soul, and that by intensely fixing their eyes on their own *navei*, they beheld this light, and, as they declared, the very glory of God. These disputes were brought to a public hearing in an assembly of the church in 1341, where judgment was given for the Hesychastæ. Humbled by this defeat Barlaam returned to Italy, protested against the unjust judgment of the assembly, and left the Greek church for that of Rome. King Robert of Naples gave the literary fugitive the charge of his library, and pope Clement VI. bestowed on the convert to the Romish faith, the bishopric of Geraci. The variance between his earlier and later writings, those being in favour of the Greek church, and these against it and in defence of the Romish communion, have induced some authors to believe that there were two persons of this name; but this opinion has been fully disproved, and the difference in question shown to result from the altered relations of the controversialist. Several of his later writings may be found in

Raynaldi *Annales Ecclesiastici*, and Canisii *Lectiones Antiquæ*, tom. iv. ed. Basnage. Besides these controversial works, he wrote also *Ethicæ secundum Stoicos libri ii.* (published in the work of Canisius already mentioned) and *Δογματικὴς, ἢ Ἀριθμητικῆς Ἀλγεβραῖκας libri vi.* Gr. et Lat. Interpr. et cum Scholiis J. Chambergii, 4to, Paris, 1594, and *ib.* 1599 and 1606. (Ersch und Gruber.)

BARLÆUS, (Cobbar,) a Dutch poet, whose works, however, are mostly in Latin, was born at Antwerp in 1584. His proper name was Van Baarle, but latinized as above, according to the custom of literary men of his age. Barlæus had already attained the rank of preacher and professor of logic at the university of Leyden, when the disputes between the remonstrants and contra-remonstrants shook the state and church of the Netherlands. The support which he gave to the former party was sufficient, after the decisive success of their adversaries in 1619, to deprive him of the offices which he had hitherto worthily held, and he applied himself to medicine; but though he took the degree of M. D. at the university of Caen, in France, it does not appear that he ever practised as a physician. In 1631, under the milder rule of the Stadtholder, Friedrich Heinrich, the authorities of Amsterdam invited him to the chair of philosophy and rhetoric in the newly-founded Athenæum of that city. He was still, however, exposed to the hostility of his former enemies, which acting upon a naturally timid temperament, brought on successive attacks of hypochondria, from which he appears never to have fully recovered; and which at length, in all probability, was the cause of his death, though on this subject there are various opinions. About the fourth year of his professorship at Amsterdam, he renewed his acquaintance with Hooft, the father of Dutch literature, at whose house he met some of the first talent of his country. Among the number was the poetess Tesselschade, to whom many of his Dutch poems were addressed, and whom he was prevented from marrying only by political and religious considerations; for the object of his admiration was of the Catholic communion. His poems were so numerous and various, that it has been said nothing of importance happened during his time which was not celebrated by him, unless where reasons of state, or his own sense of the dignity of his muse withheld him. His

poems were printed at Leyden in 1631, and afterwards with additions at Amsterdam in 1635. He wrote also *Oratio Panegyrica de Hispaniarum Classe*, Amsterdam, 1639; *Oratio de Ente Ratione*, *ib.* 1639; *Orationes Mariæ*, 1637; *Rerum per Octennium in Brabantia et alibi Gestarum*, sub Prefectura J. Mauricii Nass. Comitum Historia, 1647; *Observationes Magneticæ*, 1657.

**BARLAND**, (Adrian,) an historian of merit, was born in 1588, at the village of Barland in Zealand, from which he took his name; studied at Ghent and Louvain, at which latter place he was elected professor of eloquence in 1526, after a stay of some years in England, and where he died in 1542. Besides some philological works of no great value, he wrote *Rerum Gestarum a Brabantia ducibus Historia*, 8vo, Lovan. 1532; *Historiarum Liber quo Res maxime Memorabiles continentur quæ a Christo Nato usque ad annum 1532 contigerunt*, 12mo, *ib.* 1566; *De Litteratis Urbis Romæ principibus*; *De Ducibus Venetis*; *De Comitibus Hollandiæ*; *De Episcopis Ultrajectinis*; *Chronicon Ducum Brabantia*; *De Urbibus inferioris Germaniæ*. These last mentioned tracts, published at various times and places, were collected in *Adriani Barlandi Historica, nunc primum collecta simulque edita*, 8vo, Colon. 1603. (Ersch und Gruber.)

**BARLETIUS**, (Marinus,) in its unlatinized form *Barlesio*, or *Barlexio*, a native of Scutari in Albania, supposed to have been born soon after the middle of the fifteenth century. He wrote in Latin, 1. A life of the famous Scanderberg, (*De Vita et Laudibus Scanderbergii, sive Georgii Castriotæ*, &c. lib. xiii.) 2. A history of the siege of Scutari (*De Expugnatione Scodrensi a Turcis, libri tres*.) 3. A *Chronicon Turcicum*. The first of these has passed through various editions, and was translated into most European languages. A History of the Popes has also been attributed to him, but probably without good reason. (Biog. Univ.)

**BARLETTA**, (Gabiello,) a famous preacher of the fifteenth century, whose birth-place has been the subject of a long controversy amongst the learned; some pretending that he was born at Barletta, a small town in the kingdom of Naples, the name of which he took; others insisting upon his being born at Aquino, Barletta being his family name.

Not less uncertain are the different epochs of his life; and the only thing

which we know of him is, that he lived in 1470, was a monk of the order of St. Dominic, that he preached some extraordinary sermons, which have passed through more than twenty editions, the first of which appeared in 1498, under the title of *Sermones a Septuagesima ad Feriam tertiam post Pascha*—Item *Sermones xxviii. de Sanctis*—Item *Sermones iii. de Paucitate Salvandorum*, de Ira Dei, et de Choreis, et iv. pro Dominicis Adventus Brixia, 8vo; and the last and the best in 1577, Venice, 8vo.

Barletta preached in the style of Arena, mixing low and vulgar language with Latin and Greek, quoting Virgil after Moses, and placing David by the side of Hercules. Even the fables of Æsop formed a part of his sermons, to which he occasionally gave a striking and original turn, which pleased his audience; but which was often rather profane. It was unfortunately the style of the age, which required a preacher to excite the laughter of his audience, not only in Italy, but in France likewise; such, for instance, are the sermons of Menot and of Maillard, which cannot possibly be allowed in the pulpit, whatever indulgence they may obtain to the clown on the stage; and such, if not worse, are those which have been published under the name of Barletta. The Dominican monks would fain persuade the world, that Barletta was not the author of the sermons printed under his name.

**BARLETTI**, (de St. Paul, François Paul,) a man of rare talents as an educational writer, born of a Neapolitan family at Paris, in 1734. Having received a good education from the abbé Pluche, he became, in 1756, Sous-instituteur des Enfants de France, when he published his first work, *Essai sur une Introduction générale à l'Etude des Langues Française et Italienne*. In 1761, he printed the prospectus of a work, the idea of which he followed up, with great energy, for the next fifty years. It was entitled, *Encyclopédie élémentaire*, or an *Encyclopedia of Instruction*, starting with the belief, that encyclopedical knowledge rendered man either happier or better. He wanted to publish this work by subscription, but the university, indignant that any one should usurp her (then) rights to train teachers, ordered the lieutenant of police to hinder the holding of meetings of the intended subscribers. Next, four royal censors were ordered to examine the plan of the



Encyclopédie Universelle, but their report was unfavourable. Full of vexation at this failure, Barletti went to Brussels, and began to write against the censors as well as the lieutenant of police, in a pamphlet entitled, *Le Secret Révélé*. But the lieutenant succeeded not only in suppressing the work, but in arresting the author, who was thrown into the Bastille, where he remained some months. After a short stay in Spain, he returned in 1773 to Paris, and published in 1776 his *Nouveau Système typographique, ou Moyen de diminuer de moitié, dans toutes les Imprimeries de l'Europe, le travail et les frais de composition, de correction, et de distribution*, Paris, 1776, 4to. This project having been submitted to the scrutiny of a commission, Barletti received a reward of 20,000 francs. In 1780, he published, *Moyens de se préserver des Erreurs de l'Usage dans l'Instruction de la Jeunesse, ou découverte de la meilleure manière possible d'enseigner les Sciences et les Langues aux Enfants, &c.* This was considered one of the best works of this indefatigable experimenter in the way of education; so much so, that the minister, Amelot, wrote in the king's name to Condorcet, directing the academy to examine all the *Traité's Élémentaires* of Barletti. Such continual brooding of a talented mind over one subject, could not but lead to pregnant results; and his *Plan d'une Maison d'Éducation Nationale*, published in 1784, contained many of the enlarged ideas, lately introduced, or at least projected, in national education. But what might be expected at that time really arrived; the royal censorship pretended to find in the above work traces of republican doctrines (a strange charge against a late instructor of princes), and the edition was destroyed. In 1788 he published the first volume of the *Encyclopédie Élémentaire*, contenant de nouveaux Principes de Lecture et Prosodie (under the pseudonyme of *Eloi de la Brude*), the edition of which work was exhausted in three months. In 1790, he published his *Adresse aux Quatre-vingt-trois Départemens*. In this work he proposed to open a committee of men of science and letters, for the editing of elementary works. This idea had been also entertained by the commission of public instruction of the national convention. In 1793, he was made a member of the commission of public instruction, having for his colleagues such men as Berthollet, Dau-

benton, Fourcroy, &c. In August of the same year, he published, *Vues relatives au but et au moyen de l'Instruction du Peuple Français*. He filled now successively different public offices and chairs. With all that mass of tangible exertion before him, he never forsook his *Encyclopédie Élémentaire*, which he intended carrying to twenty-five volumes. He submitted a considerable part of the work to the institute, which named a commission, amongst whom was Sicard, who made, in 1802, an extensive report upon it. He acknowledged the ingenious schemes proposed by Barletti, but also pointed out the difficulty of their execution. He recommended the author to some encouragement, "dus aux propagateurs des lumières." Barletti died in 1809; a deserving forerunner of Pestalozzi and Fellenberg. (*Biogr. nouv. des Contemp.* par Arnauld, &c. We have named but his principal works, for others, see in Quérard.)

**BARLOTTA**, (Joseph,) a Sicilian monk, born at Trapani in 1654, who was the author of much pious poetry of no very great merit, and of some sermons, which were printed in 1698, and 1707, 1708. (*Biog. Univ.*)

**BARLOW**, or **BARLOWE**, (William,) an early English protestant prelate and writer, was before the reformation a canon regular of the order of St. Augustine. He was trained partly in the house of St. Osith, in Essex, in which county it is said he was born, and partly in a house of the same kind at Oxford. He had become eminent in the order to which he belonged, as may be inferred from his having been elected at a somewhat early period of life prior of the house at Bisham, in Berks. Henry VIII. employed him on an embassy to Scotland, in 1535. He was at that period a person who much favoured the design of the king for the reformation of the church, and not only surrendered his own house without reluctance, but is said to have exerted himself to prevail upon the heads of other houses to do the same. His sacrifice, however, was nothing; for he but exchanged his presidency over the canons of Bisham for the bishopric of St. Asaph, to which he was promoted immediately, the consecration having taken place on Nov. 22, 1535. Nor did he remain long there, being translated in the next year to the see of St. David's, and from thence, in 1547, to the bishopric of Bath and Wells. In this period of his life, notwithstanding his early vows, he took to



himself a wife, one **A**natha Wellesbourn, and, in consequence on the accession of queen Mary, he was deprived, with the rest of the married bishops. He left England, and lived in Germany during the greater part of the reign of Mary. On the accession of Elizabeth he returned, but though his successor in the bishopric of Bath and Wells was deprived, he was not restored to the see he had left, but was made bishop of Chichester. This was in 1559. He continued in this see till his death, which happened in August, 1568. He had a numerous family, and it has often been noticed as a remarkable circumstance that his five daughters all became the wives of bishops, viz. Anne, of Herbert Westphaling, bishop of Hereford; Elizabeth, of William Day, bishop of Winchester; Margaret, of William Overton, bishop of Lichfield and Coventry; Frances, to Toby Matthew, archbishop of York; and Antonina, of William Wykeham, bishop of Winchester. His printed writings are few and inconsiderable, relating to the controversies of the time, except one work, his *Cosmography*, which Wood confesses he had never seen, but which is, perhaps, in reality a work of his son of the same name, with whose studies it is more accordant, and of whom in the next article.

**BARLOW**, (William,) commonly written **BARLOWE**, an eminent mathematician of the latter half of the sixteenth century. He was born in Pembrokeshire, his father being then the bishop of St. David's. In 1560 he entered a commoner at Baliol college, and having taken a degree as B.A. in 1564, he left the university and went to sea, but in what capacity is not known. About the year 1573 he entered into orders, and was promoted to a prebend's stall at Winchester, and rector of Easton, near that city. In 1588 he was made prebendary of Lichfield, which he exchanged for the office of treasurer to that church. He was afterwards appointed chaplain to prince Henry, eldest son of king James I., and in 1614 archdeacon of Salisbury. He died in the year 1625. Barlowe was the first English writer on the nature and properties of the magnet. He was the first who made the inclinatory instrument transparent, and to be used with a glass on both sides. It was he also who suspended it in a compass box, which, with the weight of two ounces, was made fit for use at sea. He also found out the difference between

iron and steel, and their tempers for magnetical uses. He likewise discovered the proper method of touching magnetical needles; of piercing and cementing loadstones; and also why a loadstone, being double-capped, must take up so great a weight. The work which established his reputation, and which, considering the period at which it was written, is certainly a most extraordinary production, is entitled, the *Navigators' Supply*, containing many things of principal importance belonging to Navigation, and Use of Diverse Instruments framed chiefly for that purpose, 4to, Lond. 1597. "This booke," says he, "was written by a bishop's sonne, and by affinity, to many bishop's kinne: himself a good pastor,"—the author feeling it necessary to enter into a long defence of his employing his time upon subjects so foreign to his vocation; which he does with great skill, and in a singularly quaint style. This work contains descriptions of several instruments for the use of navigation, the principal of which is an azimuth compass, with two upright sights; and as the author was very indefatigable in making experiments on the loadstone, he treats well and fully upon the sea-compass. But Barlowe did not pursue his scientific career uninterrupted: his writings drew down upon him the "idle animadversions" of Mark Ridley, M.D., who published a severe critique upon another work of Barlowe's, entitled *Magnetical Advertisements, or Diverse pertinent Observations and improved Experiments concerning the Nature and Properties of the Loadstone*, 4to, Lond. 1616. This paper war ended in the complete triumph of Barlowe. Barlowe is mentioned with commendation by Gabriel Harvey, in his *Pierce's Supererogation*, 4to, 1593. (Hutton's *Math. Dict.* and Davies's *Hist. of Mag.* in vol. i. of the *British Annual*.)

**BARLOW**, (Thomas,) an eminent divine and prelate of the seventeenth century, was born in the parish of Orton, in Westmoreland, in 1607, and educated in one of those northern schools which have sent forth so many men who have attained to eminence in the church or the state. From the school at Appleby, he removed to Queen's college, Oxford, became B.A., M.A., and fellow of his college. The lectures which he delivered as reader in metaphysics, were published in 1637. He retained his fellowship in the changes which soon followed, through the interest, as was supposed, of his friends

Selden or Dr. Owen, with the visitors of the university; for he was no favourer of the designs of the parliament. In 1654, he was appointed keeper of the Bodleian library, and about the same time lecturer of Church-hill, near Barford. On the death of Dr. Langbaine, 1657, he was chosen provost of his college. On the change of the times, he was named a commissioner for restoring the members of the university who had been displaced in 1648; was made D.D., lady Margaret professor of divinity, and arch-deacon of Oxford. When nearly seventy years of age he was removed from Oxford, where he had lived more than fifty years, being nominated to the bishopric of Lincoln on the death of bishop Fuller in 1675. Here he remained till his death, dying in his palace at Bugden, October 8, 1691. He left to the Bodleian library all such books in his collection as were not already in that repository, and the remainder to Queen's college.

His published writings are many. They are chiefly in theology, and especially controversial or casuistical, in which latter department of theology he was supposed greatly to excel. A list of them may be found in the *Athenæ Oxoniensis*, and the *Biographia Britannica*. It may suffice to name a few of them. The Case of Toleration in Matters of Religion, 1660; Mr. Cottington's Case of Divorce, 1671; The Original of Sinecures, 1676; Popery, or the Principles and Opinions approved by the Church of Rome; The Gunpowder Treason, with a Discourse on the Manner of its Discovery; the Rights of the Bishops to judge in Capital Cases in Parliament cleared; A Letter for the putting in execution the Laws against Dissenters. There are many other small tracts. He left directions, that no writings found among his papers after his death should be printed. His two chaplains, Mr. Offley and Mr. Brougham, were charged to see to this; and they appear to have discharged their trust faithfully; nevertheless, soon after the bishop's death, there appeared several miscellaneous and weighty cases of conscience, learnedly and judiciously resolved by the right reverend father in God, Dr. Thomas Barlow, late lord bishop of Lincoln. This was published by Sir Peter Pett, who in 1693 published also another volume, entitled *The Genuine Remains of that learned prelate, Dr. Thomas Barlow, late lord bishop of Lincoln*,

containing diverse discourses, theological, philosophical, historical, &c., in letters to several persons of honour and quality. In theology, he was of the Calvinist school, and in philosophy an opponent of what was called the New Philosophy and the Royal Society.

BARLOW, (Francis, about 1626—1702,) an English painter and engraver, was born in the county of Lincoln, and received his first instruction in painting from Shepherd, an indifferent portrait painter; but whether he received any education as an engraver, or under whom, does not appear. He seems to have been very extensively employed, but as Mr. Strutt surmises, at very low prices; "for notwithstanding all his excellency in design, the multitude of pictures and drawings he appears to have made, and the assistance also of a considerable sum of money, said to have been left him by a friend, he died in indigent circumstances."

The chief merit of Barlow as a designer, lay in his exactness in the portrayal of birds, fishes, and animals of all kinds, which are executed in a spirited, and in many instances a masterly manner. His principal defect was in colouring, "probably occasioned," says Mr. Pilkington, "by the unskilfulness of the master who had been his instructor." His drawings are generally slight, but the figures he introduced are disposed with great judgment, and executed with equal accuracy; whilst the distances and landscapes with which he usually embellished his compositions prove the fertility of his invention, as well as the excellence of his taste. Amongst the engravings after his works, are a set of twelve prints by Hollar, published by John Overton, entitled, *Several Ways of Hunting, Hawking, and Fishing*, invented by Francis Barlow, engraved by W. Hollar, 1671; "which," says Mr. Bryan, "will establish his claim to accuracy in drawing." He designed the one hundred and ten cuts for Ogilby's translation of *Æsop's Fables*, published in 1665, several of the plates of which he etched himself. Part of the plates for Edward Benlow's *Divine Poems*, called *Theophrastus*, published in 1652, were also engraved by Barlow. Mr. Strutt also mentions a print representing an eagle flying in the air, with a cat in its talons, an event, which, he says, the artist himself was witness to in Scotland, whilst he was drawing views there. The eagle was overpowered by the struggling of the cat, and both fell to the ground,

where he took them up. He frequently used the initials of his name, F. B., instead of inserting it at full length, and those he sometimes enclosed in a small circle. The date of Barlow's birth is stated as above by Mr. Bryan, but M. Vialart-St. Morys, in the *Biographie Universelle*, gives it as 1646; which is clearly a mistake, since the plates he engraved for Theophrastus were executed in 1652, when if the last-mentioned authority were correct, Barlow could only have been six years of age. (Strutt's *Dict. of Engravers*. Bryan's *Dict. Pilkington's Dict. Biog Univ.*)

BARLOW, (Joel,) an eminent American poet, who was born at Reading, Fairfield county, Connecticut, about the year 1757. He was the youngest of a family of ten children. His father, who was a farmer, died while he was quite young, and left him no property except what was sufficient to enable him to obtain his education. In 1774 he entered himself of Dartmouth college, which he speedily left for Yale college, where he graduated, with the highest credit, in 1778. He is said to have frequently employed his vacations in serving in the American army as a volunteer, and on several occasions to have distinguished himself by his gallantry. On leaving college he commenced the study of law, which, by advice, he soon abandoned for that of divinity. This he pursued in order to qualify himself for the office of military chaplain. His progress in the acquisition of theological knowledge must have been very rapid, for we find him in the short space of six weeks licensed to preach. He joined the army, and spent much of his time in the camp, in the composition of poetry, for which, while at college, he had displayed considerable talents. Some portions of the *Vision of Columbus* were composed at this time. About the year 1781 he married. In 1783, when the army was disbanded, either weary of preaching, or prompted by ambition, he reverted to his legal studies, and settled at Hartford, where he established a newspaper which, through his contributions, acquired a very considerable circulation. In 1785 he was called to the bar, and, as if anxious to display the versatility of his talents, in the same year published a corrected and enlarged edition of Watts's version of the *Psalms*, with a collection of *Hymns* (Hartford). This work he undertook at the instance of the ministers of Connecticut. Some of the hymns were original,

and the whole collection was adapted for American churches. In 1787 he published his *Vision of Columbus*, a poem which acquired great popularity. It was dedicated to Louis XVI. About this time he surrendered his interest in the newspaper, and commenced bookseller, or at least opened a shop for the sale of his collection of the *Psalms* and his new poem. This novel occupation he quitted, and engaged in the practice of the law, in which his success was not remarkable, partly from his defects in elocution, and the distance and repulsiveness of his manners, and partly from his being diverted from its prosecution by literary, and especially poetical pursuits. He was engaged in several periodicals, particularly one called the *Anarchiad*, which was political in its character, and extensive in its influence. On the 4th of July, 1787, he delivered an oration, in which he insisted, with great earnestness, upon the necessity of an efficient general government, the new constitution being at that time under the consideration of the convention at Philadelphia. In 1788 he visited England, from whence he crossed to France, where he managed to dispose of some lands belonging, or which it was pretended belonged, to the Scioto Land Company, a fraudulent association, to which he was agent, but with whose real character and actual designs it is said he was not acquainted. His love of democratic principles induced him to join the opponents of royal authority, who were at that time powerful in France. We are told that he was particularly attached to the Girondists, or his party. In 1791 he returned to England, where he published the first part of his *Advice to the Privileged Orders*, in which he assails the whole system of government pursued in monarchical Europe; the church establishments; the standing armies; the judicial organizations; and the financial systems which belong to the old governments. In February 1792 he published a political poem, which he entitled, the *Conspiracy of Kings*, and which took its rise from the coalition of the European powers against the revolutionized government of France. In the same year he put forth a letter to the French Convention, advising the separation of church and state. These works, while they advanced his reputation amongst the ignorant and discontented, are said to have been the source of some profit to him. So great indeed did his reputation become, that

he was fixed on by the famous London Constitutional Society, to present their address to the French Convention, which appointment, while it obtained for him the rights of a French citizen, rendered it prudent for him to remain in France, which he accordingly did. He accompanied his friend, the well-known abbé Grégoire, when sent into Savoy to assist in making arrangements to organize that country as a department of the French republic. While residing at Chamberry, Barlow drew up an address to the Piedmontese, inciting them to rebellion; at the same time he wrote his mock heroic poem, called *Hasty Pudding*, which Dr. Allen (*Biog. Dict.*) says is "the most popular of his poetical productions." Returning to Paris, he translated Volney's *Ruins of Empires*, and occupied his time with commercial speculations. We may suppose that he was not unfortunate in the acquisition of wealth, as he appears about this time to have contracted a horror of revolutions, and to have withdrawn from politics. In 1795, after having been employed in the north of Europe in the execution of some private business, he was appointed by Washington American consul at Algiers, and authority was given him to negotiate a treaty with the dey, and redeem all Americans who were in captivity. In both of these objects he succeeded, and effected a treaty of peace with Tripoli also. In 1797 he returned to Paris, where he purchased an hotel, and lived some time in great splendour. When the friendly relations between the United States and France were disturbed, he published a letter to his American fellow-citizens on the policy of the Adams administration, to which he afterwards subjoined a second part, containing for the most part general political reflections. He also presented a memoir to the French government, denouncing the whole system of privateering, and contending for the right of neutrals to trade in articles contraband of war. In 1805, having sold his French property, he returned to America, and purchased an estate near Georgetown, and within the limits of the city of Washington, to which he gave the name of "*Kalorama*." In 1806 he took some steps towards establishing at Washington an institution which was to combine a university with a learned society, together with a military and naval academy, and a school of fine arts; but his efforts did not succeed. In 1808 appeared his *Columbiad*, which was, in the first instance,

published in a most elegant, and afterwards in a less expensive and more accessible shape, but in neither did it acquire much popularity. Some of its sentiments were thought hostile to Christianity, and the abbé Grégoire censured him for having placed the cross amongst the symbols of fraud, folly, and error; but Barlow, in reply, declared that he had been wont to regard the cross as the emblem of Romish error rather than of christian truth. In 1811 he was sent as minister plenipotentiary to France, for the purpose of negotiating a treaty, but failed in his exertions; receiving, however, an invitation, in October, 1812, to confer with Napoleon at Wilna, he set off for the purpose, but was, while on the road, attacked with inflammation on the lungs, of which he died at Zarnowica, or Zarnowitch, a mean village near Cracow, on the 22d of December, 1812. His works were, *Prospects of Peace*, a poem, 1781; *Vision of Columbus*, a poem, 1787; *the Conspiracy of Kings*, a poem, 1796; *Advice to Privileged Orders*, in two parts; a *Letter to the National Convention*; *Address to the People of Piedmont*; *Hasty Pudding*, a poem, 12mo, 1796; *the Columbiad*, 4to, 1808, and 12mo, 1809; *Oration on the 4th of July*, 1809. He projected, and made large collections towards a *General History of the United States*.

**BARMEK**, or **BERMEK**, a Persian by birth, is principally known by the celebrity and vicissitudes of his descendants, the illustrious family of the Barmekides, whose virtues and prosperity have been lauded, and their tragical fate lamented, by almost every oriental writer who has treated of the period of the first Abbasside khalifs; and whose name has become more familiar to European readers through the pages of the *Thousand and One Nights*, than the history of most oriental dynasties. Barmek, the founder of the family, was introduced by an accident to the court of the Ommyian khalif Abd-al-Malik, where he rose to high dignities, apparently without being required to abjure the Magian faith; but his son Khalid, who emulated and surpassed the honours of his father, was a zealous Moslem, and was appointed by the khalif Mahdi, the third of the Abbassides, tutor to his youngest son, the afterwards famous Haroun-al-Rasheed, A.D. 777, (A.H. 161, Abulfeda.) On the accession of Haroun, nine years later, to the throne, his first act was to appoint Yahya, the son of Khalid, (who appears

to have died before (his period,) to the rank of vizir; and this illustrious minister, with his four celebrated sons, Fadl or Fazl, Jaafar, Mohammed, and Mousa, exercised for many years an almost unbounded influence over the mind of the sovereign, occupying, with glory to themselves and advantage to the state, the highest posts both in the camp and the cabinet. Their more than royal beneficence to the needs of all classes, and the munificent patronage which they extended to men of learning and genius, have furnished themes of constant and unanimous panegyric to all Eastern historians; and one writer, after separately extolling the prudence and talents for government of Yahya, the liberality of Fadl,\* the eloquence of Jaafar, the courtesy of Mohammed, and the valour of Mousa, winds up his eulogium by declaring that in each and all of these great qualities the individual merits of Khalid, and of him only, surpassed the united virtues of his descendants. To the zeal and talents of these renowned kinsmen, the splendour and prosperity which marked the reign of Haroun may principally be ascribed; but the suspicious cruelty of the khalif (whose *historical* character differs widely from that assigned to him as a hero of romance) was at length awakened, and the downfall and ruin of the Barmekides was as sudden and complete as their ascendancy had been long and unexampled. The immediate causes which led to this catastrophe have been variously stated. Some authors attribute it to the indignation expressed by Yahya at the execution of a descendant of Ali, who, after surrendering, on the faith of a safe conduct from the vizir, was perfidiously put to death by Haroun; but the more generally assigned pretext is the disregard, by Jaafar, of the absurd and cruel restrictions imposed by the khalif on his marriage with his favourite sister Abbasa—a melancholy tale, familiar to every reader of oriental story. Haroun continued for some time to lull his destined victims by a more than ordinary show of favour; suddenly, however, Jaafar was seized and decapitated, and his head and severed limbs, after being for some time publicly exposed on the bridges of Bagdad, consumed by fire;

his father and brothers were thrown into prison, where they perished after many years' confinement; the boundless wealth of the family was confiscated, and even the wife of Yahya, who had been the foster-mother of Haroun, was denied the means of subsistence by the indiscriminate vengeance of the destroyer. Even the mention of the names of the proscribed family was interdicted under pain of death. But there is a well-known anecdote of a dauntless old man who, after braving the anger of the tyrant by proclaiming everywhere the praises of his murdered benefactors, was pardoned and dismissed by the khalif, who thus proved himself not inaccessible to remorse. The tragedy of the Barmekides took place A.D. 802, (A.H. 187.) Numerous anecdotes relating to this illustrious house are extracted in the Asiatic Journal, vol. xxx. p. 275, from a Persian translation of an Arabic history of the Barmekides, by Abulkasim Tayifi, in the library of the East India Company, No. 1994. (See also Abulfeda. Elmakin. D'Herbelot, &c.)

BARNARD, (John, Dr.) a divine of the seventeenth century, born at Castor, in the county of Lincoln, passed from the grammar school of that place to Queen's college, Cambridge, and removed himself to Oxford about the time when the parliamentary visitation of that university took place, in the hope, as was supposed, of obtaining something in that time of change. The visitors made him fellow of Lincoln college, which he vacated on marrying a daughter of Dr. Peter Heylyn, and became rector of Waddington—a rich living in Lincolnshire. He appears to have been zealous for the measures of the parliament in respect of the church, and even went so far as to publish, in 1659, or early in 1660, his *Censura Cleri*, or against Scandalous Ministers not fit to be restored to the Church's Livings, in point of Prudence, Piety, and Fame. This was written against the restoration of the ministers who had been deprived by the puritans. But Wood insinuates that he was desirous afterwards not to be known as the author. He conformed to all the requirements of the Act of Uniformity in 1662, became prebendary of Asgerby in the church of Lincoln, and in 1669 was made D.D.; "being then," as Wood says, "of some repute in his country for his learning and orthodox principles." He died at Newark, August 17, 1683, and was buried in his church at Waddington.

\* "The style of Fadl" is often employed by Arabic writers to denote remarkable elegance of composition in an editor or state-paper; but the employment of this proverbial phrase by Abulfeda (anno 561) has perplexed his learned editor Reiske, who professes himself unacquainted with the allusion.

Besides the work above-mentioned, he was author of a catechism for the use of his own parishioners, and of a life of his father-in-law, Dr. Heylyn, which was published in the year of his own decease, and was intended as an answer to certain things contained in another life of Dr. Heylyn, written by George Vernon, M.A., rector of Bourton-in-the-Water, and in the writings of Richard Baxter.

**BARNARD**, (Sir John,) an eminent citizen and alderman of London, of the eighteenth century, was of a Quaker family at Reading in Berkshire, where he was born in 1685. He received that very limited kind of education which the Quakers of those days afforded their children, and at an early age was placed in the counting-house of his father, who had extensive concerns in the wine trade. At the age of nineteen he left the Quakers, became reconciled to the church of England, and was baptized by Compton, bishop of London, at Fulham, in 1703. This showed a decision of character, which appeared more conspicuously when, in the course of events, he became placed in situations of eminence. The circumstance which led to his introduction into public life, was the choice of him by the merchants engaged in the wine trade to attend to their interests in respect of a bill then pending in parliament. In this he acquitted himself so much to the satisfaction of a large body of influential persons in London, that they determined to place him in parliament, as in a scene where his talents might be exerted for the public benefit. This was effected, after a severe struggle, in 1721. In 1728 he was chosen alderman of Dowgate ward; in 1732, was knighted, on the presentation of an address; in 1735, discharged the duties of sheriff; and in 1737 became lord-mayor. He continued in parliament till near the close of the reign of George II., enjoying an almost unexampled popularity in the city, and possessed of no small influence in public affairs. In 1758 he resigned his alderman's gown, and retired from public life, spending the short remainder of his days at his house at Clapham, where he died on the 29th of August, 1764. He was a humane, upright, and independent man, chiefly conspicuous for the determined opposition which he gave in parliament to the Excise Bill, and for his exertions in respect of poor debtors, and the improvement of the police of London.

**BARNARD**, (John,) an American divine, who was born at Boston (U.S.)

on the 6th of November, 1681, received his early education at home, and graduated at Harvard university in 1700. Two years after this, he joined what was called the North Church at Boston, with which the celebrated Mathers was then connected, and in 1705 he declined an offer that was made him to settle at Yarmouth. In 1707 he accompanied the army that attacked Port Royal, in quality of chaplain, and nearly lost his life in endeavouring to make a plan of the fort. He visited London during Dr. Sacheverel's trial, and became acquainted with many of the leading dissenting ministers. Had he chosen to have conformed he could have accompanied lord Wharton to Ireland as his chaplain. He returned to Boston, where a church was built for him, and the dedication sermon of which he preached on the 23d of May, 1714; but, greatly to his displeasure, a more popular candidate succeeded in ousting him. He was ordained minister of Marblehead, Massachusetts, on the 18th of July, 1716, where he died on the 24th of January, 1770. He retained the vigour of his mind to the last. To his other attainments he added that, in those days and in that country comparatively rare, of Hebrew learning. He was a mathematician, and skilled in naval architecture. To him Marblehead owes her trade, for when he first settled in the town it could not boast of a single trading vessel belonging to the port; while in 1767 it possessed between thirty and forty engaged in foreign trade. Mr. Barnard was rich and charitable, and appears to have been by no means deficient in talents. His works are enumerated by Dr. Allen, in his *American Biographical Dictionary*.

**BARNARD**, (John,) an American divine, the fourth minister of Andover, Massachusetts, was born about the year 1690, graduated in 1709, and succeeded his father in his ministry. He died on the 14th of June, 1758.

**BARNARD**, (Thomas,) son of the preceding, was born about the year 1714, graduated at Harvard college in 1732, and was ordained at Newbury on the 31st of January, 1739. The orthodoxy of his doctrines being impugned, he was, at his own request, dismissed, and commenced the study of law; but on the 17th of September, 1755, was installed minister of the first church in Salem, Massachusetts, and after having suffered from paralysis, which impaired his mental powers, died on the 15th of August, 1776.

His religious views were considered to approximate to Arminianism. He published some sermons.

**BARNARD**, (Edward,) brother of the preceding, was born about the year 1721, graduated in 1736, was ordained minister of Havershill, Massachusetts, on the 27th of April, 1743, and died on the 26th of January, 1774. He published a few sermons.

**BARNARD**, (Thomas,) son of Thomas Barnard, was born about the year 1748, graduated at Harvard in 1766, was ordained at Salem on the 13th of January, 1773, and died on the 1st of October, 1814. He left some sermons.

**BARNARDISTON**, (Sir Nathaniel,) born 1588, died 1653, a Suffolk knight, of a very ancient and honourable family, many times chosen member of parliament for that county, and eminently distinguished by judgment, probity, and piety. The family had been remarkable for its piety before his time, Sir Thomas Barnardiston, his grandfather, having been sent for education to Geneva, in the reign of queen Mary, to be under the especial care of Calvin. There is a large account of the character of Sir Nathaniel, written by Samuel Fairclough, a fellow of Caius college, Cambridge, which is incorporated in the volume entitled, *The Lives of sundry Eminent Persons in this later Age*, by Samuel Clarke.

**BARNAUD**, (Nicolas,) an alchemist of the sixteenth century. He was born at Crest, a small city of the Dauphiny. Where he studied is unknown; he appears to have been erratic, for he travelled in France, Germany, Switzerland, and Spain. He is conjectured to have studied medicine—he certainly practised it, and he made much profit by the credulity of his contemporaries, in his researches for the philosopher's stone. He published a great number of works on alchemy, of which Marchand has given a list, and Libavius reports that he had acquired great riches. He wrote also on politics and on religion. These works are both rare and curious, and many were published anonymously, or under fictitious names. The following are chiefly worthy of notice:—*Le Miroir des François, contenant l'Etat et le Maniement des Affaires de France, tant de la Justice que de la Police*, 1582, 4to; *Cabinet du Roi de France, dans lequel il y a trois Perles d'inestimable Valeur*, 1681, 8vo. Many of his alchemical pieces are to be found in the *Theatrum Chymicum*, tom. iii.

**BARNAVE**, (Antoine Pierre Joseph Marie,) a French protestant, by profession an advocate, born at Grenoble in 1761. He was deputy for the province of Dauphiné in the estates-general of 1789. He distinguished himself by his warm attachment to the revolutionary party, and by his opposition to the court. In 1790, he with others of the original leaders of the revolution, began to look back, and wish to stop the torrent which they had let loose. When Louis XVI. was arrested at Varennes, after his flight in 1791, he was sent to the king with Péthion and Latour-Maubourg, and the melancholy prospect of degraded royalty is said to have completed his disgust for the party with whom he had been acting. Soon after he went to Grenoble, and married the daughter of an advocate, intending to live in retirement. But he was imprisoned on the charge of having corresponded with the king; and in the sanguinary period of 1793, he perished on the scaffold, at the early age of thirty-two. (Biog. Univ.)

**BARNER**, (James,) a physician and chemist, born at Elbing in 1641. He studied at Leipsic, and taught chemistry at Padua in 1670. He was afterwards appointed to a chair of philosophy and medicine at Leipsic, and after some years returned to his native place, where he died about 1686. He was a pupil of the celebrated Sennertus, and a warm partizan of Van Helmont. His works in favour of the chemical theory of medicine attracted much notice at the time of their publication. Stahl says that he had learned the whole of the *Chymia Philosophica* of Barner by heart at the age of fifteen. Barner has been looked upon as the author of the work, *De Machiavello Medico*, but it is not clearly established. Among those which bear his name, it is sufficient to notice, *Exercitium Chymicum delineatum*, Patav. 1670, 4to; *Prodromus Sennerti Novi*, Viennæ, 1674, 4to; *Spiritus Vini sine Acido*, Lipsiæ, 1675, 8vo; *Chymia Philosophica perfectè delineata*, &c. Norimb. 1698, 8vo.

**BARNES**, (Dame Juliana,) the author of the book commonly known as the *Book of St. Albans*, having been printed in that monastery in 1486. It is a treatise on hawking, hunting, and coat-armour, on eighty-eight leaves in folio. Copies of this book are of extreme rarity. Dr. Dibdin names the sum of 420*l.* as the money value of one. It was reprinted, with additions, the most important of



which is a treatise on Fishing with the angle, by Winkin de Worde, in 1496. From that time till 1595, when it was recast by Gervase Markham, and published under the title of *The Gentleman's Academy*, there were many editions, chiefly from the press of Copland. A verbatim reprint of Winkin de Worde's edition was published in 1810, under the care of Mr. Hazlewood, who has prefixed in an introduction all the information that can now be obtained concerning the author and her curious work. The treatise on Fishing was published apart from the rest in 1827; and the treatise on Coats-armour may be found in Mr. Dallaway's *Inquiries into the Origin and Progress of Heraldry*, 1793. The treatise on Hunting is in verse. Little is known of the author, except that she was the prioress of the Benedictine monastery of Sopewell, near St. Alban's, where she had ten nuns under her governance. Barnes was the way in which the name of the baron Berners was usually pronounced in those times, and there is, perhaps, no reason to doubt what Tanner relates concerning her, that she was a daughter of Sir James Berners, of Berners-Noting, in Essex, and sister to Richard lord Berners.

BARNES, (Dr. Robert,) a reformer and a martyr in the reign of Henry VIII., first appears as a preacher at Cambridge, declaiming loudly against the luxury of prelates. This was at the time of Wolsey's splendour, and was seen at once to be directed against him. This occasioned him to be taken notice of. He was committed to prison once and again, but at length escaped further punishment, and went to Germany, where he associated much with the reformers, and applied himself very closely to the study of divinity. He returned to England, and came into great favour with king Henry VIII., who made him one of his chaplains, and employed him in several missions to Germany. But the king's favour became turned from him. In 1540 he preached in favour of Luther's doctrine, in reply to a sermon of bishop Gardiner. There were some indecencies in this sermon, of which Gardiner complained to the king, who ordered that Barnes should recant and apologize. He framed his recantation in such a manner as to be more offensive; whereupon he was committed to the Tower, and soon after burnt for his heresy. Luther caused to be printed an account of his martyrdom. There are of Barnes's writing,

*Lives of the Popes*, from St. Peter to Alexander II., published with a preface by Luther, in 1536; also a *Supplication to King Henry VIII.*, with a Declaration of his Articles condemned for Heresy by the Bishops.

BARNES, (Barnaby,) a poet of eminence towards the close of the reign of Elizabeth, and in the beginning of that of her successor, was born about the year 1569. He was younger son to Dr. Barnes, bishop of Durham, who was succeeded by Dr. Tobie Mathew, who was one of the patrons of Barnaby Barnes. To him Barnes dedicated his *Divine Century of Spiritual Sonnets*, printed in 1695. This, however, was not his first production, as two years before that date he had published *Parthenophil and Parthenophe*; *Sonnets, Madrigals, Elegies, and Odes*, which he dedicated to William Percy, author of *Sonnets to the Fairest Cælia*, 1594. Dr. Bliss, in his additions to Anthony Wood, (*Ath. Oxon.* ii. 48, edit. 1815,) states that Barnes accompanied the earl of Essex into France in 1591, which is probably correct; but he is probably incorrect when he adds that Barnes remained there until 1594, as he wrote three sonnets in Gabriel Harvey's *Pierce's Supercrogation*, which was published in 1593, and that is also the date of *Parthenophil and Parthenophe*, already noticed, which work is expressly mentioned by Gabriel Harvey. Dr. Bliss likewise quotes a MS. note by Oldys, in his copy of *Langbaine*, to show that Barnes had "translated the Spanish Counsel, and written a poem on *Shore's Wife*," when in fact both these pieces are spoken of by Harvey as "the Spanish Counsellor Englished, and *Shore's Wife* eternized," in his *Pierce's Supercrogation*. Harvey, in the same work, not only refers to Barnes's French service under the earl of Essex, but to his good conduct as a soldier in the Netherlands and Portugal. The accusations of Thomas Nash, in his *Have with you to Saffron Walden*, 1596, that Barnes had stolen the chain of a nobleman's steward, and that he had run away from the enemy, are to be received with great caution, because Barnes had stood forward as the friend and supporter of Harvey, the bitter antagonist of Nash. Anthony Wood states that Barnaby Barnes became a student of Braeenose in 1586, but that he quitted Oxford without taking any degree, adding, "what became of him afterwards I know not." There is no doubt that he adopted the



military profession, and occupied his leisure by writing poetry, which, if it have not much originality, has a good deal of elegance and smoothness of versification to recommend it. After his *Divine Century of Spiritual Sonnets*, in 1595, we hear of Barnes again in a literary capacity in 1598, when he wrote a sonnet prefixed to John Florio's *World of Words*, and, in 1606, when he presented Ford with a sonnet to precede his *Fame's Memorial*. In the same year he translated Cicero's *Offices*, and in the next he printed a tragedy, entitled the *Devil's Charter*, which was played before king James at court, as well as at the public theatre. It is founded upon the life of pope Alexander VI., as narrated by Guicciardini. After this date we have no further intelligence regarding Barnes, and the period of his death is uncertain.

BARNES, (Joshua,) was born at London, January 10, 1654, and brought up at Christ's Hospital, where he early distinguished himself by his attachment to the muse, as shown by a collection of English poems, published in his fifteenth year. To these succeeded some dramatic pieces in English and Latin; written, the former by himself, and the latter in conjunction with others; and he likewise took a part in an English translation of some of the tragedies of Seneca. But of all these juvenile effusions, little is known at present beyond their titles, given in the *Biograph. Britann.*, unless, perhaps, some copies are preserved in the library of Emmanuel college, Cambridge, where Barnes entered as a sizar in 1671, and was elected a fellow in 1678. It was in the former of these years that he had finished his poetical paraphrase of the history of Esther, under the title of *Αυλικακοκατοπτρον*, i. e. *Speculum Vitæ Aulicæ*. To the text of Esther, written in Greek hexameters, were added a Latin translation and Greek scholia, relating to the antiquities and customs of the East; and as the writer hoped, perhaps, to equal the *Argonautics* of Apollonius, the poem was not permitted to appear for five years; when, having undergone its last polish, it was brought out in 1676, and was dedicated to Dr. Dolbens, then bishop of Rochester, who kindly defrayed a considerable part of the expense of printing it. In 1688 appeared his life of Edward III., where, says bishop Nicholson, in his *Historical Libraries*, the author has diligently collected whatever was to be had far and near upon the several passages of that king's reign;

and though his authorities are generally well chosen, yet his inferences are not always such as became a statesman; and in this respect he has failed in equaling Thucydides, whom he imitated, especially in putting long and elaborate speeches into the mouths of the principal characters. Equally unfortunate has been his fate as an editor of Euripides; although it must be confessed, that in his searches after materials for his life of the dramatist, he has picked up some facts not generally known. But though the edition is now totally neglected, yet it answered probably the purpose for which it was intended, as it led to his appointment of professor of Greek in 1695, the very year after its publication. In 1700 he married Mrs. Mason, a widow lady of Hemingford, near St. Ives, in Huntingdonshire; who, being a great admirer of Barnes, went to Cambridge, to request his permission to settle an annuity of 100*l.* upon him after her death, which he politely refused, unless she would condescend to make him happy in her person; and it is to this anecdote Granger, quoted in Kippis's *Biograph. Britan.* in all probability alluded, when he said that Mr. Barnes generously declined 2000*l.* a year, which was offered him. In the notes to his Euripides, are found some quotations from the Esther, and another poem never printed, under the title of *Franciados*, relating to the history of the Black Prince, which was originally intended to run through twelve books, but of which only eight were ever finished. Equally extensive was the erudition he displayed in the life of Anacreon, prefixed to his edition, which appeared at Cambridge in 1705; where is to be found a catalogue, omitted in the reprint of 1721, of the works he had published, or intended to publish. This list contains, no less than forty-three works, and exhibits such a motley of subjects as the whole annals of literature cannot perhaps present its counterpart. His pen appears to have moved as rapidly in writing, as his words flowed in composing, especially in Greek verse; of which he says, in the parody of Homer, prefixed to his poem on Esther, that he could compose sixty an hour. It must be mentioned to his credit, however, that his verses are not merely centos, like those of Duport, but imitations of ancient authors, such as became the character of a poet, to which he fancied he could lay some claim. His last work was the edition of Homer, which appeared in 1710, and only two

years before his death, on Aug. 3, 1712. It was during the period of preparing this work for the press, that he wrote a copy of English verses, said to be still extant in the library of Emmanuel college, to prove the identity of Solomon and Homer, with the view, it is supposed, of amusing his wife, and thus inducing her to supply him with money to defray the expense of the edition; by which, after all, he was involved in considerable difficulties, and compelled to write to lord Harley to ask him for a small prebend, or "a sufficient anchor to lay hold of," to use his own expression in his letter. But though Barnes lived ten months after sending the letter, the minister either could not, or would not, grant the desired aid. Amongst the humorous pieces of Barnes, and whose very titles will serve to give some idea of the bent of his mind on such subjects, may be mentioned, 1. A Greek Macaronic poem, on the battle of a Spider and a Toad, written in 1673. 2. A Supplement to the Battle of the Fleas and a Welshman. 3. A poem on Cock-fighting, in 1673. 4. *Γερανια*, or a New Discovery of a little sort of people called Pigmies, which appeared in 1675, and was perhaps the prototype of Swift's Lilliput. Of his talents it has been said that he was more remarkable for the happiness of his memory, than the solidity of his judgment; and hence it was proposed to put on his tomb the inscription following:—"Josua Barnes, felicis memorie, expectans judicium;" a witticism first used by Menage in his satire upon Pierre Montmaur; while in allusion to his facility in composing Anacreontics, and writing upon every variety of subjects, there was written a burlesque epitaph in Greek in that measure, which has been thus translated:—

"Kind Barnes adorned by every muse,  
Each Greek in his own art outdoes;  
No orator was ever greater,  
No poet ever chanted sweeter.  
He excelled in grammar mystery,  
And the Black Prince of history;  
And a divine, the most profound,  
That ever trod on British ground."

BARNES, (Thomas,) a puritan divine of the seventeenth century, who appears to have taken an active part in the theological disputes of the time of the civil wars in the reign of Charles I. He is mentioned by a writer in MS. Harl. 7526 as minister of St. Margaret's church in New Fish-street, London. A work of his, entitled, *The Wise Man's Forecast against the evil Time*, 4to, London, 1624,

was reprinted in the *Harleian Miscellany*, but contains merely one of his sermons. Cole, in his MS. *Athenæ Cantabrigienses*, classes him among the authors of the university of Cambridge, and gives the title of the above work; but there appears to be no direct evidence that he was ever educated in that university.

BARNES, (John,) a Roman-catholic writer of some celebrity in the seventeenth century, who, according to Wood, was of a Lancashire family, and educated for some time at Oxford, whence he went into Spain, where he studied divinity and philosophy. Moreri says that he studied at Louvaine, and with great success. He entered himself among the English Benedictines at Douai, having even in early life some fears from the inquisition, owing to the freedom with which he thought, and the boldness with which he communicated his opinions. This state of mind was little agreeable to his Benedictine brethren, so that he left them, and went to reside at Paris. Before this time he had been sent on a mission to England. In 1625 he published a work against the doctrine of mental reservation, entitled, *Dissertatio contra Equivocationes*, and in the approbation of the faculty of theology at Paris, which is prefixed, he is styled doctor of arts and divinity, professor of the English mission, and first assistant of the congregation of Spain. This work gave much offence, but more was given by his *Catholico-Romanus Pacificus*. He wrote also an answer to Reyner's *Apostolatus Benedictinorum in Angliâ*. These were regarded by the pope as so many attacks upon the church, and he was delivered up by cardinal Richelieu. He was conveyed through Germany to Rome, where he was committed to the prison of the Inquisition, and there remained for thirty years, being often in a state of insanity. An edition of his *Catholico-Romanus Pacificus* was printed at the theatre at Oxford in 1680.

BARNES, (David,) an American divine, was born at Marlborough, Massachusetts, graduated in 1752, was ordained minister of Scituate on the 4th of December, 1754, and died on the 27th of April, 1811. A volume of his sermons has been published, with a biographical sketch.

BARNES, (Thomas,) D.D., born 1747, died 1810, a dissenting minister of the presbyterian denomination, whose life was spent at Manchester and the parts adjacent, where that particular

species of dissent had long and greatly prevailed. He was a native of those parts of Lancashire, and connected by birth with some of the earlier ministers of that county, who fill up the series from the clergy ejected or silenced by the Act of Uniformity in 1662 to the present time. By the early death of his father, the care of his education devolved upon his mother, who brought him up in those principles and feelings which are the characteristics of the community to which she belonged. It was early determined that he should be a minister, and he had his school education partly under a clergyman, the master of the grammar school at Warrington, and partly under a dissenting minister, Mr. Holland, of Bolton, by whom many of the dissenting youth of the better condition in the northern parts of England were educated. He then entered the academy at Warrington, an institution which had been founded by the dissenters of Lancashire for the education of their ministers and laymen in university learning, over which there have presided several persons of theological and literary eminence. When Dr. Barnes became a student in this academy in 1764, Dr. Aikin and Dr. Priestley were amongst the tutors. He passed through the classes with much credit; and in 1769 was ordained in the manner practised by the presbyterian dissenters of those times, by the laying on of hands of the older ministers of the neighbourhood. He settled as a minister with a rural congregation at a place called Cocky-Moss, not far from Bolton, where had been from the beginning of presbyterian dissent a chapel and congregation. Dr. Barnes spent twelve years at this place, where, by his energetic and zealous and popular preaching, supported by a strong sense of duty and an inwrought sentiment of piety, together with a reasonable amount of theological and other learning, he greatly increased the number of the congregation, and revived the somewhat failing spirit of religion in that district. In 1780 he was called to a scene of greater usefulness, being chosen minister of a large and wealthy congregation in the town of Manchester, which had been collected a century before by the puritan ministers, who had been removed from the church by the operation of the Act of Uniformity, and of which Henry Newcome, one of those ministers, was the first regular pastor. In connexion with this

congregation he remained thirty years, and the connexion ceased only with his death.

During this time nothing was abated of the zeal with which he discharged the duties of his ministry. He preached twice every Sunday, and it is related of him as a singular fact, that there were found among his papers, after his decease, several hundred sermons composed by him which had never been delivered. In all affairs connected with the body of dissenters to which he belonged, in the part of the kingdom in which he lived, he was the principal person; and when the academy at Warrington was dissolved, and another on a similar plan was established at Manchester, he was placed at the head of it. This was in 1786, and he continued to hold the situation till 1798. The academy was then declining, and after an attempt to continue it at Manchester, it was removed to York, where it continued to flourish till 1840, when it was taken back to Manchester. In the direction of the charitable and literary institutions of Manchester, Dr. Barnes took an active part. He, and his friend Dr. Percival, were the principal founders of the Literary and Philosophical Society of Manchester, which has enrolled among its members several eminent names in science and literature, and has published many volumes of valuable contributions. It was by the instrumentality of Dr. Percival, that the university of Edinburgh was induced to confer the degree of doctor in divinity on Dr. Barnes. This was done in 1782.

Dr. Barnes enjoyed a high provincial reputation, but he did not take the means for establishing one of a more general and extensive nature. Beside his contributions to the Transactions of the Manchester Society, we have nothing which he has published except two sermons, one on the occasion of the opening of the academy over which he presided; the other on the death of Mr. Threlkeld, a minister at Rochdale. With this sermon is a memoir of the life of Mr. Threlkeld, who was chiefly remarkable for an extraordinary power of recollecting names and dates, and for having stored a prodigious number of them in his memory. Dr. Barnes's account of him contains some curious facts. He died June 23, 1810.

BARNES, (Sir Edward,) a distinguished English military officer, born in the year 1776; became a major in the 99th foot, on the 16th of November 1794; he was made colonel in the

army in 1810; major-general in 1813; and lieutenant-general in 1825. He was in 1812 appointed to the staff in Spain and Portugal, and was in command of a brigade at the battles of Vittoria, Pyrenees, Neville, Neve, and others. He served as adjutant-general to the army in the campaign in France and the Netherlands, and was severely wounded at the battle of Waterloo. His services on that memorable occasion obtained for him the Austrian order of Maria Theresa, and the Russian order of St. Anne, first class, having previously been made a K.C.B. In 1819, he was appointed to the staff in Ceylon, and in June, 1831, was named commander-in-chief in India. He was in 1823 governor of Ceylon. On his return to England, he sat in two parliaments for the borough of Sudbury. At the time of his death, which took place on the 19th of March, 1838, he was a knight grand cross of the Bath. (Gen't. Mag.)

BARNES, (Daniel H.) an eminent American conchologist, who took a very conspicuous part in the formation of the high school at New York, and afterwards assisted in the management of the establishment. He died of an accident on the 27th of October, 1818. He was an active member of the Lyceum at New York, and was distinguished also by his classical attainments. He was for many years occupied in teaching, and was also a baptist preacher. He refused the presidency of the college at Washington. His writings on conchology, which entitle him to high rank amongst the prosecutors of the science, appeared in Silliman's Journal.

BARNET, (Curtis,) a commodore\* in the British navy. He entered the navy at an early age, and at the instance of his patron, Sir Charles Wager, an officer who ever appreciated professional worth, he obtained his post-captain's commission in the year 1731. Barnet possessed attributes and attainments of a superior order; and being a gallant and experienced seaman, and, moreover, an officer well informed upon all subjects connected with nautical science and naval discipline, he was highly esteemed by his professional friends, who upon all doubtful "points of service," and nice questions of official etiquette, usually sought his superior opinion.†

\* For passing observation relating to the rank of commodore, see memoir of *Aspex*, p. 137, vol. I.

† Barnet's clever and spirited correspondence with commodore, afterwards admiral Leacock,

In his capacity of captain, the services of Barnet become remarkable, from his having had *twice* to encounter, and punish with salutary effect, acts of aggression involving infractions of neutrality serious as unjustifiable in their nature. His *first* encounter, or rather collision, with a foreign power, then in amity with his sovereign,—a collision which, according to the diplomatic parlance of later times, would have been termed an "untoward event," admits of the following simple relation.‡

It would seem that some two years subsequently to the commencement of hostilities with Spain, in 1739, captain Barnet, who was then employed on the Mediterranean station, in command of the *Dragon* of 60 guns, had been detached with the *Folkestone*§ (44) to cruise in the vicinity of Cadiz, for the supposed purpose of intercepting the enemy's expected treasure-ships on their homeward voyage. The *Dragon* and her consort had not long arrived on their cruising-ground when they descried three strange vessels of war, of suspicious appearance. Under the full impression that the strangers were Spaniards, Barnet and his consort immediately crowded canvas in pursuit of the supposed foe. About midnight the *Dragon* came up with the sternmost vessel, which Barnet hailed, requesting the stranger to "bring to, as he was desirous to send his boat on board." Receiving but evasive and "dissatisfactory" replies to his thrice repeated request, the captain of the *Dragon* caused a "single-shot to be fired *a-head*" of his shuffling and unwilling respondent. The *barrelless* gun, intended only to enforce a reasonable answer to a reasonable re-

touching the unprecedented and unjustifiable mode adopted by that unpopular chief in conveying a public mandate, obtained for him no little of professional applause. The entire correspondence upon the subject will be found in Charnock's *Biographia Navalis*. The principal points at issue are nearly similar to those which afterwards became the subject of dispute between Mathews and Leacock. "It appears," observes Charnock, "could we persuade ourselves to such a belief, that Mr. Barnet had an intuitive knowledge of what was hereafter to happen, and had been studying the proper rebuke for the admiral's conduct, when he made use of the following sarcasm:—'I presume there are instances both of whole divisions going down to the enemy too soon, and of coming in so late as to have no part in the action.'"

‡ The statements of Charnock and Hervey are dissatisfactory in the extreme. Hervey dismisses the case in a few lines; and Charnock neglects to state whether the rencontre took place during the deceptive shades of night, or during an interval of open day.

§ Then commanded by captain Balchen, son of the ill-fated chief who was lost in the *Victory*. See the name.

quest, had been hardly discharged from the bow of the British ship, ere it was returned with an over-ready broadside, impatiently delivered as badly directed. A sharp contest ensued, and, after the strangers, which turned out to be three ships of war, pertaining to a French force under the chevalier De Cayles, had lost one of their captains, and, according to Charnock, "a considerable number of men, besides having upwards of seventy desperately wounded," the offending party thought proper to desist, and when too late, "to come to," what the author of the *Biographia Navalis* terms, "a *proper* explanation." (How misapplied the expression!) What explanation could remove the impropriety of the chevalier's impetuous proceeding?

All authorities in the several statements of this rash and inconsiderate infraction of neutrality, admit that the French ships were so roughly handled as to be compelled to put into Malaga to repair their respective damages. The *Dragon* and *Folkstone* sustained considerable injury in their sails, spars, and running rigging; but of the crews of the British ships, few are returned as killed and wounded.\*

Dismissing, as too complicated and too tedious to detail in a work of this nature, the second case in which Barnet became involved in a breach of neutrality,† we abridge from the best authorities his subsequent services. These were chiefly confined to the Indian seas. There, as commodore of an active and vigilant squadron, he constantly intercepted the enemy's trade, at the same time, affording full protection to the British commerce. Early in the year 1745,‡ he captured in the *Deptford* (60), in company with the *Preston* (50), then commanded by the earl of Northesk, three valuable vessels, after a gallant resistance on the part of the

enemy. The ships taken pertained to the French, and were considered a formidable force; each ship had mounted thirty guns, and carried a complement of 150 men. The prizes were richly laden—the French supercargoes are said to have estimated the contents of each ship at one hundred thousand pounds sterling. This, with other captures he had made, inflicted a heavy blow on the French East India Company. "But the most signal instance of his activity and penetration was exhibited in the mode which he took to protect Madras." The French, with a body of one thousand infantry, four hundred of which were Europeans, together with a squadron of cavalry, and a park of artillery, marched out of Pondicherry, and encamped within a mile of Fort St. George. Instead of sailing for the protection and defence of this place, into the roads of Madras, he proceeded straight for Pondicherry, wisely conceiving that by making indications of his design to attack this settlement, he would draw off the enemy to its defence from before Madras. The governor of the latter place, however, became so alarmed at the proximity of the French army, and at the absence of commodore Barnet, that he despatched a messenger urging the latter to leave Pondicherry and to return to Madras; but Barnet had too much confidence in the success of his own plan to abandon the execution of it on account of the timid apprehensions of the governor. In order, however, in some measure to allay the fears of the Madras authorities, as well as secure the settlement while he remained at Pondicherry, he sent back one of his squadrons, to which the governor was instructed to make the necessary signals, in case he should be reduced to extremity. The commodore had not been long in Pondicherry roads before he was fully convinced that his stratagem would succeed in saving Madras. The French, with a view to deceive Barnet, and draw him from the position which he appeared to maintain, with every show of a resolute spirit, had given out that they expected four sail of the line in the roads; but Barnet was not to be duped. The rumour was treated as "a weak invention of the enemy." Instead of retreating, he sent his boats to sound, and feigned movements and preparations for landing his men. The French becoming seriously alarmed for the safety of Pondicherry, ultimately resolved to "return by forced marches from Ma-

\* The two authorities which record this "untoward event" differ materially in their respective returns of the killed and wounded on the part of the English. Charnock asserts that between both ships "only four men were killed, and fourteen wounded, several of them only slightly." Campbell gives the British loss as "eleven killed, and twenty-two wounded;" and Hervey makes no mention of the loss on either side. What dependence can be placed on such accounts? The future historian will do well to consult (if the document can be found at Whitehall) captain Barnet's official letter to admiral Haddock.

† A full account of this retaliative breach of neutrality will be found in the 6th volume of Campbell's *Lives of the Admirals*.

‡ Charnock and Hervey each give the date of the 25th of January, 1744, whilst both authorities state that the commodore sailed from Portsmouth on the 5th of May, 1744. Barnet must have departed Spithead in 1744; but it was in January, 1745, as Campbell correctly states, that "three large ships hove in sight."

dras." Thus, by the firmness and foresight of this brave and sagacious seaman, this valuable settlement was preserved to the East India Company.\* This may be said to be the last essential service which Barnevelt had been enabled to render to his country. He died afloat, and in the prime of life, on the 29th of April, 1746.

BARNEVELDT, (Johan van Olden,) grand pensionary of Holland, was born at Amersfoot, in the province of Utrecht, in 1547, according to some of his biographers, or 1549 according to others, of an ancient and noble family. At that time the United Provinces had just shaken off the yoke of Spain, and Barnevelt's eminent talents raised him, though scarcely twenty years of age, to the office of counsellor and pensionary of Rotterdam; a situation which did not prevent him from joining the army of his countrymen as a volunteer, in the memorable siege of Haarlem in 1513. When queen Elizabeth sent the earl of Leicester with an army to aid the Dutch against their oppressors, Barnevelt made himself conspicuous by joining the opposition to the earl's authority. At the time of Leicester's recall, Barnevelt had been promoted to the office of grand pensionary of Holland and West Friesland, and was omnipotent in his authority; for by his talents and wise administration, he had restored order to public affairs, encouraged trade, and improved the finances of the state. He had been also sent as an ambassador to Henry IV. of France, and James I. of England, not only to prevent them from making peace with Spain, but also to urge them to sign a treaty to assist Holland against that power, in both of which he succeeded even beyond his expectation; for not long after, by taking advantage of James's necessities, by a prompt payment of about one-third of the amount, he obtained likewise the restoration of the cautionary towns of Brielle, Flessing, and Remetkens, which had been given up to Elizabeth as securities of the money which she had lent by the treaty of 1585. In the mean time, the ambitious Maurice, who had been elected stadtholder, step by step, had succeeded to the authority of his father, and it became evident, that if the supremacy of the laws had not been

established, he would have usurped the sovereign power. Barnevelt was the champion of the popular liberties. He was at that time negotiating a treaty of peace with Spain, through the means of the archduke, then governor of the Low Countries, in which the independence of the United States had already been admitted. This, however, was opposed by Maurice, who wishing for the continuation of the war, as the most sure means of succeeding in his design, excited so much opposition and violence against Barnevelt, that for the sake of avoiding a civil war, he resigned his office. However, at the urgent solicitations of the States, he reassumed the office, and with the assistance of the ambassadors of France and England, a truce of twelve years was signed with Spain, in which the independence of Holland was recognised.

The credit which this treaty gained for Barnevelt was so great, that he would have been sufficiently powerful to put a stop to the ambition of Maurice; but at this critical moment fanaticism offered to that ambitious prince the means of exciting the popular feelings, and procuring the downfall of his rival. Two opposite sects were dividing Holland. One under Arminius wished to soften the severe doctrine of Calvin on predestination and grace, while the other, under Gomar, defended that doctrine to the utmost extent. Barnevelt, who had always defended civil and religious liberty, with the most enlightened part of the nation, supported the Arminians, who acknowledged for their chief Vorstius, who had succeeded him in the divinity chair at Leyden: it was quite enough for Barnevelt to have espoused one party to induce Maurice to declare himself in favour of the other. This question having thus become matter of state, an intolerant work of king James, in which he denounced as heretical the opinions of Vorstius, and pointed out burning as the only punishment due to him, added new weight to the power of Maurice against the authority of Barnevelt, by whose advice the States gave a civil but evasive answer to the letter of James, with which he had accompanied a copy of his book. But this prudent conduct so much enraged Maurice and his party, that the most abominable and calumnious writings were published, accusing Barnevelt of wishing to betray the nation, and re-establish the power of Spain to overturn the religion of the

\* After Barnevelt's death, by the timid and vacillating conduct of his successor, commodore Peyton, Madras became blockaded, and its inhabitants were doomed to pay a ransom of about half a million sterling. See M. La Bourdonnais.

state. To follow up his success, Maurice demanded a general synod, to which the point at issue between the Arminians and Gomarists should be referred. Barneveldt opposed it in his celebrated Memoir, in which he showed the danger and inutility of the measure, and would probably have succeeded in defeating it altogether, but for the intrigues of Carleton, the English ambassador. Barneveldt and his friends were arrested by the order of Maurice, and in November 13, 1618, the synod was held at Dordrecht, composed of deputies of almost all the Calvinist churches of Europe, except those of France; and the Arminians were condemned as heretics. The trial of the prisoners soon followed; Barneveldt was condemned to lose his head, by twenty-six deputies named by Maurice, for the imaginary crime of having attempted to deliver his country into the hands of the Spaniards, and brought the church of God into trouble and danger; and on the 14th of May, 1619, the sentence was carried into execution at the Hague, where he met his fate with that calm courage which had attended him through life. His son William, with a view of avenging his father's death, formed a conspiracy against the usurper, in which he tried, but in vain, to persuade his brother René to join; and the conspiracy being discovered, William fled, and René was arrested and condemned to death for not having revealed the guilty intention of his brother; which fatal event has immortalized the memory of his illustrious mother. She solicited his pardon from Maurice, who expressed his surprise that she should do for her son, what she had refused to do for her husband. To this she replied with indignation, "I would not ask a pardon for my husband, because he was innocent; I solicit for my son, because he is guilty."

**BARNEWALL**, (John,) lord chancellor of Ireland, was the third lord Trimlestown. Before his accession to the title, he was second-justice of the king's bench in 1509; vice-treasurer in 1522; and high treasurer of Ireland in 1524. In 1534 he was appointed high chancellor of Ireland, which office he held till his decease, 25th July, 1538. In 1536 he was joined in a commission with the lord-treasurer Brabazon, and made an incursion into Offaley, when they obliged O'Connor, who was ravaging the country, to return home with all the expedition he could. In 1537, O'Neile, breaking his

engagement with the state, and having resolved to send some forces into Lecale, under the conduct of his son, to seize the king's castle of Ardglass, the lord-deputy Gray, as soon as he had intelligence thereof, assembled his forces; but before he advanced his colours into Ulster, by the advice of the privy council, commissioned the lord-chancellor Trimlestown, the bishop of Meath, and chief-justice Aylmer, to treat with O'Neile in the borders of Ulster, who meeting them at the time appointed, and after many words passed on each side, and objected grievances, O'Neile at last submitted, and both armies were, a few days afterwards, disbanded.

**BARNEWALL**, (Nicholas,) the third viscount Kingsland, was born in 1668, and married, when under age, a daughter of George, count Hamilton. In 1688 he entered the Irish army, was a captain in the earl of Limerick's dragoons, and for his adherence to the cause of James II. was outlawed. He was present at the battle of the Boyne, and aided in the defence of Limerick until its surrender; and being comprehended within the articles of Limerick, obtained a reversal of the outlawry in 1697. In the first parliament of king William III. in Ireland, he delivered his writ of summons, and took the oath of allegiance; but being required to take the oath, and make and subscribe the declaration according to the act made in England, he refused to do so, declaring it was not agreeable to his conscience. The lord-chancellor acquainted him that he knew the consequence of his refusal was that he could not sit in that house, on which his lordship withdrew, and in 1703 joined with other Roman catholics in a petition, desiring to have the reasons heard by counsel which they had to offer against passing the bill entitled, An Act to prevent the further growth of Popery. Lord Kingsland died on the 14th June, 1725.

**BARNEWALL**, (Anthony,) a gallant young soldier, the youngest son of John, the eleventh lord Trimlestown, an Irish peer. The religion of his family being a bar to his advancement at home, he went to Germany in his seventeenth year, and entered the imperial service, in which he continued until his decease in September 1739. The following account of Mr. Barnewall was given to his brother-in-law, viscount Mountgarrett, by a general in the imperial service. "Amongst all those brave men who have lost their lives at the battle of Crotzka,



none is so much lamented by us all, as Mr. Anthony Barnewall, the lord Trimblestown's youngest son. He came into Germany in general Hamilton's regiment of cuirassiers, when his good sense, humility, good nature, and truly honest, worthy principles, gained him the love and esteem of all who had the least acquaintance with him; we have had scarce any action of any note with the Turks that he was not in, and always acquitted himself with uncommon resolution. The day before the said battle he was made a lieutenant; the next fatal day, the regiment in which he had his commission was one of the first that charged the enemy. At the very first onset, his captain and cornet were killed, when he took up the standard, tore off the flag, tied it round his waist, and commanded the troop. He led out twice to the charge, and was as often repulsed. The third time he turned himself to his men and said, 'Come on, my brave fellows; we shall certainly now do the work, follow me.' He then set spurs to his horse, and pursued into the thickest of the enemy, where he was surrounded, defending himself for a considerable time with amazing courage. At last he fell quite covered with wounds, and dying, left such an example of true courage and bravery, as cannot fail of being admired by all who shall hear of it."

BARNEY, (Joshua,) a distinguished American seaman, who was born at Baltimore on the 6th of July, 1759. He went to sea whilst quite a youth, and at the beginning of the revolutionary war, entered an American sloop in the capacity of master's mate. He accompanied the squadron of commodore Hopkins, by which, in 1775, the capture of New Providence was effected. His gallantry obtained for him the rank of lieutenant, and he was taken prisoner by the English, but soon exchanged. In October, 1779, he, together with a friend, captured a considerable prize, and in the next year married. In a few weeks after this, he was robbed of all his money in going to Baltimore, and without mentioning his loss, he soon went again to sea, where he was taken prisoner, carried to England, and confined at Plymouth, from whence, however, he escaped, and returning to Pennsylvania, received the command of a small ship, with which he captured the *General Monk*, belonging to the English fleet. In the latter end of the year, he was employed to carry despatches to Dr. Franklin at Paris, and to bring back a

quantity of bullion lent by the French king to the United States. In 1796 he went again to France with Mr. Munroe, deputed the bearer of the national flag to the convention, and held for a short time a naval command under the French government. He resigned it in 1800, and returned to America, and in 1813 was appointed to the command of the flotilla assembled to protect the Chesapeake. He was present at the engagement of Bladensburg, on the 24th of August, 1814, and was wounded. In May, 1815, he went on a mission to Europe, and returned in October following. After this he lived in retirement, and died on the 1st of December, 1818, at Pittsburg, on his way to Kentucky, where he had intended to settle. He served his country for forty-one years, and was engaged, says Dr. Allen, in twenty-six battles and one duel.

BARNFIELD, (Richard,) was a poet of considerable merit and reputation at the close of the reign of Elizabeth, of whom very little is known beyond the works he produced. It is singular that his name should have been entirely passed over by Anthony Wood, for there is no doubt that Barnfield was of Brasenose college, as is proved by the university registers, and we have his own evidence that he took his degree at Oxford, the date being February 5, 1592. The omission by Anthony Wood was in part supplied by Dr. Bliss, in his edition of the *Athenæ Oxonienses*, i. 683. Barnfield was entered at Brasenose Nov. 27, 1589, as then of the age of fifteen, so that he was born in 1574; and he is termed *filius generosi* of Staffordshire. Whether he was brought up to any profession we have no certain information, but he adopted that of an author two years after he took his bachelor's degree. His Affectionate Shepherd came out in 1594, in 12mo; and he tells us in the prefatory matter to a subsequent publication, that this was his first work, although two others had been erroneously assigned to him. One of these was, in all probability, Greene's *Funerals*, 1594, consisting of twenty-four sonnets upon the death of the celebrated Robert Greene, which the Rev. A. Dyce disclaims for Barnfield, on the ground that they were unworthy of his pen, (Greene's Works, i. lii.) not being aware that he had, in express terms, himself repudiated them. This denial Barnfield inserted in his second production, called *Cynthia*, which made its appearance in 1595, 12mo. It is



remarkable as the earliest adoption of the stanza of Spenser, a merit which its author asserts for himself in the prefatory epistle. Here we first meet with the ode, "As it fell upon a Day," which was reprinted under the signature of *Ignoto*, in England's Helicon, 1600, but had been given as Shakespeare's in the Passionate Pilgrim, 1599. There is an additional piece of evidence to establish Barnfield's title to the ode, which has not been anywhere noticed, viz. that he reprinted it himself in his third and last production, the Encomion of Lady Pecunia, 1598, 4to, of which a second and much altered edition came out in 1605; a full account of this edition may be seen in Collier's Bridge-water Catalogue, p. 21, and it is mentioned in no other bibliographical work. It seems probable that Barnfield was destined for the law, and that he was a member of Gray's Inn, because two of the separate divisions of his Encomion are dedicated to his friends, Edward Leigh and Nicholas Blackleech, who both belonged to that society. The date of his death is unknown, but we may, perhaps, presume that he died early, from the fact that nothing came from his pen after 1605, and he betrayed in his works such a fondness for "the beggarly mystery, poetry," that had he lived he could hardly have refrained from writing. His Encomion of the Lady Pecunia, 1598, was reprinted by Sir A. Boswell for the Roxburgh Club, in 1816.

**BARNHAM**, (Sir Francis,) of Boughton-Mounchensey in Kent, an historical scholar and writer in the reign of James the First. He wrote a history of his family which has never been published, in which is some account of Sampson Lennard, another of the historical scholars of the time, whose daughter he married. He was one of eighty-four persons distinguished in literature, who were to form what was called an Academy Royal, to be an appendage to the Order of the Garter, in a volume of which the duke of Buckingham appears as the patron.

**BARNIM**, a name of several dukes of Pomerania, of whom the most distinguished are the following.

*Barnim I.*, surnamed the Good, an active and benevolent prince, built or enlarged many towns, laid the foundations of the city of Greifswald, and founded several cloisters. In 1226 he recovered Leitz and Demmin from the Rugians, and freed himself from the sovereignty of Denmark; and the death of his cousin,

Wartislaw III., without male heirs, left him sole ruler of Slavia, or Vorpommern. A feud with the margrave of Brandenburg wasted his dominions, but this enemy was at length, after the loss of a battle, obliged to retreat. In 1276 he resigned his rights over the city of Colberg to the bishops of Cammin. He died in a peaceful old age, A.D. 1278.

*Barnim III.*, surnamed the Great, succeeded his father, Otto I., in 1345, having, however, performed the most material duties of a regent from 1321, when he was associated by his father with himself in the government. When the false Waldemar, a miller of Selitz, claimed the succession to the Mark, Barnim was one of the last to assist him, (moved thereto at last only by the danger of his own provinces,) and one of the first to desert the pretender, and assist the lawful heir, Louis I. For this service, he received several provinces in Uckermark. He also defended the right of his cousins and wards at Wolgast to the succession of Rugen, against the princes of Mecklenburg. He took decisive measures for putting down the numerous highway robbers in his dominions; and in 1365 mediated successfully for a peace between the Hanse towns and Waldemar, king of Denmark. He held a splendid court, and was fond of military and chivalrous spectacles, many of which he gave at his own court. He founded the Carthusian convent of the Grace of God, afterwards the Oderburg, near Stettin, in 1360. He died in 1368. (Ersch und Gruber.)

*Barnim IX.*, the Pious, or the Elder, was born in 1501, and was sent by his father, Bogislaw X., in 1518, to Wittenberg, where he studied two years, and was elected rector of the university. Here he acquired the tendency towards the tenets of the reformed religion, which he showed more openly after the death of his brother, George I., who was of the Romish persuasion, and with whom he reigned in common. In their time, the pretension of the margraves of Brandenburg to the homage of the dukes of Pomerania was finally given up, on certain conditions, one of which was that the state of Pomerania should lapse to the electorate of Brandenburg on the failure of male heirs to the dukedom. Barnim, though he agreed to this treaty, was much dissatisfied with it, and wished for a partition of the government with his brother; this, however, did not take place till the death of the latter, when

Barnim held the duchy of Stettin, and left to his nephew, then only seven years old, that of Wolgast and the principality of Rugen. He now openly confessed his attachment to the protestant cause, to which he afterwards succeeded in gaining over his nephew; and in 1534, at an assembly of the delegates of the kingdoms, a majority of them declared for the relinquishment of popery and the adoption of the Augsburg Confession. Bugenhagen was present on this occasion, and composed a form of church government, which was afterwards printed. The clergy of Pomerania were mostly adverse to this step, which was favoured by the temporal powers; and the reformation of the church began by an abolition of the monastic foundations, and an appropriation of their revenues to the foundation of clerical livings and the endowment of schools. The two dukes had entered the league of Smalcalde, under the impression that its chief object was the protection of the new faith, and were much disappointed when they discovered that it was intended to serve political purposes. When the war broke out, however, they sent 300 horsemen to the help of the confederates, for which act the emperor ordered the invasion of their dominions by Albert of Mecklenburg; and it cost many prayers and humiliations, and no small outlay of treasure, to avert this threatened punishment. After the death of his nephew, duke Philip I., in 1560, Barnim undertook the guardianship of his heirs and their dominions. In 1568 he lost his wife, Anna of Luneburg; and the following year, being without male heirs, and having reigned nearly fifty years, he abdicated the dukedom in favour of the sons of his nephew. He died in 1573, much and deservedly beloved, as a prince who had laboured zealously and effectually for the good of his subjects, and had left the land in a more flourishing condition than it ever enjoyed either before or after his time. (Ersch und Gruber.)

**BARNOCIUS**, or **DONORTIUS**, bishop of Aberdeen. He succeeded Beanus in that see, who is supposed to have died in 1047. He himself died 1098. (Keith, Historical Catalogue of Scottish Bishops, by Russel.)

**BARNSTORF**, (Bernard,) a physician and botanist, born September 14, 1625, at Rostock, where he took the degree of doctor of medicine in 1671, having studied at Wittemberg, in Holland, in France, and in England. He was appointed

professor of medicine at Rostock in 1686, and died in the same year. He published, *Dissertatio de Morbo Virgineo, sive febris Virginum Coloribus*, Rostochii, 1671, 4to; *Programma de Resuscitatione Plantarum*, Rostochii, 1703, 4to. This is a curious work, and the author successfully refutes the doctrines of the Palingenists.

**BARNSTORF**, (Everard,) a physician, son of the preceding, and born at Rostock, April 24, 1672. He possessed much learning, and had been most attentively educated by his father, and studied at the universities of Helmstadt, Jena, Leipsic, and Halle, under Meibomius, Wedel, Schelhammer, Bohn, Slevogt, and Stahl. He took the degree of doctor of medicine at Halle in 1696, and remained there during two years, to acquire more particular information in medicine and mathematics. In 1698 he settled in practice at Wismar, and was in the following year chosen physician to the city of Anclam, which he retained until 1703, when he was promoted to Gripswald, and took the chair of medicine at that university, vacant by the death of Matthew Clemasius. His health, however, failed, and he died January 3, 1712, having published several works:—*Dissertatio de Amputatione Membrorum Sphacelatorum*, Halle, 1696, 4to; *Programma Invitatorium ad Anatomen Cadaveris Juvenilis*, &c., Gripswald, 1706, 4to; *Programmata iv. Rectoralia Festivalia*, Gripswald, 1707, 1708, 4to; *Consilium Preservatorium*, &c., Gripswald, 1709, 8vo.

**BARNUEVO**, (Don Sebastian de Herrera,) a Spanish artist, born at Madrid in 1619, died in 1671. He studied first under his father, an able sculptor, and afterwards under Alonso Cano, from whose school he went forth as a superior painter. He became inspector in chief of the royal palaces, and court painter; in which quality he made the designs for the triumphal arches, erected in honour of Maria of Austria. His best pictures in Madrid are the victory of St. Augustine, in the large chapel of the Augustine convent, the birth of the Saviour in St. Geronimo, etc. His statue of Christ tied to a pole, as well as his other sculptures, are also esteemed. (Velasco, *Vidas de los Pintores y Statuarios Españoles*.)

**BARO**, (Peter,) an eminent divine, born at Etampes, in France, and educated in the university of Bourges, where he was admitted a licentiate in the law.

He was resident for some time at Geneva. To avoid persecution, being a member of the protestant religion, he came over to England in the reign of Elizabeth, where he had the good fortune to receive the patronage and support of the lord-treasurer Burghley. He was invited to Cambridge by Dr. Perne, then master of St. Peter's college, and entered himself a student at Trinity college in that university. In 1575 he succeeded Dr. John Still as Margaret Professor of divinity, and proceeded to the degree of D.D. the following year. For some years he enjoyed his chair in peace; but in 1581, having touched upon the doctrine of predestination in one of his lectures, he was accused of heterodoxy by the old members of the university, and on that account was involved in several disputes. The storm, however, subsided for a time; but absolute predestination, in the rigid Calvinistical sense, being at that period the established doctrine of the church of England, any deviation from it, especially from one holding a high station in the church, was almost considered a heresy, and treated, of course, with the most vigorous opposition. In the year 1595, Baro's opponents determined to support their arguments by authority, and drew up nine articles of faith, which were confirmed by Whitgift, archbishop of Canterbury, the bishop of London, and some other divines, and transmitted to Cambridge. These were known by the title of the Lambeth Articles, and were strictly Calvinistic. Dr. Baro, disregarding these new articles, and opposing them in one of his sermons, was ordered by the vice-chancellor to deliver a copy of his discourse, and ordered thenceforward to abstain from all controversy on articles of faith. Thus harassed and perplexed, he determined to quit the field; and accordingly, in 1596, he resigned his professorship of theology, though Wood says that he was removed, "not without the consent of Dr. Whitgift, archbishop of Canterbury." After this, Baro removed to London, and died about 1600 in the Crutched Friars, and was buried in the church of St. Olave, in Hart-street.

The ostensible objections against Baro's doctrines were, 1. That in his readings upon Jonah he taught the popish doctrine of the cooperation of faith and works to justification, which, though in terms a little changed, yet the doctrine was in effect one and the same. 2. That he laboured to make men believe that

the reformed church's doctrine was not so differing from popish doctrine, but that by distinctions they might be reconciled; and therefore concluded that both professions might be tolerated. And, 3. That in his said readings he taught that the heathen may be saved without the faith of the gospel, "and other strange matters, which were looked upon as damnable errors." Besides also, says Wood, as they observed, that after many years, wherein he had sundry ways hurt the insincerity of the doctrine, he brought the popish schoolmen into credit, and diminished the honour of the learned writers of that age. Since which time the course of studies in divinity and the manner of preaching had been much changed by some, who had followed that vein, and left the study of sound writers, as they styled them, and applied themselves to the reading "of popish, barbarous, and fantastical schoolmen, delighted with their curious questions and quiddities, whereby they draw all points of christian faith into doubts, being the highway not only to popery, but to atheism." He was even considered by some to have been purposely placed in Cambridge to corrupt the church, and turn them to the Roman-catholic faith. "They thought," adds Wood, "that as a certain Spaniard named Ant. Corranus was brought to, and settled in Oxon, purposely to corrupt the true doctrine, so Pcter Baro, a Frenchman, was for Cambridge." Lord Burghley, however, still supported Baro, and defended him from some of the dangers with which the violence of party had surrounded him.

Baro has left us the following works: 1. Four Sermons on Psal. cxxiii. &c. 8vo, London, 1560. 2. In Jonam Prophetam Prælectiones xxxix.; Conciones tres ad Clerum Cantabrigiensem, habitæ in Templo B. Mariæ; Theses publicæ in Scholis peroratæ et disputatæ; Precationes quibus Usus est Author in suis Prælectionibus inchoandis et finiendis, fol. London, 1579. This volume was published under the care of Osmond Lake; see more concerning it in Wood's Fasti, by Bliss, i. 204. 3. De Fide, ejusque Ortu et Natura, plana ac dilucida Explicatio. Adjecta sunt alia quædam ejusdem Authoris de eodem Argumento, 16mo, London, 1580, printed by Richard Day. 4. Summa trium Sententiarum de Prædestinatione, 8vo, Hard. 1613. 5. De Præstantia et Dignitate divinæ Legis, libri duo, 8vo, London, printed by H. Middleton, without date. 6. Sermones declamati coram

almam Universitatem Cantabrigiensis, 4to, London. 7. *Tractatulus de Regimine seu Caritate Principum*, London, 4to. Besides these, a translation of two public theses by him (see No. 2, above) was made by John Ludham, and published at London, 1590, 8vo. Cole, in his MS. *Athenæ*, and in his MS. *Collections*, vol. xxix, has collected a good deal relative to Baro, and from these sources we have principally taken our account.

BARO, (Balthazar,) a French writer of dramas and light literature, born at Valence in 1600. In his youth he was secretary of D'Urfé. Towards the end of his life he obtained some government offices, and died in 1650. (*Biog. Univ.*)

BARO, or BARON, (Bonaventura,) a native of Ireland, born at Clonmell, about 1600. His original name was Fitzgerald, and he was educated under the care of his maternal uncle, Luke Wadding, a celebrated Franciscan friar. After a suitable education, he was placed in the college of St. Isidore at Rome, an establishment which Wadding had founded in 1625, for the instruction of Irish students in the liberal arts, divinity, and particularly religious controversy, from which the mission to England, Scotland, and Ireland might be supplied. Baron grew into great reputation, and was distinguished by the purity with which he wrote the Latin language. His talents were first brought into notice from the circumstance of a cardinal having written a small treatise in Italian, which he wished to get translated into Latin. Baron undertook the task, but his excellency from his ignorance being dissatisfied, the work was referred to the society of Jesuits, who expressed themselves highly in Baron's favour. Baron resided almost entirely at Rome, and at one period lectured on divinity at St. Isidore's. He died, very old and deprived of sight, on the 16th March, 1696, and was buried in the church of his own college. He was the author of several works, printed between the years 1643 and 1686.

BAROCCI, (Francis,) a patrician or senator of Venice, who flourished about the middle of the sixteenth century. He was greatly distinguished for his intimate acquaintance with the ancient geometry, and with the works of the ancient mathematicians generally. His works are, 1. *Heronis Liber de Machinis Bellicis, necnon Liber de Geodæsia, ex Græco Latine*, 4to, Venet. 1572. 2. *A Commentary on Plato's tract, De Numero*

*Geometrico*, Bologna, 1556. 3. *Cosmographia*, 8vo, Venet. 1585, 1598. 4. *Geometricum Problema*, 4to, Venet. 1586. 5. *Proclus in Euclidem*, Latine, folio, Patav. 1560 and 1569. This last-mentioned work is a most valuable and able production; and as Barocci had access to MSS. now lost, this translation has been the means of restoring very many parts which in the original had been quite unintelligible. The only printed edition of the Greek text of this work was published at Basil by Hervagius, in 1533; and the immeasurable superiority of Barocci's work has been commented on by Taylor, who published an English translation of Proclus's work. The original manuscript of Barocci's translation is preserved in the royal library at Paris, MS. Latin. 7218, and contains several notes and observations not to be found in the printed edition. Barocci had also paid great attention to the celebrated *Mathematical Collections of Pappus Alexandrinus*, and had actually made a Latin version of that difficult work, which is now in MS. in the royal library at Paris, together with some letters to Clavius, pour les Couleurs et pour les Traits, d'après les Desseins colorés, fait par P. S. Bartoli, Paris, (very rare, as only thirty copies were printed;) *Médailles du Cabinet de la Reine Christine*, fol. La Haie, 1742, avec un *Commentaire d'Havercamp*; *Muséum Odescalchum*, 2 vols, fol. 1747—1750. He died at Rome, in 1700.

BAROCCIO, or BAROZZI, (Giacomo da Vignola, 1507—1573,) a celebrated Italian architect born at Vignola in the Modenese territory. The history of any art or science is intimately connected with the biography of its professors, and the various steps by which any branch of knowledge has from the first glimmerings of light attained any degree of perfection, have depended upon the unremitting studies, perseverance and intelligence of those, who may have devoted themselves to the pursuit. Thus each marked period of the progress of knowledge is also remarkable by the existence of him, whose discoveries have given distinction to the epoch. In architecture this is especially the case. Arnolfo da Lapo, Giovanni da Pisa and Orgagna were the first men to release the Italian buildings of the thirteenth and fourteenth centuries from the fortuitous and undefined principles on which were designed the productions of the preceding dark ages. Brunelleschi revived the taste for the classic productions of ancient

Rome; and Alberti, with Vitruvius as his authority and guide, explored the hidden laws of his art, and by his works and his treatise established the fundamental principles which should control the edifices of modern times. Bramante followed in this school. The Sangalli and San Michele introduced a bolder application of the constituent features of architecture than had hitherto prevailed, and thus superseded the dry style of the earlier cinquecento, a change which was confirmed by the graceful and correct taste of the refined Peruzzi. Michael Angelo and his followers did much to corrupt the purity, which Peruzzi's genius had rendered so attractive; but Serlio struggled to revive in the school to a great degree that sobriety and feeling, without which no production can be expected to unite the suffrages of all times and of all countries. The knowledge, the skill and the taste of Vignola recalled the unsettled minds of the architects of that period to those models of refined elegance, which remain among the ruins of Rome; and he proved, that while he allowed his taste to be controlled by the examples to which he devoted his early studies, he still retained all the originality and freshness of conception, which showed that his mind had been strengthened, not fettered, by a profound study of the monuments of ancient art.

Baroccio was the son of a Milanese gentleman, who had retired from his native country, in consequence of some severe losses which he had experienced from the civil wars of the period. He lost his father at an early age, and his widowed mother, encouraged by the early development of his talent, sent her son to Bologna to learn drawing. But it being found that his natural disposition led him to prefer architectural subjects rather than historical painting, with which he began, he was allowed to follow the bent of his genius, and he devoted himself to the study of perspective, a science then in its infancy, and the rules of which he was the first to fix in a small treatise, which he wrote, and from which he acquired great reputation. He then went to Rome with his family, and occupied his time in the study of the ancient monuments, and in the productions of his brush, as his narrowed means rendered it necessary for him to derive some emolument in the exercise of his talent. An academy of architecture was at that time formed at Rome under the patronage of the leading men of the day, and

Vignola, as the most qualified man for the purpose, was chosen director to the new establishment, for which he made drawings of all the ancient edifices of Rome. In 1537 he accompanied Primaticcio to France, and being introduced by that painter to Francis the First, he made several designs for that prince, during the two years that he had stayed there. On his return to his native country he composed a design for the façade to the church of S. Petronio at Bologna, and built the palace of the count Solani at Minerbio. He also completed the canal of the Naviglio; but highly disgusted with the treatment he met with in regard to this work, he retired to Piacenza, where he designed the ducal palace, the foundations of which he executed, and left the rest to be completed by his son Hyacinth.

Julius the Third was then the Roman pontiff; and having known Vignola at Bologna, our architect went once more to Rome in hopes of securing the patronage of the pope, to whom he was introduced by Vasari. This anticipation was realized, for he was immediately employed to execute several important works, the first of which was a suburban villa about half a mile outside the Porta del Popolo. This class of edifices is perhaps peculiar to Rome, for they mostly consist of a building generally conceived in a very free style, unfettered by the strict rules of art, enriched with objects of taste saved from ruins of ancient buildings, and surrounded by gardens, in which nature was made to succumb to the artificial fancy of the proprietor and his architect. Extensive views of home prospect, simple and unpretending yet effective combinations of wood and pasture, were not the charms, which allured the purpled prelates of the City of the Seven Hills. All was artificial; yet with such well-studied attractions to the polished and classic mind, that the eye could not turn, where the glance fell not on some object that spoke to the imagination and recalled images, scattered profusely throughout classical literature: or the fancy was caught by some arrangement, some combination, which commanded admiration from its skillfulness and taste. The elevation of the villa Papa Giulio presents an imposing mass, consisting of two orders of a severe character. But once the threshold passed and the vestibule traversed, and the visitor is delighted by a graceful contrast of playful elegance. To the right and left

is a circular colonnade; the walls and vaulting painted to represent an elegant trellis, entwined with flowers and creepers, and filled with birds of varied plumage. The centre opens upon a court surrounded with richly decorated walls, within which were once parterres and quaintly formed beds of flowers, artfully grouped. Onward the spectator advances to a columned alcove, pilared and paved with Grecian marble; beyond which he looks down on a *nymphæum*, sunk several feet below the level on which he stands. To the right and left are circular descending staircases, which lead to cool pools of water, shaded recesses, and sheltered grottoes, the delicious resort of those oppressed by a heat almost tropical. He is still surrounded by art; for each niche contains a statue, and instead of columns caryatides support the enriched entablatures. Here is a retirement to which no prying eye could penetrate; and the luxurious Roman prince and prelate could unobserved enjoy all the refinements of a highly cultivated taste, amid the allurements of art and in the circle of a few chosen and congenial minds. To all this the genius of Vignola has been equal; and if in some of his details he may be reproached for neglecting the higher rules of his art, it must be observed, that too frequently it is a severe task to the architect to harmonize with the canons of true taste the capricious fancies of those, who think they are entitled to direct his pencil and control his fancy.

A calmer judgment certainly prevailed in the conception of the church of S. Andrea, near the villa just mentioned. Its plan is oblong, surmounted by an oval cupola, rising to a disproportionate height. It has been the fashion to cite this, as one of the finest productions of modern art; but there is in fact a great meanness in the details, and a poverty of effect in the whole. Vignola has attempted too much for the confined space allotted, and for the simple subject which he had to design. At Caprarola, however, which is about twenty-six miles from Rome, and near the road to Siena, is the *Capo d'Opera* of Baroccio. The village occupies the slope of a hill, that forms one of the sides of a narrow valley. Towering above the buildings of the hamlet, rises the prodigious mass of the fortress palace, seated on the summit of the eminence with majestic grandeur. The predominant aspect of the general plan is that of a pentagonal bastion,

forming an extended base and producing a succession of terraces and flights of steps, until one reaches the palace itself, which emerges but of these preliminary and subordinate accompaniments with impressive effect. The spectator is at once amazed with the difficulties of the subject, and surprised and delighted at the skill with which the artist has made these difficulties conduce to his triumph. The general proportions, of the elevation of each side, are harmonious, but unfortunately the colour of the stone is dark and unpleasant in tone, and materially counteracts the gracefulness of the architecture. The exterior consists of five sides, divided into three heights or orders.—The uppermost has a capricious consoling entablature, strikingly peculiar in effect. In the centre of the pentagonal mass is an inner circular court, of proportions the most harmonious, the elegant curve of the lines producing a most happy impression on the eye. The interior arrangement of this court consists of two circular corridors: the lower one is rusticated; but the upper one, which is embellished with columns, is extremely fine, and communicates very skillfully with the several apartments. On this floor there is a fine saloon, a beautiful chapel, and an exquisitely proportioned *sala degli angeli*; besides numerous other well-arranged rooms, ornamented with every architectural attraction, and all the decorative embellishments which the sister arts could produce. The judgment of the architect has been seconded by the taste of the painter and sculptor, so that Daniel Barbaro might well exclaim, when he visited this scene of enchantment, "*Non minuit, immo magnopere vicit presentia fama.*" Nor must we omit to mention the circular staircase, which rising in a spiral form is flanked on each side by ascending ranges of columns and pilasters, so grouped as to render it the handsomest staircase in the world.

It is unnecessary to fatigue the unprofessional reader with more than a mere allusion to the gigantic church of the *Madonna degli Angeli* near Assisi, the churches of Mazzano and S. Oreste, the rustic gateway of the Farnese Gardens in the Campo Vaccino at Rome, and many other edifices, which he entirely erected, or to the embellishment of which he materially contributed. But it is impossible not to notice with some emphasis the church of the Jesuits at Rome, to which he was appointed architect by the

minating patronage of the cardinal Alexander Farnese. It was begun in 1568, and consists of the prevalent plan of the Latin cross, terminated by a hemicyclic end for the great altar. For proportion the Gesù is certainly one of the finest churches in Rome. A great solemnity pervades the interior, arising from the light, which is admitted high up through windows placed in the vaulting above the entablature of the inner order, and a magnificent effect results from the small quantity of light in the cupola. Vignola did not live to complete this church; yet in spite of the misfortune of falling into the hands of Giacomo della Porta, the Milanese plasterer, the part executed by him, though inferior to the rest, seems directed by the great master spirit of the original designer.

The reputation of Vignola was not confined to his own country, it was European, and had extended to the court of Spain; where Philip the Second was engaged in the puzzling selection of twenty-two designs, submitted to his choice for the Escorial, which he was anxious to build as a monument of his piety and of his love for the fine arts. Philip, with a happier judgment than usually falls to the lot of monarchs on such occasions, adopted the advice of a judicious counsellor, and Vignola was directed to compile a design from the motley assemblage. It seems more than probable that a mind like his, equal to the vastest conceptions, and stored with all the riches of profound study, mature reflection, and extensive experience, would at once lay aside the collection, which had been forwarded to him, and would rely rather on the extent and originality of his own conceptions. The result was a vast and peculiar arrangement, which was approved by the emperor, and the execution during the thirty-eight years it was building, successively confided to Juan Baptista de Toledo, Antonio da Villacastro, and Juan de Herrera, as Vignola could not be tempted to leave his native country. This stupendous structure, which is said to contain 12,000 doors and windows, and to have cost 5,260,570 ducats, consists of a square mass of buildings, the east and west fronts of which are 740 feet in length, and the north and south sides 570 feet. The centre of the eastern half of this group consists of the spacious church, flanked on each side by noble courts, surrounded by two heights of arcades;

and these parts present a peculiarly Italian aspect, recalling the *Convento della Carità* at Venice by Palladio. The western half of the Escorial is occupied by a central large court, 230 feet long by 136 feet wide, having on each side a group of four smaller courts divided by large halls. The church and larger courts of the eastern half bear the impress of Vignola's genius; but the other, or western half of the group, seems to have been the general composition of Baroccio, marred by the inferior taste of those to whose superintendence the structure was latterly entrusted; and although colossal in dimensions, the elevations are totally devoid of dignity and grace. Unfortunately the Escorial is rarely visited, on account of its remoteness from central Europe, and the political troubles of the country. Yet it seems, according to the report of those who have seen it, to be well worthy the residence of the monarch of a rich and powerful people. Vignola had the honour of succeeding Michael Angelo as architect of St. Peter's, and in that capacity executed various portions of the fabric. He also published a work on the orders of architecture, reducing the proportions of the several parts to a concordant and predominating principle of relation. This volume has continued to be the textbook of the young student, and will so continue, until we have another master mind like that of Vignola's; which, seizing the new ideas thrown on the subject by the recent and improved investigation of Greek and Roman monuments, shall lay down those broad principles of harmony and fitness, which depend rather on the object to be treated than on the examples to be found in other buildings. Loved and honoured for the vivacity of his disposition, the amenity of his manners, the probity and independence of his character, the extent of his acquirements, and the exquisite refinement of his taste, united to a boundless generosity and noble disinterestedness, Vignola died at the mature age of sixty-six years, leaving behind him a name, which is an honour to the noble art of which he was so distinguished a professor. His constant prayer to the Almighty was, that he might know neither want nor superfluity. His prayer was heard, and, as Quatremère de Quincy observes, he left no other inheritance to his son Hyacinth, than the example of his virtues and the reputation of his name—an inheritance, which it appears the son had either not



the talents or the ambition to maintain. It is remarkable that Vasari, the intimate friend of Vignola, does not record his memoir, although he bestows many a dull page on men of much less merit or renown. (*Prospetiva Pratica* di M. J. Barozzi da Vignola da Ignazio Danti. *Milizia Memorie degli Architetti*. Quatremère de Quincy. *Vita di Vignola* da Carlo Amati. Donaldson's *Modern Doorways*. The most complete work, illustrating the edifices of Vignola, is that by Debret and Le Bas, which, it is to be hoped, will soon be completed.)

BAROCCIO, or BAROCCI, (Federigo, 1528—1612,) a painter of the Roman school, the son of Ambrogio Baroccio, a sculptor of some eminence, was born at Urbino, and studied under Batista Franco, called Venetiano, a Venetian by birth, but a Florentine in style; but he learned perspective from his uncle, Bartolomeo Genga. He remained under Venetiano until he was twenty years of age, when, by favour of cardinal Della Rovere, who received him into his palace, he removed to Rome. For this patron he executed some pictures in fresco, and also painted his portrait. After passing four years at Rome, he returned to Urbino, where his first work was a picture of St. Margaret, painted for the confraternity of the Holy Sacrament—a performance which gained him great celebrity. He was invited again to Rome, by pope Pius IV., to assist in the ornaments of the Belvidere palace, where he painted the Virgin Mary and infant Saviour, with several saints, and a ceiling in fresco representing the Annunciation. He then returned to Urbino, where he painted a fine picture for the cathedral of St. Lorenzo, at Perugia, of the Taking down from the Cross. In the pontificate of Gregory XIII. he again visited Rome, and painted two admirable pictures for the Chiesa Nuova, representing the Visitation of the Virgin Mary to Elizabeth, and the Presentation in the Temple, which are considered his best productions; and for the Chiesa della Minerva, a fine picture of the Last Supper, painted by order of pope Clement X.

The amenity and gracefulness of his pencil led Baroccio almost instinctively to imitate the manner of Correggio, in whose style he painted in his native city the picture of St. Simon and St. Jude, in the church of the Conventuals. This was not, however, the style which he permanently adopted as his own, but as a free imitation of that master. In the heads

of his children and of his female figures, he approaches nearly to him, as also in the easy flow of his drapery, in the purity of his contours, and in the mode of foreshortening his figures; but, generally speaking, his design is not so grand, nor is his chiaroscuro so ideal; and though his tints are lucid and well arranged, and bear a strong resemblance to those of Correggio, they have neither the strength nor truth of those of that great artist.

Baroccio also executed some engravings; but though admirable from their expression and excellent drawing, are not well managed with respect to the mechanical part of the workmanship. Of these works Mr. Strutt observes, "Amidst all the difficulties he appears to have met with, in biting his plates with the aquafortis, after he had etched them, and his unskilfulness in handling the graver, to harmonize and finish them, the hand of the master appears so evident, that the beauties we discover in them far overbalance the defects." He died at Urbino, at the great age of eighty-four years. (Lanzi, *La Storia Pittorica*, ii. 124. Bryan's Dict. Strutt's Dict. of Eng.)

BAROCCIO, (Alphonse,) a physician, born at Ferrara in 1531. From his earliest years he displayed great ardour for his studies, and devoted himself to philosophy and medicine, under Vincent Maggi. Having taken a degree in medicine, he was soon appointed to a chair at the university of Ferrara, which he filled for the long period of forty-five years. During this time he was solicited to accept of appointments in the universities of Padua and Bologna, but he resisted all entreaties. He attended the duke de Mirandola under a serious illness, and availed himself of the opportunities afforded him during this time to compose his work on the preservation of health. He devoted much time to the cultivation of letters, notwithstanding his extensive engagements in practice. Among the works he published may be mentioned, *Commentaria in Librum Aristotelis de Interpretatione*, Ferrariæ, 1593, 4to; *Lectionum de Febribus*, Ferrariæ, 1606, 4to; *De Sanitate tuendâ ad Mirandolanum Principem*; *Lectiones in Secundum Librum Aphorismorum Hippocratis*. He left many MSS. which have never been printed.

BAROERO, (James,) an Italian surgeon and physician, who was eminent for his success in practice, and who published a *Treatise on Practical Surgery*, Turin, 2 vols, 8vo, 1824, was born at



Soglio, in the state of Asti, in 1790, and was drowned in the Po, July 9, 1831. (Biog. Univ. Suppl.)

**BAROFFIO**, (Cesare,) born in the Milanese, in the sixteenth century. Having become a doctor of civil and canon law, and apostolic protonotary, he was chosen secretary to count F. Simoneta, apostolic nuncio in Poland. As during his stay, king Sigismund III. had obtained some great victories over the Muscovites, Baroffio published at Wilna a 4to volume, entitled, *Oratio in Triumpho Seren. ac Potent. Sigismundi III. Reg., &c. e Moscouia post insignes Vict. partas redeuntis*. (Picinelli, Ateneo.)

**BAROLO**, or **BANULO**, (Andrea,) born at Barolo, or Barletta, in the kingdom of Naples, a celebrated jurist, and a royal counsellor. He wrote, *Sopra le Leggi de' Longobardi*, Venet. 1537; *Commentaria super iii. postremis libris Codicis*, &c. *ibid.* 1601, 4to. (Toppi, Bibl. Napol.)

**BARON**, (Eguinaire,) a French lawyer, who was born at St. Polo de Leon, in Brittany, in 1495. He taught law at Poitiers and Angers, with distinguished success, and in the year 1542 was appointed to the chair of law in the university of Bourges, then renowned for the talents of its professors. To his knowledge of law, he added that of languages and philosophy, and even made a particular study of the belles-lettres, as appears from his work on Quintilian—*Tabulinæ Quintiliani Institutiones Oratorias*, Paris, 1537, 8vo. He died at Bourges, on the 22d of August, 1550. Cujas called him the Varro of France. His works are as follows: 1. *Pandectarum Juris Civilis Œconomia*, Poit. 1555, 4to. 2. *Notæ in Titulum de Servitute*, lib. viii. *Pandectarum*, Angers, 1528, 4to. 3. *De dividuis et individuis Obligationibus*, Lyons, 1542. 4. *De Beneficiis Commentarii*, Lyons, 1549, 4to. 5. *Commentaria in Quatuor Institutionum Libros*, Lyons, 1574. His collective works were published in Paris in 1552, in folio. (Biog. Univ.)

**BARON**, (Vincent,) a French theologian, born at Martres, in the diocese of Rieux, in 1604, died at Paris in 1674. He distinguished himself much by his talents when a student at the college of Toulouse, particularly by a Latin poem on the famous mill of Bazacle; and during his life was rewarded with many theological dignities. He published *Theologia Moralis* and *SS. Augustini et Thomæ vera et una Mens*

de humana Libertate, each in 2 vols, 8vo, and *Ethica Christiana*, in 1 vol. (Biog. Univ. Suppl.)

**BARON**, (Robert,) was a poet; considerably overrated in his day, and perhaps by nobody more than by himself; however, he was a very young man indeed when he began to write, and at the date of his latest known work he was, perhaps, not more than twenty. He was born about 1630, and he dedicates his *Εροτοπατριων*, or the Cyprian Academy, "from my chamber at Grays'-inn, 1st April, 1647." He had previously studied, and perhaps taken his degree at Cambridge. His earliest literary performance was ushered into the world by many copies of commendatory verses, all by inferior writers, the principal names being those of John Quarles and John Hall. James Howell subsequently prefixed some lines to Baron's *Pocula Castalia*, 1650, 8vo; in which he noticed the "greenness" of the author's muse, in much the same terms as those Baron had himself employed three years before. This was, in fact, the chief excuse Howell could find for the trash and nonsense the work (which is of a very miscellaneous character) contained. Baron was the author of a tragedy called *Mirza*, printed in 8vo, without date, to which he appended elaborate notes, but neither notes nor text will repay the pains of perusal. The story, he acknowledges, is the same as that of Sir John Denham's *Sophy*, which was printed in 1612, but Baron asserts, that he had written three acts of his tragedy before he knew that the ground had been pre-occupied. He dedicated it to the king, which proves that it was written and printed before 1649. His only other work came out in that year, viz. *An Apology for Paris* for rejecting Juno and Pallas, &c.; and probably, like his poems, he was very short-lived, for we hear no more of him after 1650. Other dramatic pieces have been attributed to him by Phillips and Winstanley; but two of them were at least a century older than the year when Baron was born.

**BARON**. The name of three engravers.

1. *Jean*, born at Toulouse in 1630, and who went to Rome to improve his knowledge of his art. In this city, where he acquired the name of *Baronius Tolosanus*, he is supposed to have died. Amongst the numerous engravings which he executed, we find enumerated, 1. A small Virgin, after Bernin; 2. A painting by Poussin, representing the plague-

struck. These are considered his best works. (*Biographie Toulousaine.*)

2. *Bernard*, (about 1700—Jan. 24, 1762,) also a Frenchman, was born in Paris, and instructed by Nicholas Henry Tardieu, whose style he followed. He engraved several plates for the Crozat collection, and afterwards came into England with Du Bosc, where he remained the rest of his life, and died in Panton-square, London. Mr. Strutt considers that his manner was founded on the style of Nicholas Dorigny. It is slight and coarse, with very little effect, and the drawing generally bad. His best performance is Jupiter and Antiope, after Titian, for the Crozat collection; and that which is most generally known is Henry the Eighth granting the Charter to the Company of Barber Surgeons after Holbein. (Strutt's Dict. of Engravers. Bryan's Dict.)

3. *Joseph*, a native, it is supposed, of Venice; at all events he generally resided there. There are very few prints known as executed by him, and those but indifferently engraved. His manner is coarse and unpleasing, and his drawing very defective. One of his plates is a Magdalen and St. John at the foot of the Cross in a Crucifixion, engraved by him for a large folio book, entitled *Il gran Teatro delle Pitture di Venezia*, with his name, Iseppo Baroni Incis. marked thereon. This was published in the year 1720, the only means we have of knowing at what period Joseph Baron flourished. (Strutt's Dict. of Eng.)

**BARON, (Michel,)** a celebrated French actor, the son of a merchant of Issoudun, in Berri, whose true name was Boyron, who had himself become an actor, and died in Paris of a wound he received accidentally on the stage. He was so struck with the representation of some theatrical pieces, as to join the players, and follow them to Paris, where he met with success and with death. Playing the part of the Comte de Gormes, and kicking with his foot the sword of Don Diego, he received a slight wound, which soon mortified, and he would not have his leg cut off. His son Michel, who was born at Paris in 1652, and at the time of his father's death only eight years old, after having been for some time at school at Ville-juif, entered the troop of M. le Dauphin, assembled by Mademoiselle Raisin, and subsequently that of Molière, whom he quitted not long after, to travel with the itine-

rant players who went about France. Tired of this life, he returned to Molière, and continued to act in that company till the year 1691, when he quitted the stage upon a pension of 3,000 livres, which Louis XIV. had granted him some time before. Nearly thirty years after, in 1720, when already sixty-eight years old, he again made his appearance on the stage, and was as much applauded as he had been in the early period of his life. But at last old age and a violent asthma obliged him to quit his profession, in September 1729, and he died on the 22d of the following December, at the age of seventy-seven.

Baron was no doubt a great actor; he succeeded in comic as well as in tragic character, and was by general consent styled the Roscius of his time. But he was still more remarkable for his vanity, and for his irregular life. He wrote seven comedies, which were published in Paris, 1739, in 3 vols, 12mo; they are, *L'Homme à bonne Fortune*, in which he has described himself; *La Coquette*; *La Fausse Prude*; *Le Rendez-vous des Tuilleries*; *Le Jaloux*; *l'Ecole des Pères*; *Les Enlèvements*. He wrote also *Les Adelphe*s, and *l'Andrienne*, imitated from Terence, which have been attributed to the Jesuit Larue. In all these pieces he shows himself to be but a very indifferent poet. In this account of Baron, we have followed Moreri. Chaudon, Delandine, the Biog. Univ. and the abbé de Allainval, who has published a very interesting volume of *Lettres sur Baron*.

**BARON, (Robert,)** a Scottish metaphysician of the seventeenth century, who was professor of divinity in Marischal college, Aberdeen. His writings display considerable acuteness, and were very highly esteemed. His principal work, *Metaphysica Generalis*, Lugd. Bat. 1657, was edited by Clementius, the editor of the *Epistles of Salmastius*, and was used as a text book in several of the foreign universities. He was acknowledged to have been the chief ornament of his university when it could boast amongst its members scholars of no ordinary erudition. He was suspended from the exercise of his duties as professor by the presbyterians, to whom his episcopal opinions rendered him naturally obnoxious. They forced him also, when elected to the see of Orkney, to fly out of the kingdom without having been consecrated, and he died at Berwick. (*Irving's Lives of Scottish Poets. Keith's*

Scottish Bishops, by Russell. Clement. Pref. ad. Bar. Metaphysicæ.)

**BARON**, (Hyacinth Theodore,) a French physician of the eighteenth century. He was a native of Paris, born in 1686, and received as a doctor of medicine in 1710. He was successively appointed professor of surgery, *materia medica*, and pharmacy, and in 1730, the Faculty of Medicine elected him their dean, and continued him in that honourable situation until 1733. During this period he paid great attention to the formation of the library of the faculty, and under his superintendence was printed the *Codex Medicamentarius*, or *Parisian Pharmacopœia* in 1732, &c. He died July 28, 1758. He published, among other works: *Question dans laquelle on examine si c'est aux Médecins à traiter les Maladies Venériennes*, Paris, 1735, 4to.

**BARON**, (Hyacinth Theodore,) a physician, and son of the preceding, was born at Paris, Aug. 12, 1707. He took his doctor's degree Oct. 29, 1732, and entered the army, where having served from the year 1739 to 1748, he returned to Paris, and filled the office of one of the physicians to the *Hôtel Dieu*. In 1752 he was elected dean of the faculty, and re-elected in 1754. He was esteemed one of the most learned men in his profession. He died March 27, 1787, having among others published: *Utrum in Triplici Corporis cavitate diversus Sanguinis Motus?* Paris, 1732, 4to; *Ritus, Usus et laudabilis Facultatis Medicinæ Parisiensis Consuetudines*, Paris, 1751, 12mo; *Compendiaria Medicorum Parisiensium Notitia*, Paris, 1752, 4to; *Codex Parisiensis*, Paris, 1758, 4to; *Formules de Pharmacie pour les Hôpitaux Militaires*, Paris, 1747, 12mo; *ib.* 1758, 12mo.

**BARON**, (Theodore,) called also Baron d'Hénouville, a physician, and brother to the preceding, was born at Paris, June 17, 1715. He studied at Beauvais, and took his degree in 1742, directing his attention chiefly to chemistry and pharmacy. He studied chemistry under Rouelle, whose successor he became, in connexion with Hellot, who was charged by the government with the teaching of chemistry in relation to the arts and manufactures. Baron wrote some memoirs on Borax, which attracted much attention, and in 1752 he was admitted a member of the Royal Academy of Sciences of Paris. He died March 10, 1768, leaving several works, of which the

following are principally worthy of notice: *Sur les Eaux Minérales en général, et sur celles de Passy en particulier*, 1743; *Des Perforations spontanées de l'Estomac*, 1748; *Sur le Borax*, 1747. These are to be found in the *Memoirs of the Academy*. Nouvelle édition du *Cours de Chimie de Lamey*, Paris, 1756, 4to; *Sur la Base de l'Alum*, Paris, 1760, 8vo.

**BARON**, (Ernst Gottlieb,) a celebrated player and composer for the lute; court musician at Berlin. He was born in 1696, and showed early dispositions for music. In 1715, he studied law at Leipsig and Halle, but soon the love of music absorbed him altogether. He believed that by music the old stories about Orpheus, &c. could be acted again; and on the stress of this fancy, the students of Jena played him a singular trick, exhibiting the most extraordinary symptoms of different passions during his public performance in that town. After having occupied several situations at the minor courts of Germany, he came to Berlin, and died in 1760. His numerous compositions for the lute are now useless; but his theoretical works still retain a sterling value. He wrote, *Historisch theoretische und praktische Untersuchung des Instr. d. Lauten*, 1727, 8vo, 2 vols. *Abriss einer Abhandlung von der Melodie*, 1756, 4to. For a list of his works, see Schilling's *Lex d. Tonkunst*. Tonkel, *Literatur*. Gerber, &c.

**BARON**, (Richard,) a political writer of the eighteenth century, born at Leeds, and educated for the ministry amongst the English dissenters, at the university of Glasgow. He is said to have left the university in 1740, with very honourable testimonies from the professors there; but his attention seems to have been early in life diverted from his profession to politics, and he is rarely heard of in the character of a dissenting minister. Early in his public life, he fell under the notice of Thomas Hollis, and there being a remarkable agreement between them in political sentiment, and both being equally zealous for the propagation of the principles of dissent in ecclesiastics, and the utmost absence of restraint in politics, Baron was employed by Mr. Hollis in editing some of the many works which he caused to be reprinted. Among these were the *Iconoclastes of Milton*, and afterwards a complete edition of Milton's prose works. He also prepared for Mr. Hollis an edition of Toland's *Life of Milton*. He was likewise of great service

to Mr. Hollis in collecting forgotten tracts which had been written in defence of their common principles. Many tracts of this kind he published in two collections, to which he gave the whimsical titles of *A Cordial for low Spirits*, and *The Pillars of Pretercraft and Orthodoxy* shaken. He died at his house at Blackheath, Feb. 22, 1768. Some one gives him this character: he was "a man utterly artless and undisguised, of real and great learning, of fixed and steady integrity, and a tender and sympathizing heart." He died in necessitous circumstances.

**BARON**, (Alexander,) a Scotch physician, born in 1745. He took the degree of doctor of medicine at Edinburgh in 1770, and thence departed to Charlestown, in America, where he settled in practice, and acquired much celebrity. He was ardently attached to his profession, and his zeal manifested itself by his exertions in the establishment of the Medical Society of New York. He died at the age of seventy-four, on Jan. 9, 1819, much beloved by his fellow-citizens, one of whom, Dr. Samuel Wilson, pronounced an eulogy on occasion of his decease.

**BARONA**, (Antonius Balvas,) a poet of Segovia, died 1628, aged 55. He published a collection of various poems, entitled *El Poeta Castellano*, 1627, 8vo. (Antonii Bibl. Hispan. nova.)

**BARONI**, (Eleonora,) an Italian lady, remarkable for her fine voice. She flourished during the seventeenth century, and was the daughter of the beautiful Adriana of Mantua, so much admired for her wit and her talents, that a prodigious number of learned men wrote verses in her praise, which were published at Rome, in one volume, in 1623; containing excellent pieces in Latin, Greek, French, Italian, and Spanish, under the title of *Teatro della Gloria di Adriana*. Her daughter Eleonora, who seems to have inherited the beauty and talents of her mother, received, if possible, still greater homage and applause, for all the wits of the time paid her the same tribute which had been paid to her mother; and all the poems, which Bayle calls "excellent pieces," in all languages that were written to celebrate her name, were collected and printed at Rome in 1636, under the title of *Applausi Poetici alle glorie della Signora Leonora Baroni*. And in a thesis or discourse upon Italian music, printed at Paris in 1672, with the life of Malherbe, and other tracts, written by Mr. Maugars, prior of

St. Peter de Mac, and so famous for playing on the violin, she is represented as charming every body by her beautiful and difficult manner of singing. Amongst other instances, Mr. Maugars relates that one day he heard her sing with her mother and her sister; her mother playing upon the lyre, her sister upon the harp, and she upon the theorbo; and such was the effect produced upon him, "that he forgot his mortal condition, and imagined himself seated amongst the angels."

**BARONI CAVALCABO**, (Gaspar Antonio,) an Italian painter, of moderate talents, born near Rovereto, in 1682, died 1759. He was the pupil of Balestra. Vannetti wrote his life, and added an account of his works, Verona, 1781. (Biog. Univ.)

**BARONI CAVALCABO**, (Clemente, 1726—1796,) a native of Sacco, near Rovereto. He was of a noble family, and his elder brother Cristoforo, on returning from the university of Padua, undertook to educate Clemente. His pertinacity, however, in questioning was rather wearisome, and his instructor became impatient; on which he determined for the future to educate himself. His first publication was a *Dechiarazione dell' Istituto*, e scopo dei *Liberi Muratori*, 1749, translated from the Latin of a German author. His next was a dissertation, *Inlorno alle Ceremonie e ai Complimenti degli antichi Romani*, in which many modern customs are traced up to ancient times. He next became involved in the controversy originated by the work of Girolamo Tartarotti of Rovereto, called *Congresso Notturmo delle Lammie*; and while he defended Tartarotti, he wrote an essay on the impossibility of certain feats attributed to demoniacal agency, and on that of artificially flying. This induced Maffei, then an octogenarian, to seek his acquaintance, though then quite young, and Baroni took the only journey he ever made, viz. to Verona, to visit Maffei. In the controversy also excited by the essay of Maupertius on Moral Philosophy, Baroni took part against Zanotti, the opponent of Maupertius. Maupertius placed a man's happiness in the preponderance of his good things over his evil things, and Zanotti in virtue and pleasure together. The letters of Baroni on this subject are published in the *Trattati diversi concernenti alla Religione Naturale, e alla Morale Filosofia dei Cristiani e degli Stoici*, Venice, 1757. He has left some

MS. essays on metaphysical and moral subjects. He now again returned to the subject of witchcraft, and wrote on the natural swimming of the human body in water. In 1775, his *Idea della Storia, e delle Consuetudini antiche della Val Lugarina*, had the effect of saving Rovereto from the exaction of additional burdens with which it was threatened. The other works of Baroni are enumerated in Tipaldo, 100—106, from which this sketch is abridged.

**BARONIO**, (Vincent,) a celebrated Italian physician of the seventeenth century. He was born at Meldola, in the Roman states, and enjoyed a high reputation. He advocated the necessity of bleeding in internal inflammations, and was regarded as a distinguished authority by his contemporaries. He embodied his opinions in a work of value, entitled, *De Pleuripneumoniâ, anno 1623, et aliis temporibus Flaminiam aliasque Regiones populariter infestante, ac à Nemine hactenus observatâ, libri duo*. Forli, 1636, 4to; *ib.* 1638, 4to.

**BARONIUS**, (Cæsar,) the learned author of the *Annales Ecclesiastici*, was born at Sora, in Naples, in 1538. He began the study of law in Naples, but in 1557 he came to Rome with his father, and there devoted himself to theological studies, under the conduct of Philipppo di Neri, an ecclesiastic, celebrated for his zeal against heretics, and the founder of an association of ecclesiastics for the furtherance of theological studies and exercises. When Neri gave up the post of superior in 1593, he named Baronius as his successor; this choice was confirmed by pope Clement VIII., who also appointed him his confessor, created him apostolic protonotarius in 1595, and cardinal in 1596; to which dignity he shortly added the appointment of librarian in the Vatican. At the death of this pope in 1605, Baronius would probably have been elected his successor, but that he had given offence to the Spanish court by his treatise *De Monarchia Siciliæ*. He died in 1607, having so injured his constitution by intense study, that his power of digestion was almost destroyed. His great work, the *Annales Ecclesiastici*, was begun at the suggestion of his preceptor Neri, who wished to see a work written which would be to the Romish church what the *Centuries of Magdeburg* were to the Protestant, and on this work Baronius expended thirty years of unceasing labour. The first edition appeared under the title *Annales Eccle-*

*siastici à Christo Nato ad annum 1198, auctore Cæsare Baronio*, twelve vols, folio, Romæ, 1588—1609; and scarcely were the first volumes of this before the public, when several new editions were begun in various places, more or less incorrect and mutilated: the most important of these were Antwerp. 1589, (ten vols;) Moguntia, 1601, (twelve vols;) Romæ, 1607, (twelve vols;) Antwerp. 1610, (twelve vols), all in folio. The Antwerp edition of 1589 is the most beautiful of these; but the treatise *De Monarchia Siciliæ* is altogether omitted; that of Mentz, 1601, which Baronius himself revised, was pronounced by him the best. The last (21st) edition appeared under the title, *Baronii Ann. Eccl. cum Critica Pagii. Accedunt Animadversiones in Pagium et Apparatus ad eodem Annales*. Cura Dm. G. et J. Dm. Mansi. Forty-three vols, folio, Lucæ, 1738—1757. This edition has an index universalis of three vols, and the continuation of Raynaldus. Of these continuations there were several, as *Annalium Eccl. post Cæs. Baronium tomi xiii.—xx.* auctore Abr. Bzovio. Romæ, 1616; Colon. 1621—1640; Romæ, 1672; *Annal. Eccles. Card. Cæs. Baronii continuatio per Henricum Spondanum*, two vols, folio; Par. 1640—41; three vols, folio, Lugd. 1678; *Annales Eccles. ab anno 1198, ubi Card. Baronius desinit auctore Odorico Raynaldo*, vol. xiii.—xx. Romæ, 1646—1663; *Annales Eccles. ab anno 1566, ubi Od. Raynaldus desinit, auctore Jacobo de Laderchio*, vol. xxii.—xxiv. Romæ, 1728—1737. There have been also several abridgements and translations of the work. (Ersch und Gruber. Ebert's Lexicon.)

**BARONIUS**, (Juste,) a French Calvinist, who embraced the catholic doctrines, and had for his godfather, on his conversion, the famous cardinal Baronius. He published one or two books against the protestants. (Biog. Univ.)

**BAROTHI**, (Nicolaus,) born in Transylvania, a friar of the order of stricter observance. Being subsequently a reader of philosophy at Szegedin (Sebesini), he published, a *Sz. Bútsú méltóságának*, of the dignity and use of holy indulgences, Cassovia, 1660, 8vo. He died in 1680, at Szegedin, of the plague. (Horányi.)

**BAROTTI**, (the abbate Laurent,) a preacher, biographer, and poet, born at Ferrara, in 1724. He studied under the Jesuits, whose order he entered, and taught with great success in different parts of Italy. But on the suppression

of the order in 1773, he returned to his native place, and put in order the materials of its literary history, in continuation of the work of his father, which he published in 1798. He was also the author of various poems, some of them possessing considerable merit. He died in 1801. (Biog. Univ. Suppl.)

**BAROTTI**, (Giovanni Andrea,) an Italian writer of the eighteenth century, who has left many publications, written with judgment, but generally brief, and of no great importance. He was born at Ferrara, in 1701, and lived to an advanced age. About the middle of the century, he was made keeper of the public library at Ferrara. The principal are, 1. *Ragionamenti sopra l'intrinseca Ragione del Proverbio, Nessun Profeta alla sua Patria è caro.* 2. *Difesa degli Scrittori Ferraresi, a Defence of the writers of Ferrara against the observations of Fontanini in the third book of his treatise Dell' Eloquenza Italiana.* 3. *Del Dominio delle Donne.* 4. *Delle Chiome bionde e Ciglia nere d'Alcina.* He also published several editions of older Italian writers. (Biog. Univ.)

**BAROTZI**, (Alexander,) a Hungarian nobleman of Transylvanian origin, and a military officer. He is the translator of the *Cassandra* of Calprenede into Hungarian-Kassandra, *mellyet Frantziából, &c. Viennæ, 1784, 7 vols, 12mo.* The work is written in the Transylvanian dialect and orthography, and full of new words, yet still valuable. (Horányi.)

**BAROU DU SOLEIL**, (Pierre Antoine,) an eminent French magistrate, born at Lyons in 1741, of an ancient family of Annonay, created advocate-general in 1766, and in 1770 made procureur du roi in the seneschalcy and presidial court of Lyons. Possessing a considerable fortune, he devoted his leisure to the cultivation of letters and the arts. His house was the resort of the greatest wits, and there strangers were hospitably received. He associated with the most eminent literary characters of his time, and was a distinguished member of the Academy of his city. His only published work is, *l'Eloge de Prost de Royer*, which he pronounced in 1785. Having refused to register the edict of the 8th of May, 1788, destructive of the magistracy, he was banished by a *lettre du cachet* to the castle of Brecon, near Agde, where he remained until the dismissal of the minister who had ordered his arrest. On resuming his functions, he pronounced an able historical discourse,

published in the Archives du Rhône, vol. xii. So far from coveting the honour of being elected a deputy to the states-general, he left Lyons at the time of the elections and retired to Paris, from which the excesses of the revolution drove him to take refuge at Annonay. Business, however, requiring his presence at Lyons, he returned to that city, when the troops of the convention were raising its siege. Here he was elected president of his section, and on the capture of Lyons was brought before a military tribunal, by whose decree he was condemned to death on the 13th of December, 1793. (Biog. Univ.)

**BAROZZI**, (Francisco,) by many biographers named Barocci. There are two Italian writers of this name, both of the same noble Venetian family. The first, a relation of the popes Eugenio IV. and Paolo II., was an eminent Greek scholar; professor of canon law at Padua, in 1447; and afterwards bishop of Treviso, where he died in 1471. He wrote a treatise *De Cognitione Juris*, and some Latin verses never published.

The second has already been inserted under his more common name **BAROCCI** (which see.)

**BAROZZI**, (Giacomo,) grandson of Francesco Barozzi, or *Barocci*. There are two great scholars named Barocci, was also a great scholar and mathematician, and the author of a commentary on the sphere, and of a mathematical treatise. He added a great number of Greek manuscripts to the library which he had inherited from his grandfather Francesco, of which he published a catalogue at Venice in 1617. After his death, the whole collection was carried to England. Tomasini, who reprinted the catalogue, pretends that it was bought by the celebrated earl of Arundel; but Foscarini, in his *Litteratura Veneziana*, asserts that it was bought by the earl of Pembroke, who in 1629 gave it to the University of Oxford, whose chancellor he was.

**BAROZZI**, (Pietro,) of the same noble family, and contemporary of Francesco, was bishop of Belluno, in the Marca Trivigiana, and afterwards of Padua. He seems to have been an excellent and pious ecclesiastic, and died in 1507. He was much respected in his native country, and was honoured with a monument erected by the senate of Venice. His works, which are unimportant, show a character of religious piety; the most remarkable of them is the *Life of Christ* in verse.

**BARRA**, (John,) an engraver, who

flourished about 1624. He resided in London, but of what country he was, or where he died, is not known. His manner is feeble, though he seems to have founded his style on the prints of Sadlers. He engraved a portrait of Lodowick, duke of Richmond and Lennox, dated as above. His plates of grotesque ornaments from Nicassius Rousseel are inscribed *John Barra, sculp. Londini.* (Strutt's Dict. of Eng.)

**BARRA**, (Peter,) a physician of the seventeenth century, who studied and graduated at Montpellier, and afterwards affiliated himself to the college of Lyons. He displayed a blind attachment to the doctrines of Hippocrates, which he considered as infallible. He fancied that he had found in the writings of the father of physic, the discovery of the circulation of the blood, which has justly conferred immortality on our illustrious countryman Harvey. Barra's works are, *L'Abus de l'Antimoine et de la Saignée, démontré par la Doctrine d'Hippocrate*, Lyon, 1664, 12mo; *De Veris terminis Partûs ex Hippocrate*, Lyon, 1666, 12mo; *L'Usage de la Glace, de la Neige et du Froid*, Lyon, 1675, 12mo; Paris, 1677, 12mo. A curious and interesting work. *Hippocrate de la Circulation des Humeurs*, Lyon, 1682, 12mo; Paris, 1683, 12mo.

**BARRABAND**, (Pierre Paul, 1767—1 Oct. 1809,) one of the most distinguished French painters of birds, was the son of a carpet manufacturer at Aubusson. At sixteen years of age he went to Paris, and entered the atelier of Malaine, designer to the Gobelins. He soon, however, studied nature, and executed some pictures of flowers, which promised to rival the works of Van Huysum, when the celebrated traveller, La Vaillant, employed him to design and paint the birds in his collection. He executed, in a masterly manner, the plates for a History of African Birds, of parquets, and more especially of birds of Paradise. He also furnished the plates for Buffon, published by Sonnini, to the History of Insects of Latreille, and to the magnificent work on Egypt. At the same time he found leisure to execute many designs for the manufactory of Sevres, which contributed to his reputation. In 1804, Barraband painted after the designs of M. Percier, the ceiling of a portable cabinet designed for Joseph Bonaparte, and in this work he showed himself equal to the Dutch and Flemish masters, so celebrated for fine colouring. He was also

engaged to decorate the banqueting room at St. Cloud. In 1808 he obtained a gold medal for two birds which he had sent to the exhibition, and which were purchased by the empress Josephine, to be placed at Malmaison. In the preceding year, by a decree dated at Warsaw, 25 January, Barraband was named professor at the school of arts at Lyons. He fell sick soon after his arrival there, and died at the early age of forty-two. A monument to his memory erected at the expense of his pupils, adorns the principal cemetery of Lyons. (Biog. Univ.)

**BARRABINO**, (Simon,) born at Polcevera, near Genoa, an excellent painter, and pupil of Bernardo Castello. His talents excited so much the jealousy of his master, that the latter dismissed him from his 'atelier.' He went and painted, in the Nunziata del Guastato, a St. Diego, which exceeded every thing Castello had done. Still the merits of Barrabino were not acknowledged, except when at Milan, where he painted for churches and palaces. Having, however, preferred to seek his fortune as a merchant, he died in the debtor's jail, about 1640. (Nagler, Lex. der Künstler.)

**BARRACCO**, (Maurizio,) a knight of the order of Jerusalem, born at Cosenza, in the kingdom of Naples. He published, *Un Libro di più Comedie curiose*, Nap. 1615, 4to. (Toppi.)

**BARRADAS**, (Emanuel,) a Spanish Jesuit. He left in MS. a *Relatio de Statu Religionis et de Statu politico Regni de Tigre in Æthiopia*, preserved in the library of Evora. (Antonii Bibl. Hisp. Nova.)

**BARRADOS**, (Sebastian, 1542—1615,) a Jesuit of Lisbon, who taught at Coimbra and Evora, and who preached with such zeal that he was called the "Apostle of Portugal." His works fill 4 vols, folio, Antwerp, 1617.

**BARRAIRON**, (François Marie Louis,) born at Gourdon, in Gascony, in 1746, obtained while young a place in the administration of the enregistrement and domains of France, and is chiefly remarkable for having remained in office, and obtained constant promotions under all the different governments which succeeded each other till his death in 1820. Under the reign of terror, he enforced rigorously all the laws of confiscation and sequestration; under the empire he was made a baron; under the restoration he became counsellor of state, deputy for the departments of the Lot, and was created a comte, and made officer of the legion of honour. (Biog. Univ. Suppl.)

**BARRAL**, (Vincent,) latinized *Barrahis*, born at Nice, embraced the monastic life in the celebrated abbey of Lerins in 1577, and after being made titular abbot, died in the monastery of St. Benedict, at Palermo, in Sicily. His name is well known by a volume in 4to, entitled, *Chronologia Sanctorum et aliorum Virorum Illustrium ac Abbatum sacræ Insulæ Lerinensis*, Lyons, 1613. (Biog. Univ. Suppl.)

**BARRAL**, (Pierre,) a French writer, who was occupied the greater portion of his life in the instruction of youth, was born at Grenoble, and died in 1772, at Paris. He was a warm partizan of Jansenius and De Quesnel. His principal work was a *Dictionnaire Historique, Littéraire, et Critique des Hommes Célèbres*, in six volumes, 8vo, published in 1758, which was characterised as the *Martyrologe du Jansénisme*, fait par un *Convulsionnaire*. (Biog. Univ.)

**BARRAL**, (Le,) an ancient and noble family of Dauphiny, of which several members have been celebrated in history.

*Joseph Marie de Barral*, known also as the marquis de Montferrat, was born at Grenoble in 1742, and distinguished himself by his love of literature, and by the skill with which he performed his duties as a magistrate. Elected mayor of Grenoble in 1789, he was carried along with the current of the revolution, but his dislike to the excesses which followed rendered him the object of some suspicions. Under the empire he was elected first president of the imperial court of Grenoble, which he was allowed to retain at the first restoration, but his conduct during the hundred days caused him to be dismissed on the second return of the Bourbons. He died in 1828. He published in 1800, a brief *Description du Département de l'Isère*.

*André Horace François, vicomte de Barral*, younger brother of the foregoing, born in 1743, was an officer in the French army, who served in several of the earlier campaigns, and married the daughter of the comtesse Fanny de Beaucharnais. On the invasion by the allies in 1813, he attempted to hold the important post of Echelles against the Austrians. He died in 1829. He left materials relating to the early history and antiquities of Berry, and published one or two memoirs.

*Louis Mathias de Barral*, another brother, born in 1746, became bishop of Troyes in 1790, and was almost immediately obliged to quit the kingdom,

when he sought refuge first in Germany, and afterwards in England. His conduct in 1802 obtained the favour of Napoleon; he returned to France, was made bishop of Meaux, and in 1805 archbishop of Tours. From this time, during the whole reign of Napoleon, he enjoyed various appointments, and was frequently employed in ecclesiastical transactions. He was disgraced by Louis XVIII., after the hundred days, and died in 1816. He was the author of a few pamphlets of temporary interest. His brother, the abbé de Barral, published his posthumous work, *Défenses des Libertés Gallicanes*, and added to it a sketch of his life. (Biog. Univ. Suppl.)

**BARRALET**, (J. J.) an Irish artist, who studied about the close of the eighteenth century at the Dublin Academy, and painted figures, landscape, and flowers. His landscape drawings in chalk, in which he affected to imitate Vernet, were much admired. He afterwards became a stainer of glass.

**BARRALIER**, (Honoré François Noel Dominique,) a precocious French writer, born at Marseilles in 1805. At the age of fifteen he began his course of philosophy, but his career was cut short by death, in consequence of having imprudently taken a bath after dinner, at the age of sixteen years and four months. He left several works in MS., one of which, a *Discours sur l'Immortalité de l'Âme*, was published at Marseilles in 1822. (Biog. Univ. Suppl.)

**BARRANTES**, (Petrus Maldonado,) a citizen of Alcantara, from whom part of the Spanish cavalry derives its name. He wrote, *Dialogo en cue conta el saco que los Turcos hicieron en Gibraltar*, &c. en 1540. Compluti, 1566, 8vo. Another historical book and some MSS. of his are said to exist. (Antoni Bibl. Hisp. Nova.)

**BARRAS**, (Sebastian,) an engraver in mezzotinto, born at Aix, in Provence, in 1680. The first edition of the collection of Boyer d'Aigüilles contained twenty-two plates in mezzotinto, scraped by this master, and they are replaced in the second edition by plates engraved by Coelemans. These are very scarce. There is a portrait of Lazarus Mayarkysus, a physician of Antwerp, marked Ant. Van Dyck, pinx. S. Barras, sc. Mr. Strutt says, "the plates of this artist are all scraped in a very indifferent style; the lights are too sudden upon the shadows, and the grounds appear to have been very badly laid; so that the effect is



coarse and harsh. His drawing is also very defective." (Heineken, Dict. des Artistes. Strutt's Dict. of Eng.)

BARRAS, (Paul Jean François Nicolas, comte de,) born 20th June, 1755, at Fos-Emphous, in Provence, of an ancient family, identified with the country even by the popular adage, "Noble comme les Barras, aussi ancien que les rochers de la Provence." He entered very young the military service, but met at the very outset with some reverses, caused probably by his own indiscretion. He was then sent to the isle of France, of which one of his relations was governor. As a war was likely to break out, he thence embarked for Pondicherry. The vessel struck at night upon one of the shoals of the Maldives, when, in the universal consternation which prevailed, young Barras preserved his presence of mind, ordered a raft to be constructed, and saved himself, as well as the whole ship's company. Shortly afterwards, he took part in the defence of Pondicherry against the English, and was in the fleet of Suffren at the battle of Proguia. His relation, the governor, having embroiled himself with the ministers, Barras returned to France. His dissipation reduced his already small property, but his marriage with a mademoiselle Templier relieved him in some degree from his embarrassments. The revolution came on. Barras was present at the taking of the Bastille. It has been said that he manifested extreme revolutionary principles at the very outbreak of the struggle; but this is refuted by positive facts. Still, as the movement went on, he considered the revolution, perhaps, a means to arrive at power and wealth. He was received early a member of the Jacobin club, and took part in the events of the 10th August. Having gone into Provence in 1790, he became administrator of the department, when he advised the passing of the Var, and became president at Nizza. In 1792 he was a member of the convention, where he voted for the death of Louis XVI., "sans appel, et sans surcuis." Being sent, in 1793, to the south of France, and informed of the surrender of Toulon, he went (after being exposed to much danger) to Nizza, where he gathered troops for the blockading of that town. He fought at and commanded the left wing of the besieging army, under Dugommier. It was here that he became first acquainted with Bonaparte, then captain of artillery. The town being taken, after the massacre

he wrote to the convention, in the tart style of those times, "the only honest men I have found in Toulon, are the galley felons." His patriotic reputation was thus so well established, that he and Fréron alone were exempt from the accusation which more than four hundred popular societies brought against the commissaires-représentants, who had been sent into the provinces of the south. But still Barras displeased Robespierre, who intended several times to arrest him. The determined character of Barras, and the menace that he would repel force by force, hindered Robespierre from so doing; but he intended to include him in several of his proscriptions. Barras then joined the members of the comités, who were animated by the same fear as himself. Thus Barras became one of the principal actors of the 9th Thermidor. He was named commandant of the armed force, and it was he who seized Robespierre, and brought him to the scaffold. Being, in the course of events, entrusted with the superintendence of the Temple, he ordered all convenient assistance and relief to be given to the dauphin and the queen. When named, in 1795, one of the comité de sûreté générale, he began a regular system of reaction against the Montagnards. On the 4th February, he was elected president of the convention, and when this assembly was attacked by the inhabitants of the Fauxbourgs, he declared Paris in a state of siege. Division and war having successively shown themselves within the ranks of the revolutionists, the man had finally to appear who was to calm the tempest. Barras remembered in these civic battles the captain of artillery he had known at Toulon, and as he executed his orders in the Rue St. Roch to satisfaction, Barras made a most favourable (some said *then*, exaggerated) report of his talents and merits. For all this string of important services, Barras was elected one of the five directors created by the constitution of the year 3, and went to inhabit the palace of Luxembourg. He contributed much towards the dignity and activity of this body by the firmness of his character, but at the same time resumed his ancient luxurious habits on a large scale. Mme. Beauharnais chanced to be amongst his favourites, and when she married Bonaparte, Barras had the merit (or demerit) of giving him the command of the Italian army, as the marriage portion of the widow-bride. Some dissensions between

him and Carnot, minister of war, took place subsequently, which brought on a collision, and the coup d'état of the 18th Fructidor was the consequence; Barras, however, becoming then invested with full and exclusive powers. These he preserved until the 30th Prairial, an 7, when Sieyes became one of the directors, backed by a powerful party. From that time, the power of Barras was at the decline, as, whatever might have been his part in that last movement, still it was not he who had produced it. It was at that period, that M. Ayries is said to have come on the part of Pitt, to offer Barras the assistance of the British government in taking hold of supreme authority. It was also stated that he sent Mounier to the Bourbons in Germany, with secret instructions. He offered to re-establish the ancient monarchy, provided every thing past were forgotten, and he to receive what he calculated on making by remaining two years more at the Luxembourg, namely, twelve millions of francs. Up to the 18th Brumaire, the further life of Barras was spent in cabals, where himself, Sieyes, and Bonaparte struggled for the supreme power, or at least for accomplishing special views of their own. On that day the power of Barras was finally broken—a stroke which he bore with the (acquired) equanimity of an experienced revolutionarist. He could, moreover, do nothing against Bonaparte, who knew his secrets. Consequently, Barras gave in his resignation as director, and a detachment of cavalry was granted to him, as a safety-guard on his way to Grosbois. Still, a few days afterwards, proposals of reconciliation were made by Bonaparte; but Barras, partly being sick of politics, partly feeling that the first consul was too cunning for him, refused successively the embassies of Dresden, the United States, and all similar favours. After some time, he received still more restrictive orders, and retired to Brussels. Having been connected long before with Moreau, he knew his projects in 1803, and was, on that suspicion, exiled to Toulon. In 1813 he was implicated in the so-called conspiracy of Charles IV., and suspected of sending secret communications to admiral Exmouth, and therefore exiled to Rome, where he was closely watched. When Murat entered Rome in 1814, Barras went to Paris. Concerning his interesting interview with Fouché, in August 1814, on the Boulevard St. Antoine, we refer to the memoirs of Fouché. Barras then

solicited an interview of Louis XVIII., which this intelligent prince was about to grant, but cabals prevented it. Barras communicated finally to Blacas concerning the intelligence which passed between Elba, Murat, Joseph Bonaparte, and even the Tuilleries, and concluded by saying, "Vous êtes sur un volcan." However he preached to deaf ears. He went then to the south of France, but returned to Paris after the second restoration, and put himself in communication with the duke d'Havre, through which channel his reports reached the king. Many have ascribed this royalist conduct of his merely to a hatred towards Napoleon, but we are inclined to think that the ambition and restlessness of his mind had also a large share in it. When Fouché Borel published, in 1816, his *Précis Historiques*, &c., Barras became extremely alarmed, lest some revelations might place him in a wrong light. He did every thing to impede it, and published in June, 1819, a declaration, *Le Général Barras à ses Concitoyens*, in which he answered the above and other imputations. Thus, he lived quite retired amongst some ancient friends at Chaillot, till his death on the 29th January, 1829. The minister of justice tried to seize his papers, but they were already gone, and have not yet been published.

Barras was tall and handsome, active, ambitious. He possessed that strength of character which, under extraordinary circumstances, can supply genius. He was endowed with that natural turn of mind, which conceals the want of higher instruction, making the owner see at once things in their true and adequate light. Posterity will scarcely detract considerably from this opinion of his character.

**BARRAS**, (Louis, comte de,) a French naval commander, native of Provence, who served with distinction in the war of America and the West Indies in 1782. He was present at the actions with admiral Hood, at St. Christopher's, Jan. 25 and 26, 1782, and after the occupation of that island by the French, he was sent to take possession of the English colonies of Nevis and Montserrat. He died a little before the breaking out of the French revolution. (Biog. Univ.)

**BARRASSA**, (Diogo,) a celebrated Portuguese physician, astrologist, and herborist. He lived several years in Spain, and went thence to Amsterdam, where he became regent of the academy of the Talmud, and Menassa ben Israel

dedicated to him the second part of his work *De fragil. humana*. He compiled several lunar tables, of which the following is the principal:—*Prognostico, e Lunario, do anno 1635, conforme as Noticias, que ficaraõ do tempo de Noe regulado aos Meridianos de Evora, etc. Sevilha, 1630, 4to.* In the preface, he promises some works on difficult places of the Scriptures, and *De virtute herbarum.* (Machado Bibl. Lusit.)

**BARRAUD, (Jacques,)** a French lawyer, was born at Poitiers, about the middle of the sixteenth century; created doctor of law at Toulouse; and after practising at the bar of his native place for many years, published a commentary on the customal of Poitou—a work highly esteemed. Jean Faulcon, who has himself commented on the same customal, declares Barraud to have been equal in knowledge of the new law to Cujas in the Roman law; while Dreux du Radier parallels him with Domat; both, perhaps, being a little too eulogistic. His commentary is entitled, *Coustumes du Comté et Pays de Poitou, &c. avec les Annotations sommaires de M. Jacques Barraud, Poit. 1625, 4to.* The preface contains an abridged history of Poitou. The annotations are republished in the *Coutumier Générale*, a compilation of all the commentators on the coutumal of Poitiers, published in 1727 by Joseph Boucheul, 2 vols, folio. (Biog. Univ.)

**BARRAUD, (Jacques,)** son of the preceding, also a French lawyer, and a Latin poet, the author of a work entitled, *Recitatio solemnibus de Sponsalibus et Matrimonio, 1632, 8vo.* This is a probationary thesis to obtain the professorship of law at Poitiers. It is believed that the Barrauds descended from François Barraud, commissaire enquêteur at Poitiers. Duverdiere, who has mentioned him in his *Bibliothèque Française*, tome i. cites him as the author of a translation of a discourse on the youth of Fox Morzillo. (Biog. Univ.)

**BARRE, (Alexander,)** Bishop of Moray, in Scotland, styled "*decretorum doctor et licentiatius in legibus*," was consecrated at Avignon in 1362 by pope Urban V. He was bishop in the years 1362, 3, 4, 5, 9, the first and tenth years of the reign of Robert II. He was greatly persecuted by the notorious "Wolf of Badenock," Alexander, earl of Buchan, youngest son of Robert II. by Elizabeth More, who burnt the cathedral and the city of Elgin, a hospital called *Domus Dei* de Elgin, and eighteen manse of

the canons and chaplains. For this he was excommunicated, nor was he granted absolution until he had made satisfaction to the see of Moray. Bishop Barre died on the 15th of May, 1397, and was buried in the choir of the cathedral. (Keith's Historical Catalogue of Scottish Bishops, by Russell.)

**BARRE, (Antonio,)** a Roman musical author, who flourished about 1550. In 1555 he established a typography for music in Rome, the first work printed in which was, *Primo Libro delle Muse a cinque voci, Madrigali di diversi autori*; and it contains besides the compositions of Barré, those of Arkadeldt, V. Ruffo, and T. Berchem. Baira and Kandler state, that Barré composed his madrigals in honour of the nuptials of Marcantonio Colonna. Gerber speaks of a work of Barre's published in 1588. (Walther, *Musicalisches Lex. Schilling.*)

**BARRE, (Michel la,)** a musical composer and virtuoso, was born at Paris, about 1680. He had in his time the highest reputation as a flute-player, and distinguished himself in the orchestra of the Royal Academy of Music. After composing several duos and trios for the flute, he composed the music for the operas of Lamotte, which were represented at the Opera, the first entitled *Triomphe des Arts*, in 1700; and the second, *La Vénéétienne*, in 1705. The last piece was again set to music by d'Auvergne, in 1768. Barre died in Paris about 1744. (Biog. Univ.)

**BARRE, (Joseph,)** canon regular of St. Geneviève, and chancellor of the university of Paris, died in 1764, at the age of seventy-two. He published many works, theological and historical, none of which bear a high character. The most important are his *Histoire générale d'Allemagne*, 11 vols, 4to, 1748, and the *Vie du Maréchal de Fabert*, 2 vols, 12mo, 1744. (Biog. Univ.)

**BARRE, (François,)** who, on the 6th of July, 1794, perished by order of the revolutionary tribunal of Paris. He was then in his eightieth year; had been born at Pougele, the department de l'Hérault; and had been counsellor to the parliament of Toulouse. (Biog. Toulous.)

**BARRE, (De la,)** the name of several French writers and persons of distinction. *Jean de la Barre*, provost of Corbeil during seventeen years, published *Antiquités de la Ville, Comté, et Châtellenie de Corbeil*, 4to, 1647.

*François Poulain de la Barre*, born at Paris in 1647, was a doctor of the Sor-

bonne, and curé of la Flamangrie, in the diocese of Laon. He afterwards quitted his country, renounced the catholic religion in 1688, and married at Geneva, in 1690. He there taught philosophy and literature, and died in 1723. He was the author of several books of little importance. His son,

*Jean Jacques de la Barre*, born at Geneva in 1696, was a pastor of the reformed church, and died in 1751. He published a work in defence of the protestant doctrines, and some other philosophical and theological books.

*Louis François Joseph de la Barre*, born at Tournay, in 1688, after pursuing his studies under disadvantageous circumstances, yet with success, was employed by Banduri to supervise the impression of his *Imperium Orientale* and his *Numismata Imperatorum Romanorum*. He also edited the new edition of the *Spicilegium* of D'Achery, the *Vetera Analecta* of Mabillon, the *Dictionary* of Moreri, and various other works. In 1727 he was elected a member of the Academy of Inscriptions, and contributed various memoirs to its collection. He likewise edited the *Journal de Verdun* from 1727 to his death in 1738.

*Antoine de la Barre de Beaumarchais*, uterine brother of the preceding, born at Cambrai, and educated secretly by one of his aunts. He became a canon of St. Victor at Paris, but quitted his profession, and lived successively at the Hague, Hamburg, Frankfort, and other places in Germany. In Holland he married, but he is said to have returned to the catholic church before his death, which happened about 1750. He was the author of numerous works in polite literature, including one or two literary journals, most of them written in an agreeable style.

*Antoine le Fèvre de la Barre*, a French military officer, who had first distinguished himself as a magistrate and counsellor of parliament. In 1663 he was appointed governor of Guiana, and retook Cayenne from the Dutch. He fortified the island, and originated many measures for the improvement of the colony. When these colonies were given to the French India company, La Barre returned to France. In 1667 he was sent against the English in the Antilles. In 1682 he was made governor of Canada, but was recalled in 1684, for having made a disadvantageous treaty with the Indians. He died in 1688. He wrote, 1. *Description de la France Equinoxiale*, ci-devant appelée

la Guyanne, et par les Espagnols el Dorado. 2. *Journal d'un Voyage à Cayenne*. The former work, printed in 1666, is now rare; the latter is inserted in the *Relation de ce qui s'est pavé aux Terres-Fermes*, pendant la dernière Guerre avec l'Angleterre, 2 vols, 12mo Paris, 1671.

*Jean François le Fèvre, chevalier de la Barre*, a descendant of the foregoing, is remarkable for his fate, having been one of the last victims of religious intolerance in France. In 1765, at the age of eighteen, in a youthful frolic, he had been guilty of mutilating a crucifix of wood, placed on the bridge of Abbeville. He was accused by an enemy of his family of this crime, and at the direction of the bishop of Amiens, de la Motte d'Orléans, he was condemned by the tribunal of Abbeville to have his tongue and right hand cut off, and then to be burnt alive. An arrêt of the parliament of Paris, to soften the punishment, ordered that he should have his head cut off before being burnt. This cruel sentence was executed on the 1st July, 1766.

*César Alexis Chichereau, chevalier de la Barre*, a French poet, born about 1630, at Langeais, in Touraine. He followed the profession of arms, and died at an advanced age, in the first years of the eighteenth century. He published *Fables*, Cologne, 1687; and *Conseils à une jeune Dame qui entre dans le Monde*, published about 1690.

*Jean de la Barre*, a French advocate of parliament, born at Paris, about 1650. He appears to have died about 1711. He published a continuation of Bossuet's *Discourses on Universal History*, which was frequently reprinted, and a translation of a treatise of Seneca. (Biog. Univ. and Suppl.)

**BARRE'**, the name of several French writers.

*Ives Barré*, born at Paris in 1749, at first an advocate of parliament, quitted his profession to become a writer of vaudevilles for the theatres, in which class of compositions he obtained great success, many of his pieces having been long favourites, although most of them exhibited in some part or other the bad taste of the age in which he lived. His *Arlequin Afficheur* is said to have been performed above seven or eight hundred times. Barré is known as the founder of the *Théâtre du Vaudeville* at Paris, of which he was director till 1815, when he retired with a pension. He died of the cholera in 1832.

**Guillaume Barré**, born in Germany about 1760, of a family of French protestant refugees. He served first in the Russian navy, but came to France at the beginning of the revolution, of which he was an ardent partizan. Bonaparte made him his interpreter, but he provoked his employer by some satirical songs, and was obliged to escape by stealth to England, and revenged himself by publishing books against the French government. He also translated into French, Sir Sidney Smith's work on the invasion of Egypt. He committed suicide at Dublin in 1829.

**Jean Barré de Saint-Venant**, born at Niort, in 1737, went to St. Domingo as an officer of cavalry, settled there, and became distinguished by the great improvements he introduced in the agriculture of the island. In 1788, having returned to France, he opposed the measures which led to the ruin of the colony. With the remains of the great fortune he had acquired, he bought land in the neighbourhood of Paris, and gained a great name in France by his agricultural improvements. He published an interesting work, *Des Colonies Modernes sous la Zone Torride, et particulièrement de celle de Saint-Domingue*, Paris, 1802. He died in 1810. (Biog. Univ. Suppl.)

**BARREAS**, (Saint,) archdeacon of Duukeld, and afterwards bishop of Moray. He is said to have written some Meditations; but so little is known of him, that we are ignorant of the year in which he flourished. (Dempster.)

**BARREAU**, (François, 1731—1814,) a very eminent French turner, native of Toulouse, but established young at Avignon, from which he was driven in 1797, by some revolutionary troubles, and he then settled in Paris, where he carried his art to a wonderful degree of perfection. One of his most remarkable works was a piece which he called a Kiosk, which he presented to Napoleon, who rewarded him with 2000 francs, and placed it at the Trianon. Some of his works are still exhibited at the Conservatoire des Arts et Métiers. (Biog. Univ. Suppl.)

**BARREAUX**, (Jacques Vallée, Seigneur des,) born at Paris in 1602, was grand-nephew of Geoffrey Vallée, and studied under the Jesuits at La Flèche. He enjoyed some celebrity as a writer of songs, but was only otherwise remarkable for the irregularity of his life. (Biog. Univ.)

**BARRECH YAZIA**, (Rabbi,) wrote

**Zeraa Berech**, (the Blessed Seed,) containing discourses on the sections of the Pentateuch, as far as Leviticus xxvi. This work was printed at Cracow, folio, 1562. (Bartolucci.)

**BARREIRA**, (P. Balthazar,) a native of Lisbon, one of the earliest African missionaries. He entered the order of the Jesuits at Coimbra in 1556, and travelled afterwards as a preacher over several parts of Portugal. When the terrible plague of 1569 ravaged Lisbon, his charity was so great, that he did not cease attending the sick, even after he had been himself attacked by the disease. Such devotion merited for him the christian distinction of being sent, in 1580, a missionary to Angola. Having, in the first instance, applied himself to learn the native language, he contributed by his preaching towards a victory which the governor Paulo Dias de Novaes obtained over a host of Moors, "more by help from on high than human valour." "It is difficult to relate the seas which he navigated, the lands which he traversed, the storms he encountered, and all the trouble he underwent." He baptized innumerable people, amongst whom sons and brothers of kings. Having been accused of some fault, he went before king Philip II., and justified himself by "his venerable aspect alone." After a short stay in the college of Evora, as master, he was again sent (when in the sixty-sixth year of his age) to the Cape Verd islands. Having arrived at the island of São Tiago, on the coast of Guinea, he thence penetrated in his christian endeavours even so far as Sierra Leone; having baptized, amongst many other people, the kings of Tora and Tarma. Amid these labours, death surprised him in 1612, at the town of Ribeira Grande. His adventures and merits are largely set forth in Cardoso, Agiol. Lusit.; Guerreiro, Relac. &c. Barreira wrote several reports, for instance, *Relaçao da Vittoria . . . en Angola, &c.*; *Carta escrita da Angola, &c.*; *Duas Cartas escrita huma ao Geral em que relata a sua jornada à Serra Leoa*. This latter translated into Italian; Roma, apud L. Zanetti, 1625, 8vo. *Carta escrita . . . em Biguba terra das Beafares*, printed in the *Relaçao Annal.* of P. F. Guerreiro, Lisboa, 1605, 4to. (Machado.)

**BARREIRA**, (Petrus de,) born at Rouen, died in 1383. He was in 1377 bishop of Acdensis, and in 1379 a cardinal. He wrote, *Tractatus de Schismate*, against Joannes de Lignano, who

defended the cause of Urban VI. It is published by C. Egassius Bulacus, in vol. iv. of *Historia Academiæ Parisiensis*. (Fabricii Biblioth.)

**BARREIRA**, (F. Isidorus,) a Portuguese Jesuit, wrote, *Tratado dos significações das plantas—que se referem na S. Escritura*, Olisiponæ, 1622, 4to. (Antonii Bibl. Hisp. Nova.)

**BARREIROS**, (Gaspar,) born at Visio, in Portugal, was first a canon in his native city, then of the cathedral of Evora, at the head of which was Henry, infante of Portugal. It was in the house of that prince that he applied himself to the culture of sciences and letters. Henry being made a cardinal, he took Barreiros to Rome, where he became familiar with cardinal Bembo and Sadoleti. After his return, he undertook his chorographical work, which he was advised to do by his uncle, the great historian João Barros—*Chorographia de alguns lugares, que stam em hum caminho, que fez—comenzado na cidade de Badajoz, &c.*, Conimbricæ, 1561. He took part in or wrote also some other works, as, *Commentarius de Ophyra Regione*; and *Censuras sobre iv. libros intitulados en M. P. Cotam de Originibus, em Beroso Chaldæo, &c.* He died about 1560. Joannes Vasacus in *Chronico*, Didacus Paiva, Rodericus a Cunha, and other contemporaneous authors, speak very highly of him. (Antonii Bibl. Hispana Nova.)

**BARRELIER**, (Jacques,) a French physician, born at Paris in 1606, who quitted his profession to enter the order of Dominicans in 1635. In the exercise of duties which were confided to him, he had the opportunity, in visiting Provence, Languedoc, Spain, Italy, and the Apennines, of collecting the plants of those regions, which he had engraved at Rome; and returning to Paris, he settled in the convent of the Rue St. Honoré, where he occupied himself in preparing a work on the subject. He died in 1673, and after his death his materials were dispersed and lost, with the exception of the copper-plates, which, forty years after, fell into the hands of Antoine de Jussieu, who published them with a text of his own, folio, Paris, 1714. He prepared a great and general work on plants, which was not printed. (Biog. Univ.)

**BARREME**, (François,) a native of Lyons, who died at Paris in 1703, who composed a *Livre des Comptes faits*, which has been so generally used, and passed through so many editions, that its

author's name came into common use to signify a ready-reckoner. He published one or two other books, intended to facilitate computations and measurements. (Biog. Univ.)

**BARRERA**, (Clemente,) was born at Naples, and became predicator-general of the Minorites. He wrote, *L'Arco Baleno, Predica, &c.* Nap. 1648, 8vo; *Communes Doctorum Juris utq. Opiniones, ibid.* 1616, 4to. (Toppi, Bibl. Napolit.)

**BARRERA**, or **BARELLA**, (Rodianus,) a musician of Cremona, who was much esteemed in his native place, as well as in Germany, and became master of the orchestra in the cathedral of Cremona, in 1580. He wrote several musical works, mentioned by Lamo, in his work, *Somnio*. (Arisii Cremona Literata.)

**BARRERE**, (Peter,) a physician and naturalist of the eighteenth century. He was born at Perpignan, where he studied and took his doctor's degree in 1718. In 1722 he departed as botanist to the king to Cayenne, in which island he remained three years, making intimate inquiries into all its natural productions. He returned to France, and obtained in 1727 the chair of botany at Perpignan, and shortly after was appointed physician to the military hospital. In 1753, he was named professor of medicine of the province of Roussillon, and two years after he was elected rector of the university of Perpignan. In the first year of his office he died, on Nov. 1. Willdenow has consecrated a genus of plants belonging to Guiana after him, as Barrera. He furnished to the Academy of Sciences a memoir on the Spanish mode of cultivating rice, and published several works: *Question de Médecine où l'on examine si la Théorie de la Botanique ou la Connoissance des Plantes est nécessaire à un Medecin*, Narbonne, 1740, 4to; *Essai sur l'Histoire Naturelle de la France équinoxiale, ou Dénombrement des Plantes, des Animaux, et des Minéraux qui se trouvent dans l'Isle de Cayenne et à la Guyanne*, Paris, 1741, 12mo; *ib.* 1749, 12mo; *Nouvelle Relation de la France équinoxiale*, Paris, 1743, 12mo; in German, Göttingen, 1751, 8vo; *Dissertation sur la Cause Physique de la Couleur des Nègres*, Paris, 1741, 8vo; *Observations Anatomiques*, Perpignan, 1751, 8vo.

**BARRERE**, or **BARERE**, (Bernard de Vieuzac,) one of the most conspicuous names of the French revolution. Born

at Tarbes on the 10th of September, 1755, he was subsequently received advocate of the parliament of Toulouse, where he distinguished himself by great eloquence, yet tinged with that oriental flight characteristic of those men and times. He published an *éloge* of Louis XII., in consequence of which the Académie des jeux Floraux admitted him a member. He returned subsequently to Tarbes, whence he was deputed to the states-general in 1789. From the beginning of their sittings, he published a journal, entitled *Point (!) du Jour*. On the 19th of June he delivered a speech on the scarcity of grain, and opposed the proposition of Necker, that the loans should be guaranteed by the property of the clergy. He defended also the freedom of the press, and observed, "that the moment is come when no truth can be concealed from human sight." When the king made some observations on the accepting of certain articles, Barrère set forth that the crown did not possess the right of so doing. At the beginning of 1790 he published, *Les Etrennes du Peuple, ou Déclaration des Droits de l'Homme et du Citoyen, précédée d'une épître aux nations*. Elected a secretary on the 4th of January, he proposed the erection of an obelisk on the Place of the Bastille, constructed of the stones of that building, and on which the declaration of the rights of men should be engraved. At this period he, in accord with the spirit of the whole assembly, took more decisive steps, and on the 9th of May he declared that the royal domains could be sold. At this time he also carried the measure of granting a pension of 1200 livres to the indigent widow of J. J. Rousseau—"the father of the revolution." Barrère and Marat went often on a pilgrimage to visit the last retreat of Rousseau at Ermenonville, near Paris. In 1791, when the aunts of Louis the Sixteenth had fled, Barrère proposed to oblige *all* public functionaries to remain at their places. When Mirabeau died, Barrère demanded that the whole assembly should assist at his funeral. On the 13th of May he proposed that all rights and titles should be accorded to men of colour. After the flight of the king to Varennes, he had seals put on all the buildings of the civil list, and after the 7th of July, proposed severe measures against the emigrants. Although not considered one of the distinguished speakers of the *constituante*, he was chosen to pronounce the oraison

funèbre on Mirabeau. Hitherto Barrère had attached himself to the club of the Feuillants, or Constitutionals, in preference to that of the Jacobins; but he now suddenly turned round. He went, subsequently, even so far as to make, at the very feet of Robespierre, an *amende honorable* for his previous *moderation*. When the Girondists were accusing the latter, he moved the order of the day, and when the massacres in the prisons (2d September, 1792) were brought before the assembly, he pretended "that they were excusable in the eyes of the statesman." Elected president on the 1st of December, he answered to a deputation, that the assembly would occupy itself with the process of "Louis le traître," and replied to Brissot, "that the tree of freedom could never sprout but when sprinkled with the gore of tyrants." As president, he conducted the interrogation of the king, and ranged himself afterwards amongst the speakers. "Between the kings and the people," he said, "the strife is for life or death. Take firm measures to hinder the resurrection of tyranny. . . . Believe that the people will not have any more an Orleans than a Louis Capet." He voted for the death of the king, opposed the appeal to the people, declared himself against delay, and penned afterwards the address of the convention to the people, "congratulating it on the death of the monarch." The flowery style which he used in such documents, procured for him the appellation of *l'Anacréon de la Guillotine*. Elected a member of the Comité du salut public, Barrère wavered during the struggle between the Girondists and the Montagnards. When the latter, however, had got the better over their rivals, Barrère again displayed his colours, which certainly were nearly always a mixture of crimson and black.\* Perhaps there was not much choice left to any man engaged in the revolutionary movement. Being elected a member of the renewed Conseil du salut public after the 10th of July, he became its principal organ, and proposed most of those measures which characterise *le règne de la terreur*. When the arsenal of Hüningen was burnt, he accused Pitt as the author of it, and had a decree passed, making it a capital crime for any man to be disguised as a woman! On the 5th of September he obtained the order for creating a revolutionary army, and on

\* It was he also who proposed the destruction of the royal manseola.

the same day the convention decreed, "Que la terreur était l'ordre du jour." But we cannot follow Barrère into all the details of his public activity, such as the sentence of death pronounced against *alarmists*, the decreed destruction of Lyons, &c. Still he was, even now, suspected and accused as a Feuillant. But on this occasion Robespierre defended him, and said that it was wrong to look back on the previous conduct of Barrère. In January, 1794, he asserted that it was not necessary for the republic to be recognised by the foreign governments, as it was rather its destiny only to recognise them *provisoirement*. Amongst the host of enactments called forth by the mere impulse of circumstances, his proposal to abolish mendicity belongs, after all, to the history of civilization. After the attempt made against the life of Collot d'Herbois, Barrère set forth strong accusations against the English, and had a decree of death passed against all Britons, or Hanoverians, who should be made prisoners. His efforts against the internal enemies were also unrelaxed, and he shouted out once in the assembly, "Transigez aujourd'hui, ils vous massacreront demain. Non, non, il n'y a que les morts qui ne reviennent pas!" The pen drops from the hand recording such horrible acts, attempted by *civilized* men against each other. Elected president of the Jacobins, he headed that party on the 14th of July. Some days previous to the 9th of Thermidor, he exhibited again some pusillanimity, similar to that he had shown on previous occasions. He had come to the point that he had fear of himself. On the 8th Thermidor, he demanded first the printing of Robespierre's defence, and soon afterwards wanted to cancel the previous decision. When Robespierre *had* fallen, Barrère knew again what to do. He dragged through the mud the memory of him, whose "most flagitious qualities," he said, "were litherto veiled by the most profound secrecy." By such conduct, Barrère (as well as the other members of the committee), associated themselves with the success of that bloody day, and retained yet some share of influence. But the dawn of a new and calmer day was heaming, though faintly, over France. Accusations against Barrère followed each other. Such were that of Lecointre (25th August, 1794), however, without success. Accused again by Legendre (3d October), Barrère said that it was but a few days

before Robespierre fell, that the committee was able to pierce the hypocrisy of the dictator. On the 26th of December, 1795, the convention resolved (on the report of Merlin), that there was occasion for examining Barrère's conduct. On the 2d March, the decree of arrest was issued, and on the 23d he and others arrested with him commenced their defence. Besides alluding again to Robespierre, he stated in extenuation, "that he had opposed on a certain occasion the throwing of three hundred deputies into quick lime." But the 12th Germinal (1st April) came like a thunder storm over France, and was partly attributed to a design of saving Barrère. His transportation was pronounced, and he was sent to the prison of Rochefort, to be conveyed thence to Guiana. The movement of the first Prairial an 3, (24th May, 1795), and other minor circumstances (Vide BILLOT-VARENNES and COLLOT D'HERBOIS) occasioned delay, and Barrère escaped finally from prison. Subsequently Lamarque endeavoured in vain to have him comprised in the amnesty. Still he was elected, in 1797, member of the legislative council, but that body, more sober than their predecessors, turned him out, (at least morally speaking). When the 18th Brumaire had assuaged the waves of the revolution, and overthrown all parties, Barrère addressed Bonaparte in a congratulatory way, and obtained the cancelling of his proscription. Since 1800, he became attached to the police (!), and Fouché employed him in writing several pamphlets. Bonaparte also, knowing his former broad and wholesale declamations against the English, made him editor of the *Mémorial Anti-Britannique*. That paper failed, but Barrère had in the mean time become one of the editors of the *Moniteur*. The department des Hautes-Pyrénées having had in 1805 the unlucky whim to elect him to the corps legislative, the sénat amended this mistake, by not giving him even one single vote. During many subsequent years, he was only occupied in writing pamphlets, reports, and newspapers, for the imperial police; when called into the chamber of the hundred days, he published, *Théorie de la Constitution de la Grande-Bretagne*, a miserable plagiarism from Henry Brook, but which still produced great impression, being published just in right time. Since that period, Barrère was but a political ununny, and died lately in Belgium.



His works are very numerous, and several of them important for the history of the period, in which he acted a chief part. They are enumerated in the *Biographie Nouv. des Contemp.* by Arnauld, &c. (See also Quérard, *France Littéraire.*)

**BARRET**, or **BARET**, (John,) the author of the *Alcayre*, a book much used by those who are engaged in philological criticism on the English writers of the sixteenth century, is a person who appears to have been wholly passed over by the collectors of English biography, so that very little is now known of him. He studied at Cambridge, travelled abroad, and seems to have been a school-master, or tutor in the languages. Sir Thomas Smith and Nowell, dean of St. Paul's, were his friends, and they enabled him to publish the book by which his name is known, which is a dictionary in three languages, English, Latin, and French. It appeared in 1573, with a dedication to lord Burghley; and a second edition, which was made quadruple—the Greek being added—was published in 1580; but the author was then dead. He had the queen's patent for the exclusive printing of his work for ten years.

**BARRET**, or **BARRETT**, (Stephen,) born in Yorkshire in 1718, died 1801. He displayed considerable ability as a teacher of the classics, and in a work called *War*, a satire, evinced some talent as a poet; although in his translation of Ovid's *Epistles* into English verse, he was not quite so happy. His last work contained several critical essays and notes, and it appeared from the title that it was part of a lecture on poetry and oratory, which he delivered in Ashford school, that he might make the scholars acquainted with the first principles of taste.

**BARRETO**, (Muñoz de,) viceroy of the Indies, and first governor of Malacca for Dom Sebastian, entered on his charge in 1573, and ended it in 1589. His government was one of tyranny. The Molaccas revolted, owing as much to the rapacity of a subordinate, the governor of Ternate, as to that of the viceroy. Everywhere the Portuguese were detested,—how different the period from that of the Almirides and Albuquerque! and everywhere conspiracy or open rebellion was at work to expel them. Barreto, however, triumphed over the rebels. In Africa also he had some enterprises against the royal chief of Mongas.

**BARRETO**, also the name of several

Portuguese, who merit a place in a *Biographical Dictionary* for their writings or labours.

*Alvaro Barreto*, a Portuguese poet. Of his numerous verses, some are printed in *Garcia de Resende Cancionario*, Lisboa, 1516, folio. (Machado.)

*D. Jeronimo Barreto*, was a relation of some distinguished Portuguese missionaries to Japan and Ethiopia. Being not yet of the legal canonic age, he was made bishop of Funchal in 1573. For the sake of abolishing certain church abuses, he held a synod at that island in 1578, of which he published the constitutions, under the title, *Constituições Synodales do Bispado do Funchal*, &c., Lisboa, 1601. He became subsequently bishop of Evora, where he died in 1589. (Machado.)

*Emmanuel Barreto*, a Portuguese Jesuit, who wrote, *Flosculus de Virtutibus et Vitiis. Nangasacchi in Collegio Taponico Soc. J.* 1610, 4to. He died in that town in 1620. (Antonii Bib. Hisp.)

*P. Francisco Barreto*, a Portuguese missionary, and one of the most ancient authors on Malabar, born at Montemor o Novo, in Portugal. Having become a Jesuit, he went to Goa, and taught there the scholastic sciences. Having subsequently become rector of the college of Coulaõ and Cochim, he was elected *Procurador da Provincia da Malabar*, at the Roman Curia, and attended there two congregations of the Jesuits. After his return to India, he was named by king Affonso VI., bishop of Cochim, and subsequently archbishop of Cranganor; but died at Goa in 1663. He published, in Italian, *Relazione della Provincia di Malavare*, Roma, 1645, 8vo. A French translation appeared at Paris, 1646, 8vo. (Machado. Anton. Bibl. Hisp.)

*Francisco Landim Barreto*, a Portuguese poet and jurist, born at Villa de Arrayolas, became subsequently a judge at Certeão. He wrote a poem, *Panegyrico da Santa vida do grande Patriarcha S. Joas de Dios*. Lisboa, 1648, 8vo; *Poesia á Feliz Aclamação de El Rey D. Joas o iv.*; and some books on law. (Machado.)

*Gaspar Barreto*, born at Oporto in 1661. He became a doctor at Coimbra, and occupied subsequently various situations in colleges and monasteries, until he became procurator-general of the court in 1719. He was also named chronicist of the house of Braganza, and royal academician. He died in 1727, and left numerous MSS. relating to Por-

tuguese history and genealogy, mentioned by Machado.)

*D. Francisco Barreto*, born at Villa de Serpe, in Portugal. He was a doctor of canon law at Coimbra, and became subsequently deputado and inquisitor of the holy tribunals at Evora and Lisbon, and in 1671 bishop of Algarve, the cathedral of which he adorned with rich marbles and fine pictures. He held a synod in the city of Faro, on the 22d Jan. 1673, and died in 1679. He wrote, *Constituições Synodales do Bispado do Algarve, novamento feitas e ordenadas, &c.*, Evora, 1676, folio; *Advertencias aos Parochos, e Sacerdotes do Bispado do Algarve*. Lisboa, 1676, 4to; and left a MS. of *Controversiarum Episcopatum*. (Machado.)

*P. Gregorio Barreto*, born at Villa de Cantanhede in Portugal, became a Jesuit in 1685. He taught rhetoric, philosophy, and theology, at Lisbon and Coimbra, and occupied subsequently the situation of confessor to the infant D. Antonio, and died at Evora in 1729. He wrote, *Nova Logica Conimbricensis, &c.* Lisbon, 1711, 4to; *Venerabilis Pater Joannes de Brito capite manibus et pedibus pro vera Fide truncatus*, Epigramma. Coimbra, 1722, fol. (Machado.)

*BARRETT*, (Jean Jacques de,) a fertile French writer, born at Condom, in 1717, the son of a James de Barrett, or James Barrett, who followed James II. in his exile. In 1762 he was named professor of the Latin language at the École Militaire, and three years after became inspector-general of studies in the same school. He published numerous translations of Latin writers. There appears also to have been a *Paul Barrett*, born at Lyons, about 1728, who was the author of several books mentioned in the Biog. Univ.

*BARRETT*, (William,) an eminent surgeon of Bristol, was the author of the *History and Antiquities of the City of Bristol, &c.* with plates, 1788, 1 vol. 4to. This work had caused its author the labour of twenty years in collecting materials. It abounds with curious and authentic information, though in many instances it is extremely incorrect. Still it should in justice be stated that this history was the first published on that subject. Mr. Barrett was elected a fellow of the Antiquarian Society in 1775, and was long known to the literary world as the first person who encouraged the unhappy Chatterton to publish the poems which he declared he had copied from

the originals by Rowley, in the church of St. Mary Redcliffe, at Bristol. Many of these MSS. were in the possession of Mr. Barrett, and he states in the preface to his history that he intends to leave them to the public library in that city. He died at Higham, in Somersetshire, 15th Sept. 1789. (Gent.'s Mag.)

*BARRETT*, (George,) an English landscape painter, born in Dublin, about the year 1730. He was apprenticed to a stay-maker, but soon abandoned this employment for the arts. Barrett had the honour to be among those who planned the Royal Academy, and was one of its first members. He died at Paddington, near London, in 1784; and his pictures are held in considerable estimation. He was a chaste and faithful delineator of English landscape, which he viewed with the eye of an artist, and selected with the feelings of a man of taste. He had two decided manners of painting, both with regard to colour and touch; his first was rather heavy in both; his latter, much lighter. Scarcely any painter equalled him in his knowledge or characteristic execution of the details of nature. His attention was chiefly directed to the true colour of English scenery, its richness, dewy freshness, and that peculiar verdure, especially in the vernal months, which is so totally different from the colouring of those masters who have formed themselves on Italian scenery, or Italian pictures. This strong desire sometimes tempted him to use colours both rich and beautiful when first applied, but which no art could render permanent, and which, in some of his slighter works, prevailed to such a degree as to leave scarcely any traces of the original colouring. As a man, he was remarkably kind and friendly, and was much respected, not only by his brethren in the art, but by his patrons, who were pleased by the vivacity of his disposition, and the urbanity of his manners. In the latter part of his life, he enjoyed the place of master-painter to Chelsea hospital—an appointment conferred upon him by his friend, Edmund Burke, during his short-lived administration. Barrett also painted much in water-colours; he drew well in chalks and black-lead; and etched with considerable spirit. His most esteemed plate is a view in the Dargle, near Dublin.

*BARRETT*, (John,) a brave British naval officer, born at Drogheda, in Ireland, and promoted to the rank of lieutenant in 1793, who, after much active

and gallant service, perished in 1810, with his ship, the *Minotaur* (74), and the greater part of his crew, in consequence of the ignorance of the pilot. The *Minotaur* was in charge of the homeward-bound convoy from the Baltic, and after she had struck, when little or no chance of escape for any on board remained, an officer, in the eagerness of exertion, occasioned some disturbance. Captain Barrett said to him, "Sir, true courage is better shown by coolness and composure; we all owe nature a debt, let us pay it like men of honour."

**BARRETT**, (the Rev. John, D.D.,) vice-provost of Trinity college, Dublin, and professor of the oriental languages in that university. He died on the 15th November, 1821, at an advanced age, leaving the bulk of a large property, accumulated by penurious habits, to charitable purposes. The eccentricities of Dr. Barrett, and his want of worldly knowledge, were fruitful subjects of amusement to the students of Trinity college; but he was a profound scholar, and distinguished himself by the following publications:—In 1800, *An Enquiry into the Origin of the Constellations that compose the Zodiac, and the Uses they were intended to promote*; and in 1808, *An Essay on the earlier Part of the Life of Swift*, with several original Pieces ascribed to him.

**BARREYRA**, (Joaõ,) a Portuguese mathematician and astrologer. He wrote, *Repertorio dos Tempos*, Coimbra, 1579 and 1582, 4to. (Anton. Bibl. Hisp.)

**BARREYRA**, (Fr. Isidoro,) born either at Lisbon, or near Villa de Thomar, in Portugal. At the latter place he entered the military order of Christ, in 1606, and became a famous preacher and a learned man. "He never held any superior rank in the order, satisfied always to obey, and never to command," says Machado. Antonio, Cardoso, and Soares, mention him with high eulogium. He wrote, amongst other books, *Tratado das significações das Plantas e Flores referidas na Sagrada Escripura*, Lish. 1622; and left in MS. a *Comedia famosa de Santa Maria Egypciaca*. (Bibl. Lusit.)

**BARRI**, (Gabiello,) historian and antiquarian, born at Francica, in Calabria Ulteriore, at the beginning of the sixteenth century, died some time after 1577. He took early the clerical habit, and went to Naples, and then to Rome. In 1554, he published his small, but sensible little work, *Pro Lingua Latina*,

lib. iii.; *de æternitate Urbis*, and *De laudibus Italiæ*. Of those works, a second edition was published by order of the senate of Rome in 1571. The former of them has become notorious on account of a sort of malediction, which Barri (enthusiastic for the Latin language) has darted against those who should translate his books into Italian. "Quare ego illis, qui hos, aliosque meos libros Latine a me editos, in vulgarem sermonem vertere audebunt, jam nunc Dei iram imprecor ne exigent annum." A book, however, dilating especially on Calabria, was at that period still wanted in Italian literature, and Barri supplied this deficiency. He published in the same year, (1571,) *De antiquitate et situ Calabriæ*, Romæ, in 8vo. This work went through several editions, till that edition made by the author was replete with minor inaccuracies, which he took much care to emend in copious marginal notes. Death, however, surprised him. The copy thus previously corrected was deposited in the Vatican, and edited in 1737, folio, in Rome, by Aceti, with his own corrections and those of Sesterio Quatromani. It is also pretty certain, that Barri wrote, *Vita del B. Gioacchino Abate di Flora in Calabria*, prefixed to the Vaticanij of that author. (Venice, 1589.) Wadingus makes two different persons of Gabr. Barri. (*Biographie degli Uomini Illustri del Regno di Napoli*.)

**BARRIENTOS**, (Bartholomeus,) born in Grenada, and afterwards a professor of humanity and mathematics at Salamanca. He wrote several works, amongst which are, *In Christophori Calveti Stellæ Aphrodisium expugnatum notæ*, Salam. 1566, 8vo; *De Cometaur explicatione atque predicatione*, *ibid.* 1574, 8vo. (Antonij Bibl. Hisp. Nova.)

**BARRIERE**, (Jean de la,) the founder of the congregation of the Feuillants, born of a noble family at St. Ceré, in Querci, in 1544. In 1562, he was named abbot of Feuillant, in the diocese of Rieux. In 1573 he began to introduce his reforms, consisting chiefly of the practice of extreme austerities, into the order of Cîteux; and after much opposition, obtained in 1586, the sanction of pope Sixtus V. to his new order, for which Henri III. built a house in the Rue St. Honoré. La Barrière was faithful to that prince till his death, and his constancy in not joining the Ligue drew upon him persecution and disgrace. He was, however, restored before his death, which happened in 1600. (Biog. Univ.)

**BARRIERE**, or **LABARRE**, (Pierre,) a boatman of Orleans, who afterwards turned soldier, and has become notorious by his design to assassinate Henri IV. of France. He was discovered, seized at Melun, as he was on the point of putting his design in effect, and executed on the 25th of Aug. 1593, declaring that he had been urged to the attempt by some catholic priests. His history was published at Paris, 8vo, 1594. (Biog. Univ.)

**BARRIERE**, (Dominique,) a French engraver, born at Marseilles about the year 1622. His principal residence was at Rome, where he engraved a considerable number of plates, in a very agreeable style, after Claude and other landscape painters, as well as other subjects. They are neatly etched in the manner of Stephen della Bella. He sometimes signed his plates with his name, Dominicus Barriero Massiliensis, sometimes with a cypher, formed of a capital D, and a B within the straight line of the D, forming that also of the B, which is the mark used by Dominico del Barbieri, which has frequently occasioned mistakes, although their styles are extremely different. (Bryan's Dict.)

**BARRIN**, (Jean,) a dignitary of the cathedral of Nantes, who published at Paris in 1676, a translation of Ovid's Epistles and Elegies into French verse, which was reprinted at the Hague in 1692 and 1701. In 1704 he published the *Vie de la Bienheureuse Françoise d'Amboise*. (Biog. Univ.)

**BARRINGTON**, (John Shute,) lord viscount Barrington of the kingdom of Ireland, an eminent political character in the early part of the eighteenth century, the leader of the party among the protestant dissenters, called the liberal or the rational, and a writer in theology, was born at Theobalds, in Hertfordshire, in 1678, being the youngest son of Benjamin Shute, a merchant and wholesale linen-draper in London, who was the youngest son of Francis Shute of Upton, in Leicestershire, Esq., which Francis was a son of Christopher Shute, a baron of the exchequer in the reign of Elizabeth. The mother of the nobleman of whom we have to speak, was a daughter of Caryl, a nonconforming minister, the author of the large comment on the Book of Job. The occasion of Mr. Shute taking the name of Barrington, may be mentioned thus early in the article devoted to him: it was in consequence of Francis Barrington, of the ancient house

of Barrington in Essex, who was in no other way connected with him than by having married his cousin-german, Elizabeth Shute, settling upon him his estate in that county, and he thereupon assumed, by act of parliament, the name and arms of Barrington. It is remarkable that he had a considerable estate in the county of Berks, left to him by another gentleman with whom there was no family connexion, and but slight acquaintance, John Wildman of Pocket, Esq.

Mr. Shute studied in the university of Utrecht, where many of the dissenting youth of that period received their education. He passed four years in that university with great credit. Three academical theses were printed by him in 1697 and 1698, which gave a promise of future eminence. On his return to England he became a student of the Inner Temple, with a view to the practice of the law; but like many other persons, he soon turned aside to politics. The questions to which he at first principally applied himself were those connected with the political position of the religious community to which he belonged, and having thus early in life become acquainted with Locke, and having imbibed both his theological and his politico-religious opinions, he appeared as a strenuous defender of the rights of true inquiry, and consequently of a full toleration. He published in reference to these questions two, if not more pamphlets, at this early period of his life. But he was soon brought more decidedly into connexion with the administration of the day, for the union with Scotland having been determined on, it was considered a matter of importance to bring the English presbyterians to a cordial approval of the measure, in the expectation that their opinions might have some influence on the presbyterians of Scotland; and Mr. Shute was specially engaged to visit Scotland, as a kind of representative of the body to whom he belonged, and to use his influence in bringing the Scotch to an acquiescence in it. He acquitted himself to the satisfaction of the ministry, and on his return was appointed a commissioner of the customs, and when the earl of Wharton was going lord-lieutenant to Ireland, Mr. Shute was spoken of as likely to be the secretary. His character and position at this period of his life may be collected from the few following words of Swift, in a letter dated November 30, 1708. "One Mr. Shute

is named the secretary to lord Wharton. He is a young man, but reckoned the shrewdest head in England, and the person in whom the presbyterians chiefly confide; and if money be necessary towards the good work, it is reckoned he can command as far as 100,000*l.* from the body of dissenters here. As to his principles, he is a moderate man, frequenting the church and meeting indifferently." On the change of administration in 1711, he lost his place of commissioner, and we find little respecting him till the accession of George the First in 1714; except that he published in those excited times, a pamphlet which had considerable influence, entitled, *a Dissuasion from Jacobitism*.

He was elected for Berwick-upon-Tweed to the first parliament called by George the First. In this parliament he was chiefly distinguished by his zeal in favour of the repeal of the Schism Act, and Occasional Conformity Act, which had been passed in the latter year of the reign of queen Anne. He acted in this on the principles of the most liberal toleration, opposing the introduction into the repeal bill of a clause directed against such as held not the doctrine of the Trinity; and in the great disputes in the body of the dissenters themselves in 1718 and 1719, in relation to this doctrine, and particularly on the propriety of requiring from ministers among them subscription to it, he appeared warmly on the side of those who opposed the subscription, and by his private influence and published tracts, he is supposed to have done much to secure the decision of a majority of the dissenting ministers of that time against the requiring subscription.

In 1717 he had a reversionary grant of the office of master of the rolls in Ireland; in 1720 he was created an Irish viscount, and in 1722, again returned to parliament for Berwick. Now followed a disastrous event. He was much concerned in the scheme for improving the port of Harburgh, in the German dominions of the king. The history of the proceedings in this affair are intricate; but finally, the House of Commons came to a resolution that he had been concerned in that fraudulent undertaking, and he was expelled. This vote was passed February 15, 1722-3. The measure was supported by Sir Robert Walpole. He proposed himself again for Berwick, but lost the election by a majority of four.

He survived this event eleven years, which he appears to have spent in retirement, associating for the most part with persons who were engaged in theological studies, to which he had always inclined, and now almost exclusively devoted himself. In 1725 he published *Miscellanea Sacra*, or a New Method of considering how much of the History of the Apostles as it is contained in Scripture, is an Abstract of their History; an abstract of that Abstract; and four Critical Essays. This is considered his principal work. In 1732, he published a *Discourse of Natural and Revealed Religion*, and the relation they bear to each other. He died on the 14th of December, 1734, and was buried in the church of Shrivenham, where is a monument to his memory, with a long inscription written by himself, in which having spoken of his offices and honours, he proceeds thus: "As he does not expect the reader will form a character of him from this part of his story, so it is to be hoped he will not draw it from the unprecedented censure which he unjustly underwent. While he pretends not to have been distinguished by such talents, virtues, or attainments, as might call for imitation, if they had not been attended with his failings and imperfections, he yet professes to have been governed by an earnest and steady love of truth, liberty, his country, and mankind, in all the different periods of his life; together with an esteem or disregard of all men, whatever their stations, characters, or denominations were, in proportion to the degree of good or ill which they expressed towards those things which ought to be the chief objects of any man's pursuit." We copy this from *Lodge's Peerage of Ireland*, 1754, vol. iii. p. 278, and make this reference because we find an entirely different inscription in *Nichols's Literary Anecdotes*, vol. vi. p. 448.

Lord Barrington married a daughter of Sir William Daines, by whom he had five memorable sons: William lord Barrington; John, a major-general in the army; Daines, justice of Chester; Samuel, an admiral; and Shute, who died bishop of Durham, in 1826. On each of these in their place.

BARRINGTON, (William-Wildman, lord viscount,) the eldest son of John Shute lord Barrington, an eminent political character of the eighteenth century, whose life has been written at large by his brother, the bishop of Durham, 8vo,

1814. He was born in 1710; was elected member for Berwick in 1739; in 1745, appointed one of the commissioners of the admiralty; and in 1754 master of the great wardrobe. In that year he was first chosen for Plymouth, which borough he continued to represent for twenty-four years. In 1755 he was appointed secretary at war; in 1761, chancellor of the exchequer; in 1762 treasurer of the navy; and in 1765 secretary at war, in which office he continued till December 1778. He then retired from public life, but lived to the year 1793, when he deceased without leaving issue.

BARRINGTON, (John,) a major-general in the British army, younger brother of William, second viscount Barrington, was born about the year 1720. His colonel's commission is dated the 25th of June, 1759; and he became major-general on the 25th of May, 1756. He accompanied the expedition which left this country in November 1758, to reduce the French islands in the West Indies. Previous to the departure of the expedition, lord Barrington wrote to general lord Ligonier, expressing his apprehensions that his brother was "in danger of being second in command, and whoever is second," he added, "may soon be first. I use the term *danger*, because nothing is so unfortunate as being placed at the head of a great enterprise to which one is not equal. Though colonel Barrington served all the last war, it was as captain, aid-de-camp, or volunteer. He has a good understanding, and is very much resolved to do his duty; but I do not think him qualified for the important office of a commander-in-chief, much less when that command has been declined already by major-general Martyn and lord Albemarle, as thinking themselves unequal to it." The event anticipated actually took place, and Barrington, on the death of general Hopson, commander-in-chief, succeeded to the command on the 27th of February, 1759, and pressed the siege of Guadaloupe with so much judgment, that the colony capitulated on the 1st of May. Hardly was the capitulation signed, when a French squadron under M. Bompard appeared before the island, and landed 600 troops, 2000 buccaneers, and a large quantity of arms and ammunition. Had general Barrington exercised less activity, the whole object of the expedition would probably have been defeated. Barrington died in 1764, aged forty-four. (Ann. Reg. for 1759.

Bishop Barrington's Life of Lord Barrington.)

BARRINGTON, (the Hon. Daines,) a lawyer and writer in natural history and English antiquities, was the third of the five memorable sons of John, the first viscount Barrington. He was brought up to the bar, studying at Oxford and the Temple, and became king's counsel, a bencher of the Inner Temple, recorder of Bristol, marshal of the high court of admiralty, which he resigned on being appointed secretary for the affairs of Greenwich-hospital, a Welsh judge, and commissary-general also of the stores at Gibraltar. He retired from the bench in 1785, being then fifty-seven years of age, and from other public employment, meaning to devote himself for the rest of his life to the more interesting and elegant pursuits in which indeed he had long before begun to indulge himself. He died on March 11, 1800, and was interred in the Temple church.

His first publication appeared originally in 1766, and is entitled, *Observations on the Ancient Statutes*. It is a bookfull of curious information on the state of English society in the middle period, conveyed in a very pleasing manner, and has been frequently reprinted. In 1767 appeared his *Naturalist's Calendar*; in 1773 his edition of the Saxon translation of Orosius, ascribed to king Alfred; and in 1775, his tracts on the probability of reaching the North Pole. It was at his suggestion that the voyage was undertaken, of which captain Phippe had the direction. In 1781 he republished these tracts, together with several others, some of which had been communicated to the Royal Society in a volume which he entitled, *Miscellanies on Various Subjects*. Many of them relate to curious questions in Natural History. But these miscellanies contain by no means all the contributions to historical or natural knowledge, which Mr. Barrington made in the form of tracts or brief treatises, too small to be called volumes; but we must content ourselves with referring to *The Philosophical Transactions of the Royal Society*, and the *Archæologia of the Society of Antiquaries*, where in the indexes his particular contributions will be found specified. There is also an essay by Mr. Barrington, on the *Language of Birds*, in the third volume of Pennant's *British Zoology*.

BARRINGTON, (Honourable Samuel,) a British admiral, an officer emi-

nently distinguished for his valour and tactical ability in battle. He was the fifth son of the first lord viscount Barrington, of the kingdom of Ireland. Educated expressly for the royal navy, he entered the service at an early age, worked his way in the several subordinate stations, and ultimately attained his "post commission" in 1747. In the same year, when in command of the *Bellona*, a small class frigate of inferior force, he captured, after a protracted chase, terminating in a close and well-contested action, *Le Duc de Chartres*, French Indiaman, carrying 30 guns and 195 men.\*

Although subsequently, in his capacity of captain, Barrington had participated in one or two encounters with the enemy, † still it was not till 1759, the year preceding that which terminated the stirring and eventful reign of George the Second, that opportunity was afforded him to achieve one of those proud and enviable triumphs which, in all wars, have so seldom fallen to the lot of officers in command of ships of the line.‡ At this period Barrington was serving as captain of the *Achilles* of 60 guns. Unaccompanied by other vessels of war, this battleship was especially detached from the fleet, and directed to cruise some fifty odd leagues westward of Finisterre. In this vicinity Barrington fell in with, on the 4th of April, (the event merits chronological precision,) the French two-decker, *Le Comte de Florentin*, a ship represented as somewhat superior to his own in men and metal. To enter into a minute recital of the close conflict that

\* In this action, which was fought in the vicinity of Ushant, the enemy had twenty-five killed, and eighteen wounded. The *Bellona* had only three slain and seven wounded.

† In 1757 he served in the unsuccessful expedition against Rochfort; and, in 1758, he assisted in the capture of the *Raisonnable*, after that ship had been severely shattered by the *Dorsetshire*, captain Dennis. See the name.

‡ Cases of capture resulting solely from combats singly contested between ships of the line, have ever been of rare occurrence. "Single actions" between vessels of this force have been brought about from the headmost ship of a pursuing squadron, or division of a fleet out-sailing their companions in chase; but in such cases, when it becomes manifest that succour follows the attacking vessel, the fugitive so assailed fights under every disadvantage. There are not three cases on record in which single ships of the line have met and fought under circumstances and situations of total equality. There are "points" and considerations connected with such "single actions," which appear to have escaped the notice of all our naval chroniclers and recent historians. Nor is there a solitary authority who has bestowed a passing remark upon the singular fact, that though comparatively few have been the singly-contested combats between ships of the line, yet it will be found in such actions, both the French and English have

ensued between these adverse vessels of the line, would occupy more space than our limits allow; suffice it to say, that from the bold and masterly manner in which Barrington brought the enemy to battle, added to the superior skill and seamanlike dexterity he displayed as the action advanced, in placing his ship in every possible position best calculated to punish his opponent, whilst at the same time, rendering comparatively innocuous the returning fire of the foe, he ultimately compelled—after two hours' obstinate resistance—his dismasted and shattered antagonist to strike her colours, and surrender to the victor a powerless and helpless hulk.§ The number of killed and wounded on board *Le Comte de Florentin*, clearly shows that the Sieur Montaye, her gallant but ill-fated commander, defended his ship to the last. Whilst 116, including the brave Montaye, (mortally wounded,) fell upon the *Florentin's* decks, Barrington, according to Hervey and other authorities, obtained the victory, at "the comparatively trifling expense" of three|| slain, and twenty-three wounded.

It is not necessary in a work of this nature to pursue the subsequent services of this gallant and quick-sighted seaman when officiating afloat in the command of a single ship, nor can we here do more than allude to the flattering, though singular circumstance of his becoming, in the year 1768, the chosen preceptor of the duke of Cumberland, preparatory to the royal novice's promotion to the rank of rear-admiral of the Blue.¶

■ had severally engaged vessels bearing the heroic and classic names of *Achilles*, *Mars*, and *Hercules*. By the following statement, which for the first time appears in print, and which we place in chronological order, it will be seen that, whilst the *Mars* and *Achilles* of the British have each, in their respective contests, become the victors, *L'Achille*, *Mars*, and *Hercules*, of the French were, one and all, fated to experience the reverse of fortune. The British *Hercules* was not so fortunate as to capture her opponent:—

- 1 { *Mars* (64), French, taken in 1746 by the  
  *Nottingham* (64) English, Capt. P. Saumarez.
- 2 { *Achilles* (60), English, Capt. Barrington, captures, in 1759, the French  
  *Le Comte de Florentin* (64).
- 3 { *Hercules* (74), British, Capt. P. H. Porter, engages, in 1759, the  
  *Florissant* (74), French, escapes by crippling her opponent.
- 4 { *Achille* (64), French, taken in 1761, by the  
  *Thunderer* (64), English, Capt. Proby.
- 5 { *Mars* (74), British, Capt. Hood, captures, in 1798, the  
  *Hercule* (78), French.

§ It was with difficulty Barrington brought his prize into Falmouth.

|| Some authorities return only two slain.

¶ According to the following extract, it will be seen that during the interval of a few months, the preceptor and the pupil respectively changed their

In January 1778, Barrington obtained his flag-rank, and was appointed chief in command of the West India station. The rupture with France transpiring in the ensuing summer, commodore Hotham was purposely despatched from North America with a small squadron, consisting of two ships of 64 guns, three of 50, and a bomb-ketch, having under convoy fifty-nine transports with troops on board to reinforce admiral Barrington, who, till then, had only under his orders his own ships, the *Prince of Wales* (74), the *Boyne* (70), with two or three small class frigates, and pitiable sloops.

On the very day that commodore Hotham departed Sandy-Hook, the French admiral, Le Comte d'Estaing sailed from Boston with a large naval and military force, for the express purpose of making conquest of the British West India isles. Hotham and D'Estaing were in the near neighbourhood of each other, and for several days, as subsequently ascertained, were steering the same course. Ignorant of each other's intent, a heavy gale of wind caused the two forces, though at all times out of sight of each other, to increase their distance, and alter their relative positions. Finally, the French fleet became dispersed, whilst the British squadron, more fortunate in "keeping together," arrived safe at Barbadoes on the 10th\* of December, where it formed a junction with the small force under the immediate orders of admiral Barrington. On this junction, the subject of our sketch took command of all,

relative positions—the *midshipman* becoming *admiral* in the immediate command over the captain. "In 1768," says the author of the *Biographia Navalis*, "he," Barrington, "was appointed (captain) of the *Venus* of 36 guns, at that time esteemed the finest vessel of her class in the British navy. His royal highness, the late duke of Cumberland, entered at the same time as a volunteer, or *midshipman*, with him preparatory to his advancement to the rank of a flag officer. Captain Barrington," continues Charnock, "quitted this command for a short time in the month of October, for the purpose of giving his royal highness the rank of post-captain, but immediately resumed it; and the duke having been, not long afterwards, advanced to be rear-admiral of the blue, Mr. Barrington accompanied him as his captain to Lisbon." Our late "sailor-king" was not so fortunate in finding this royal road to promotion. The duke of Clarence had to serve six years in a *cockpit*—the preparatory school of all the best and bravest of British admirals.

\* In this date Charnock is in error—he says, "a junction was happily formed on the 10th of November." Unhappily for this author's reputation, as a correct chronicler, Barrington, in his official letter, detailing his proceedings to the secretary of the Admiralty, reports the junction to have taken place "on the 10th instant," the admiral's public despatch being dated—"H.M. ship *Prince of Wales*, Grand Cul de Sac, St. Lucia, December 23, 1778, at night."

and without permitting the troops which were embarked under major-general Grant to land, at once determined upon the reduction of St. Lucia. General Grant's force being increased by a few troops, under brigadier-generals Meadows and Prescott, the admiral instantly put to sea, steering straight for St. Lucia. On the 13th, Barrington reached the Grand Cul de Sac, the troops were promptly landed on the same evening, and general Prescott succeeded in taking up a position which "commanded the environs of the bay." Barrington, upon the success of the troops, had intended to have removed the transports into the Carenage Bay, as a place of much greater security than the Cul de Sac. This intention, however, was frustrated by the sudden appearance of the French fleet. On the night of the 14th Barrington took the precaution to remove, by means of the tedious operation of "warping," all the transports to a position of security in the bottom of the Bay, while the vessels of war placed themselves in line-of-battle at the entrance of it, the better to resist the attack of Le Comte d'Estaing's formidable fleet.

Barrington's inferior force consisted of the following vessels; the *Prince of Wales*, (74), bearing his own flag; the *Boyne*, (70); the *Preston*, commodore Hotham; *St. Alban's* and *Nonsuch*, of 64; the *Centurion* and *Isis*, of 50 guns each; and three small frigates. Barrington's line was defended in its most vulnerable point (to leeward) by his own ship, and flanked at each extremity by a powerful battery. The *Isis*, supported by the frigates, guarded the in-shore approach to windward. "Such was the masterly disposition of this little band, when the French fleet commenced its attack." (Correspondent of Admiral Ekers.)

D'Estaing, after being "painfully convinced" that St. Lucia was no longer in possession of the French, having on his approach to the shore, suffered materially from the galling fire of one of the British batteries, bore down with ten sail of the line on Barrington's squadron; when a warm conflict ensued—the British ships being supported by the newly-possessed batteries on shore.

"Coolness, firmness, and resolution," says a professional writer, "were never more conspicuous in repulsing the enemy; but D'Estaing, forming a new disposition, renewed the attack at four in the afternoon with twelve sail of the line, and



directed his principal efforts from the British admiral in the rear to the centre." Thus engaged, the conflict on both sides was maintained for a considerable time. The cannonading from the enemy was heavy and concentrated; but nothing could shake the firmness and determination of the British force. After a long and warm contest, the French fleet fell into disorder and retired, without having made any effectual impression on the English line.

The judicious line of defence which Barrington, on this trying occasion, had so promptly adopted, entitles him to be remembered by maritime men as one of the most skilful and quick-sighted tacticians the naval service of England has ever produced.

Shortly after his rencontre with D'Estaing at St. Lucia, Barrington again distinguished himself in battle with the enemy. In Byron's general engagement with the French fleet, July 1779, he signalized himself in an eminent degree. "The spirited example of admiral Barrington," says Byron, in his official letter, detailing the account of this undecided contest, "exposed his division to a severe fire in making the attack." On board the *Prince of Wales* alone seventy-two men were killed and wounded; among the latter was Barrington himself, though only in a slight degree.

In the year 1782, admiral Barrington accepted a command in the Channel fleet. He hoisted his flag on board the *Britannia*, a first-rate, and was immediately sent out with a squadron for the purpose of intercepting a French convoy bound to the East Indies, which, according to accurate information received by the Admiralty, was then ready to sail from Brest.

The vice-admiral, says Charnock, was fortunate enough to fall in with the object of his pursuit on the 20th; and after a chase of some hours, one ship of 74 guns, the *Pegasse*, was captured by the *Foudroyant*;\* as was also the *Actionnaire*, and several transports and store ships which were in company when the convoy was first discovered. In the ensuing autumn admiral Barrington commanded the van-division of the main fleet, sent under Lord Howe to relieve the fortress of Gibraltar, and consequently was

\* The noble author of *Historical Sketches of Statesmen who flourished in the Time of George the Third*, says, "Nelson could not have fought this battle!"—Why not?—This is mere assertion, and carries little weight with professional folk, and people competent to pronounce a correct opinion upon the matter.

concerned in the indecisive skirmish which took place with the combined fleets of France and Spain; in which, short and distant as was the action, the *Britannia* had twenty men killed and wounded. The subsequent commands of this officer afloat are undeserving of note. In 1785, he was appointed a member of the Board of Land and Sea-officers, appointed to investigate and report upon a projected system of national defence; and in 1794 he appears to have attained the rank of admiral of the white. Admiral Barrington died at Bath, on the 16th August, 1800.

BARRINGTON, (Shute,) an English prelate, was the youngest of the sons of the first viscount Barrington, and left an infant at his father's death; was raised to the bench at an early age by the powerful interest of his family, joined to his own personal claims, being consecrated bishop of Llandaff on October 2, 1769, having been before a canon of Christ church, and residentiary of St. Paul's. In 1782, he was translated to Salisbury, and in 1791 to Durham, where he continued to the remainder of his life, dying at a very advanced age in 1826.

The bishop contributed to the enlarged edition of Bowyer's *Conjectures on the New Testament* many valuable notes. He published in the course of his long episcopate, various occasional sermons and charges, which have been collected in a volume. He also published an edition of the *Theological Writings* of his father, and prepared the *Political Life* of his brother, William, the second viscount Barrington, which was published in 1814.

BARRIOS, (Michael,) born at Mantilla, in the kingdom of Cordova, was first a Portuguese captain. He became subsequently a Jew at Amsterdam, and assumed the name of Daniel Levi. His various memoirs are cited, at times, as if they were different works, nay, as if they belonged to different authors. But they are contained all in the collection made in 1683, 8vo. The main title is, *Triumpho del Gobierno Popular de la Antiquidad Holandesa*. In these works he became an apologist of the Jewish creed, and was moreover one of the first supporters and advocates of modern democracy. Under the title, *Luzes y Flores de la Ley divina en los caminos de la Salvacion*, he especially descants upon the final triumph of democracy. A poetical work by him is entitled, *Coro de las Musas*,

Brusellas, 1672, 12mo; amongst which there is, Panegiricò a las inclitas y sober Magest. de la Gran Bretaña Carlos Secundo. Barrios has given some accounts of his family in an epistle prefixed to the Triumphal carro. (Basnage. Ersch und Gruber, Encycl.)

BARRIS, (Pierre Jean Paul, 1759—1824,) a French magistrate, native of Montesquiou, in Gascony, who spent his youth in travel, and who was distinguished under the revolution and the empire by his moderation and firmness. Barris studied at Toulouse, and after his return from travel exercised the profession of an advocate. In 1790 he was appointed commissary of the king at the tribunal of Mirande; and was subsequently elected deputy to the legislative assembly, where he distinguished himself by his skill in preparing in the committees all measures relating to jurisprudence or civil law. He was obliged to conceal himself during the reign of terror. In 1796 he was named judge at the court of cassation; Bonaparte, when he became first consul, made him one of the counsellors at the same court; and he was, in 1806, made president of the section criminelle. (Biog. Univ. Suppl.)

BARRODUCCEO, (A.) the name of an engraver, the date of whose birth and death are alike unknown. Mr. Strutt says, he finds his name inscribed to some small upright plates, representing the liberal arts and sciences, executed in a stiff, dry style, entirely with the graver. The heads and other extremities of the figures are very incorrectly drawn. These plates were published by the artist himself. (Strutt's Dict. of Eng.)

BARROIS, (Jacques Marie,) a Parisian bookseller, who died in 1769, at the age of sixty-five, celebrated for the great extent of his biographical knowledge, and for much general learning. He published many catalogues of books, which are highly valued, particularly the catalogue des Livres de Falconnet, 2 vols, 8vo, 1763. (Biog. Univ.)

BARROS, (Joaõ de, 1496—1571,) one of the most celebrated historians of Portugal; was educated at the court, under the eye of good masters; and on reaching a proper age, was made one of the gentlemen in waiting. His addiction to study attracted the notice of the king, who frequently inspected his progress, and gave him occasional aid. Notwithstanding the distractions of the court, he began to write; and though he was never sure that he should be able to finish one

sentence, he had learned the value of *minutes*, and was resolved not to lose them. His first effort he presented to the king in 1520, and the monarch encouraged him to proceed, assuring him that his labour should not be lost. This was an historical attempt; and Barros hoped that, by the royal encouragement, he should one day be able to write the history of the Portuguese empire in the East. The death of Manuel, however, suspended the undertaking, and Barros amused himself with writing a romance, the Emperor Clarimond, which has no other merit than that of style. By Joaõ III. he was made governor of the Portuguese colonies on the coast of Guinea, and some years agent-general for those regions—an office merely ministerial. The duties of this post he discharged thirty-two years, with great credit to himself. In 1539 he was promised the government of Maranhão, on the condition of his reducing it to the obedience of the mother country. This task he accomplished to the entire satisfaction of his sovereign.

The great work of Barros,—that on which he spent most of his leisure during a long life,—is his *Asia*; dos feitos que os Portuguezes fizeram no descobrimento e conquista das mares e terras do Oriente, Primeira Decada, Lisboa, 1552, fol.; Seg. Dec. *ibid.* 1553; Terc. Dec. *ibid.* 1563. This is considered the best and most correct edition. The fourth Decade Barros had mostly written himself, and the MS. was bought after his death by Philip III. of Spain, and continued by T. B. de Lavanha. Still later, a further continuation was added by Diego de Conto; consequently it has become very voluminous. The edition published at Lisbon in 1779 extends to 24 vols, fol. Copies of the first Decades, especially, are now exceedingly rare, as well as an Italian translation of the first two Decades, made by A. Ulloa, Venice, 1562, 4to. This was a most important and most useful undertaking, one for which the genius and occupations of the author alike qualified him. It is deservedly considered a treasury for the history of discoveries and civilization in the East; and it will transmit his name to posterity as one of the most laborious and most accurate writers of his age. Besides this great work, a Portuguese Grammar, and the romance we have mentioned, Barros published ten moral treatises, and left in MS. several valuable essays on the commerce and geography of the Indies.

**BARROS**, (Blasio de,) a Portuguese of Braga, entered the order of the monks of St. Jerome in 1516, and on his return from Louvaine, where he had taken his degrees, was charged with the improvement of the rules of the *Canonicos Regulares*. In 1545, he received from Paul III. the bishopric of Leiria; and in consequence of his counsels, the university of Coimbra was founded. He resigned his bishopric in 1551, and died in the convent of his order in 1559.

**BARROS**, (João de,) born, according to Cunha, at Porto, or, as Faria says, at Braga. He studied the law at Coimbra, and after having been ouvidor of the archbishop of Braga, and *escrivao da camara* of king D. João III., about 1546, and finally *dezembargados dos aggravos* in 1549, he received from the king (in conjunction with D. R. Monteiro, and the Vereadores of Lisbon) the order to revise the old taxes of the realm, and to frame new ones. The cardinal D. Henrique, being administrador of the convent of Pedrozo, ordered him also to revise the archives of a great many convents—both which offices of trust he filled with great justice and zeal. He wrote, *Espelho de cazadas em que se disputa quão excellente seja o casamento*, Porto por Vasco Diaz do Frexenal, 1540, 4to; *Descripção de Entre Douro e Minho*, MS. in folio, which treats of the antiquities of that province, and the peninsula in general; *Dos Nomes proprios de todas as Provincias de Espanha*, MS. in 4to; *Livros das Escrituras Authenticas, e bens do Mosteiro de Pedrozo*, ordered to be written by D. Henrique; *Carta escrita ao Cardinal D. Henrique*, part of which is printed in Cunha, *Hist. Eccles. de Brag.* (Machado.)

**BARROS**, or **BARREIROS**, (Caspar de,) brother of Johannes de Barros, the historian next mentioned. An account of him has been already inserted under the head **BARREIROS**.

**BARROS**, or **BARRIOS**, (Juan de,) historiographer and counsellor of the emperor Charles V., and teacher of theology at Toledo, was appointed bishop of Assumption in America in 1550; but his health not suffering him to discharge the duties of this appointment, he was created bishop of Cadiz. He died, however, shortly after his election. He wrote a history of Ferdinand and Isabella, parts of which are given in *Matthæi Analecta Veteris Ævi*, tom. iii.

**BARROS**, (Alfonso de,) a Portuguese mathematician, born of a noble family at

Segovia, about 1552, was general quartermaster under Philip II. and Philip III., and died at Madrid in 1604. He wrote, *Proverbia Moralia* (in verse), *Filosofia Cortesa Moralizata*; of the improvement of Tactics; and *Desengaño de Cortesanos*.

**BARROS**, (Thomas de,) a Portuguese Jesuit, entered the society at Goa in 1610, taught belles-lettres and theology there, was rector of the mission to the kingdom of the Mogul, and of several colleges, and died in 1658. He left behind him *Annuaire Literaire ex Æthiopia anni 1621*. (*Jöcher Gelehrten-Lexicon*.)

**BARROS**, (Andre de,) born at Lisbon, where he entered (very young) the order of Jesuits in 1691. He studied subsequently at Coimbra, in which place, as well as in the college of St. Antão of Lisbon, he became a public teacher. He preached with great applause at Evora and Lisbon, and was consequently made professor of moral theology. Finally, he became rector, and master of the *Casa do Noviciado* of Lisbon, and prepositus of the *Casa professa* de S. Roque, which were celebrated educational places of the Jesuits in Portugal. He was one of the first fifty members of the *Academia Real da Historia Portugueza*, where he was elected to write the *Ecclesiastic Memoirs* of the Bishopric of Algarve. He gave regular accounts of his labours (*dos seus Estudos Academicos*), which were published in the *Collecção dos Documentos da Academia Real*, Lisboa, folio, from 1723 to 1732. He wrote likewise, *Voz em Roma, Ecco em Lisboa na Canonização de S. João Francesco*, Lisboa, 1739, 4to. Barros published also, *Vozes saudosas da Eloquencia of P. Antonio Vieyra*, Lisboa, 1736, 4to. (Machado.)

**BARROS FERREIRA**, (João,) a Portuguese jurist, and one of the authorities of the ecclesiastic law of that kingdom. He wrote, *Demonstração legal, e concludente das Igrejas, que no Reyno devem Quidennios, e das que estão izentas, &c.*, Lisboa, 1705, fol. (Machado.)

**BARROSO**, (Miguel, 1538—1590,) a Spanish artist, born at Consuegra, and, according to Palomino, was the scholar of Gaspar Becerra, and distinguished himself both as an architect and as a painter. He was employed by Philip II. in the Escorial, where he painted in the principal cloister the Resurrection, Christ appearing to the Apostles, the Descent of the Holy Ghost, and St. Paul preaching. His compositions are copious, and

his design correct, with great knowledge of light and shadow. He spoke many languages, and amongst others Greek and Latin, and was a good musician. He died at Madrid. The date of his birth is given by Mr. Bryan as above; but M. Durdent, in the *Biographie Universelle*, states it to be two years later. (Bryan's Dict. Biog. Univ.)

**BARROW**, (Henry,) a nonconformist in the reign of queen Elizabeth, having adopted the principles of Robert Browne, and being one of the persons then called Brownists. He studied at Cambridge, and was a lawyer of Gray's inn, and intimately acquainted with John Greenwood, a clergyman who set up a separate congregation in London, on the plan which the Brownists proposed for general adoption. They were taken notice of by government in 1586, and committed to prison. Curious accounts exist of Barrow's examinations before the high commission for ecclesiastical affairs, which may be read in *Brook's Lives of the Puritans*, 8vo, 1813, vol. ii. pp. 24—34. As they refused to retract any of the opinions which they held, or to make any change in their religious practice, they were kept for four or five years in close confinement, and subject to very severe usage. In that time, however, they and their friends did not cease to disperse very offensive pamphlets against the church and episcopacy; and, finally, they and others were indicted under the statute of 23 Elizabeth for writing and publishing sundry seditious books and pamphlets tending to the slander of the queen and government. They were found guilty on March 21, 1592, and sentence of death was passed upon them on the 23d of March. On the last day of the month, with what appears to have been a refinement of cruelty, Barrow and Greenwood were taken to Tyburn, under the expectation of being executed; but it was intended only to terrify them into a recantation. They continued resolute, and after being exposed for some time at the place to the people, they were brought back to Newgate. As there was no prospect now of their recanting, on the 6th of April they were taken a second time to Tyburn, and then executed. The tone in which his controversial writings are conceived may be collected from the title of that which is the principal of them: *Brief Discovery of the False Church; as is the Mother, such the Daughter is*, 4to, 1590.

**BARROW**, (Isaac,) a very eminent

divine and mathematician, was the son of Mr. Thomas Barrow, a citizen and linendraper of London, but descended from an ancient family in Suffolk. He was born at London, in October, 1630. Although at the Charter-house, where his education commenced, he gained no reputation, and was remarkable only for fighting and idleness, yet his subsequent application and literary progress in a school at Felstead, in Essex, were such as to retrieve his character, and to induce his master to recommend him to the office of private tutor to a young nobleman under his care. In 1643 he was admitted a pensioner at St. Peter's college, Cambridge, under his uncle, Mr. Isaac Barrow, afterwards bishop of St. Asaph, and then fellow of that college; and in February, 1645, he was entered a pensioner of Trinity college; his uncle having been ejected, together with others who had written against the covenant. The ejection of his uncle, and the losses sustained by his father on account of his attachment to the royal cause, involved our young student in difficulties, and he was indebted to the liberality of Dr. Hammond for his chief support. Such were the sweetness of his disposition, and his respectful conduct towards his superiors, that he preserved their esteem and goodwill, though he steadily adhered to the cause for which his family had suffered, and refused to take the covenant. His reputation increased, and his merit was so universally acknowledged, that he was elected, notwithstanding the obnoxiousness of the party to which he belonged, fellow of his college in the year 1649; and then perceiving that the circumstances of the times were unfavourable to persons of his opinion in matters of church and state, he determined to devote himself to the medical profession. With this object in view, he directed his attention to anatomy, botany, chemistry, and other kindred studies; but upon further consideration, aided by his uncle's advice, he resumed the study of divinity, in connexion with that of mathematics and astronomy. It is said that he also gave some attention to poetry, for which he had imbibed a strong taste. In 1652 he took the degree of master of arts, and was shortly afterwards incorporated in that degree at Oxford. When Dr. Duport resigned the chair of Greek professor, he recommended his pupil, Mr. Barrow, for his successor, who, in his probationary exercise, had shown himself equal to fulfil the duties of the

chair; but being suspected of favouring Arminian principles, he was not elected to the professorship. This disappointment was probably the principal reason for inducing him to quit his college, and travel abroad; but his finances were so low, that he was obliged to part with his library to enable him to prosecute his design. He accordingly left England in 1655, visited France and Italy, and in 1656 set sail from Leghorn to Smyrna; and in the course of his voyage he had an opportunity of manifesting his natural intrepidity by standing to his gun, and defending the ship on which he had embarked against the attack of an Algerine corsair, and of beating off the enemy. From Smyrna he proceeded to Constantinople, where he read over with peculiar care and satisfaction the works of St. Chrysostom, who was once bishop of that see, and whose works he always preferred before any of the other fathers. Having remained a year in Turkey, he returned to Venice, and in 1659 he passed through Germany and Holland into England. Soon after his return, he was episcopally ordained by bishop Brownrigg; and when the king was restored in 1660, it was naturally expected that his attachment to the royal cause would have been rewarded by some considerable preferment; but he was disappointed. On this occasion, Barrow wittily remarked in one of his Latin epigrams—

"Te magis optavit reditutum, Carole, nemo,  
Et nemo sensit te rediisse minus."

"Thy restoration, royal Charles, I see,  
By none more wish'd, by none less felt, than me."

He wrote also an ode on his majesty's restoration, in which he introduces Britannia congratulating the king on his return. In the same year (1660), he was chosen professor of Greek at Cambridge, and commenced the duties of his appointment with lectures on the rhetoric of Aristotle. In July 1662, on the recommendation of bishop Wilkins, he was chosen professor of geometry in Gresham college, in which station he not only discharged his own duty, but also supplied for a time the absence of Dr. Pope, who was then the professor of astronomy. About this time he declined a valuable preferment which was offered to him, from scruples of conscience, because it was annexed to the condition of educating the patron's son, which Barrow considered as a kind of simoniacal contract. In 1669 he determined to exchange his mathematical studies for those of divinity;

and accordingly, as soon as he had published his *Lectiones Opticæ*, he resigned his professorship at Gresham college to the afterwards illustrious Newton. In 1670 he was created doctor of divinity by royal mandate; and in Feb. 1672 he was nominated to the mastership of Trinity college by the king, who observed that he had bestowed it upon the best scholar in England. To the patent of this appointment was annexed a clause which allowed him to marry; but as this privilege was inconsistent with the statutes of the college, he insisted on the clause being erased. In 1675 he was chosen vice-chancellor of his university, and his life was shortly afterwards terminated, occasioned by a fever in London, May 4th, 1667, in the forty-seventh year of his age. He was interred in Westminster abbey, where a monument, adorned with his bust, was soon after erected, by the contribution of his friends.

In all subjects which exercised his pen, Dr. Barrow was a writer of clear perception, fine imagination, sound judgment, profound thought, and close reasoning. He had nothing, however, in his person or external appearance, that was likely to command any degree of attention and respect. He was of a low stature, and of a meagre, pale aspect; and he was singularly negligent with regard to his dress. His theological works were published by Dr. Tillotson, in 1683, in three folio volumes, and several of his sermons still remain in MS. in the library of Trinity college. Several anecdotes are related of him, characteristic of his wit, activity, and humanity. In mathematical science, Dr. Barrow was deservedly eminent, and perhaps no man has ever exercised more influence on the rising mathematical talent of the country than he did in the middle of the seventeenth century. At Cambridge he was the star in his early career, and in public he commenced by an edition of Euclid's *Elements* and *Data*; books which, however excellent in their nature, showed an extreme fondness for introducing legerdemain reasoning and erroneous simplifications, a custom which has been, with the exception of Newton, adhered to up to the present time by the mathematical writers of that university. On geometry, as a platform, he paved the way, with his theory of infinitesimal, for the discovery of the Fluxional and Differential Calculi by Newton and Leibnitz. Barrow originated the idea of what has been called the *incremental triangle*, and

showed the error of his predecessors in affirming that a portion of a curve may be taken so small that it may, in calculation, be considered as a straight line. This notion, although one which the mind readily admits, is utterly untrue, and contradictory to the first principles of geometry. In point of fact, the idea really at the basis of such expressions is, that a straight line is the *limit* to which a portion of a curve continually diminished approaches. But adopting the incorrect, but more convenient phraseology, the small increment of the curve, and the corresponding increments of the abscissas and ordinate, form a small triangle. If, from the relation of the two latter, we express that of their *infinitely small* increments, we have, upon the principles of plane trigonometry, the position of the hypothenuse, or the direction of the tangent to the curve. On the 20th May, 1663, he was elected a fellow of the Royal Society, in the first choice made by the council after the grant of the charter, the election at that time not devolving on the members of the society at large. He was the first to encourage Newton, while an undergraduate at Cambridge, and it appears that the latter had, as early as the publication of his geometrical lectures in 1670, unfolded to him the first glimpse he had of the fluxional method, (Halliwell's Life of Sir Samuel Morland, p. 31.) The subject of colours in the refraction of light, had also attracted his attention; but it must be confessed, that the theory which he gave was very unsatisfactory and unphilosophical. He treated, however, of the mathematical parts of optics with his usual powerful ability, and discussed some of the most difficult problems relating to the subject, which then engaged the attention of geometers, in his lectures delivered in 1668, and published in the following year. It is highly probable that its promulgation may have been the immediate occasion of directing the attention of Newton to the subject. In 1675 (4to, Lond.) he published a collection of the Theorems of Apollonius, Archimedes, and Theodosius, *Novo Methodo illustrata*, et succincte demonstrata; these, as intimated in the title, were not done in Euclid's style of reasoning, but are more nearly allied in form to the works of the modern French school of geometers. In 1678 appeared his *Lectio in qua Theoremata Archimedis de Sphaera et Cyliandro per Methodum indivisibilium investigata, ac breviter*

investigata, exhibentur, 12mo, Lond., which contains an application of his semi-fluxional method mentioned above. Independently, however, of his technical works, Barrow is the author of a work which, in the eyes of sober-minded mathematicians, will always be as classically dear, as the *στοιχεα* of Euclid were to the School of Alexandria; we mean his *Mathematicæ Lectiones*, perfect models in the hands of those who are attached to the reasoning of sound geometry. These lectures were delivered at Cambridge during the year 1664, and subsequent years; and were first published at London in 1683, and afterwards translated into English by the Rev. John Kirby. This translation is not well made, and does not by any means do justice to Barrow's original work. Besides these works, Barrow left many papers on mathematical subjects in MS., which were sometime the property of William Jones, the author of the well-known Introduction to the Mathematics, and were by him communicated to Dr. Ward for his Lives of the Gresham Professors; and a minute account of them may be seen in that book, in the life of Barrow. These papers are now, we believe, in the possession of the earl of Macclesfield, who also owns some original letters of Barrow, some of which will shortly be published in a collection of letters now in the press, by the Rev. S. J. Rigaud, of Exeter college, Oxford. Several of Barrow's autograph manuscripts are in the library of the Royal Society, including the originals of his optical and geometrical lecture; a particular account of them may be seen in Halliwell's Catalogue of the Manuscripts in that library.

BARROW, (William,) an amiable dignitary of the church of England, who was born about the year 1754, was a native of the West Riding of Yorkshire, and received his education at Ledbergh school and Queen's college, Oxford. In 1778 he obtained the chancellor's prize for an English essay on the right improvement of an academical education, and in the same year graduated bachelor of arts; in 1783, master of arts; in 1785, bachelor and doctor of civil law. From 1782 to 1789, he was master of a school in Soho-square, and in the spring of the latter year, preached the Bampton lectures before the university of Oxford, and which, on being published, sold very rapidly. Retiring to Southwell, he published an *Essay on Education*, and during the

years 1806 and 1807, was selected preacher to the university. In 1808, he preached a sermon on Oriental Translations, which was afterwards published. In 1814, without solicitation, he was presented with a stall in the collegiate church of Southwell, and shortly afterwards with the living of Farnsfield; and in 1821 was elected by the chapter of Southwell vicar-general of their peculiar jurisdiction. This office he resigned on being appointed in 1829 archdeacon of Nottingham, a charge his infirmities induced him to relinquish in 1832, and on the 19th of April, 1836, he died. (Gent.'s Mag.)

**BARROW**, (John,) an English compiler, who is known as author of a *Geographical Dictionary*, and who published, although anonymously, *A Chronological Abridgement or History of Discoveries made by Europeans in different parts of the World*, London, 1756. He presented in 1765, with his name, a new edition of this work, in which he gave an account of many other important discoveries; and it is but just to record that the success which attended this publication in England induced Targe to publish a French translation, which appeared under the same title, Paris, 1766. The first and second volumes contain the voyages of Christopher Columbus, Vasco de Gama, Alvarez Cabral, and Fernando Cortez, from 1492 to 1523; and the last two, the voyages of Ulloa, Anson, Ellis, and the wreck of the *Dodginton*, from 1735 to 1755. The other volumes are confined to the voyages of Pizarro, Soto, Magellan, Raleigh, Thomas Rowe, Nieuhoff, Balæus, Dampier, Wafer, Rogers, and about a dozen others, on which the author has not descanted so extensively.

**BARROWBY**, (William,) a physician, a native of London, was educated at Trinity college, Oxford, at which university he took the degrees of M.A. Oct. 2, 1706, B.M. March 13, 1709, and M.D. July 18, 1713. He afterwards was admitted a fellow of the Royal College of Physicians, and practised in London. He translated Astruc's work on Venereal Diseases, in 1737, in 2 vols, 8vo; and he also published *Syllabus Anatomicus Prælectionibus annuatim habendis adaptatus*, London, 1736, 8vo.

**BARRUEL**, (the abbé Augustin,) a French Jesuit, born in 1741, at Ville-neuve-de-Berg, in the Vivarais. At the suppression of the Jesuits, his opposition to that measure obliged him to quit France. He went into Moravia and

Bohemia, and was afterwards made professor of rhetoric at the Theresian college at Vienna. He returned to France in 1774; was made almoner to the princess of Conti; and became one of the collaborateurs of the journal called the *Année Littéraire*. In this period of his life, Barruel began to distinguish himself as one of the most zealous opponents of the antichristian philosophy which was then flourishing in France. His most remarkable work was a series of letters entitled *Les Helviennes*. He afterwards carried on the *Journal Ecclésiastique*; but after the massacre of the priests in Sept. 1792, he made his escape to England, where he was kindly received by Burke. At London he published several works, particularly his *Histoire du Jacobinisme*. In 1802 Barruel was permitted to return to France, and was made honorary canon of Nôtre-Dame. He died in 1820. His letters, mentioned above, went through many editions. Among his other works the most important are his *Collection Ecclésiastique*, or collection of works relating to the clergy in those troubled times, 12 vols, 8vo, 1791—1793; and his *Histoire du Clergé de France pendant la Révolution*, first printed at London, in 1794, but afterwards frequently reprinted and enlarged. (Biog. Univ. Suppl.)

**BARRUEL-BEAUVERT**, (Antoine Joseph, comte de,) born at the castle of Beauvert, in Languedoc, in 1756, of a family of Scottish origin, was by profession a soldier, and rendered himself in some little degree remarkable by his loyalty during the French revolution, but much more so by his vanity and self-conceit. Although constantly on the list of persons proscribed, he still contrived to remain in Paris undiscovered by the police till 1800, when he was imprisoned, but obtained his liberty in 1802. After the restoration, his disappointment at not receiving the rewards and honours which he imagined to be his due, led him to publish several pamphlets, for which he was obliged to leave Paris, and went to Italy. He died at Turin 1817. He was the author of many political pamphlets, of no merit. (Biog. Univ. Suppl.)

**BARRUS**, or **JIMBARUS**, (Saint,) said to have been bishop of Gaitiness, in the reign of Malcolm III. A list of his writings may be found in Dempster.

**BARRY**, (Robert de,) a native of Wales, who distinguished himself in the conquest of Ireland. He was the eldest son of William de Barry, and his wife Angareth, and in 1169 accompanied



Robert Fitz-Stephen into Ireland, to assist Dermoid, king of Leinster, to regain his kingdom, for whom he did great service against the people of Wexford, and Donald, king of Ossory, and was the first man wounded in the reduction of Ireland. Being a young knight of great resolution and courage, and mounting the walls of Wexford with the foremost, he received a stroke upon his helmet with a large stone, which tumbled him from the wall into the ditch, where he had perished, if he had not been timely relieved by his men, who ventured their lives to save him; and we are told, through the violence of this blow he lost all his great teeth about sixteen years after. Upon the reduction of Wexford, by which a way was opened for the settlement of the English, Sir Robert Barry endeavoured to improve the Irish, on which account he gained such repute among them, that they gave him the title of Barrymore, or the Great Barry, as Giraldu Cambrensis writes, who also honours him by the following noble character: "He was a young knight, that for his worthiness cared not for his life, and was rather ambitious to be really eminent than to seem so;" and remarks that he was the first that ever manned a hawk in Ireland. After his services there, he is said to have settled at Levington, in Kent; but however that may be, he returned to Ireland about the year 1185, and was killed at Lismore, in the county of Waterford.

BARRY, (Giraldu de,) better known by the name of *Giraldu Cambrensis*, was a younger brother of the preceding. He was born at the castle of Manorbeer, between Tenby and Pembroke, about the year 1146. He was, probably, in his youth, one of the numerous students who then crowded the English universities. He was sent to complete his studies at the more famous university of Paris. From thence he returned to England in 1172, and soon made himself known by his literary acquirements and his ambition of distinguishing himself. His uncle, David Fitz-Gerald, being bishop of St. David's, he soon obtained several benefices. On the death of the bishop, Giraldu was elected by the chapter to succeed him; but the king, Henry II., opposed his appointment. This was in 1176; and Giraldu, in disgust, returned again to Paris, and gave himself up wholly to the study of theology and the decretals. In 1179 he was named professor of canon law in the university of Paris; but he declined that place, and

returned to England in 1180, and was charged by the archbishop of Canterbury with the administration of the see of St. David's, the bishop having been driven away by the people and clergy of the diocese. In 1184 the bishop was restored to his see, and Giraldu was called to court by king Henry, who made him his chaplain. In 1185 he was sent to Ireland as secretary and privy counsellor-to prince (afterwards king) John; and disapproving of the prince's conduct there with regard to the Irish church, he refused two bishoprics which were offered him. During his visit to Ireland, he collected the materials for his *Topographia Hiberniæ*, which he composed in three books, and after his return to England, he read it publicly at Oxford in 1187, on three successive days, giving one book each day. He gave a public feast each day: on the first day to the poor of the town; on the second, to all the doctors and to the scholars of high reputation; and on the third day, to the less distinguished scholars, with the burghesses, soldiers, &c. In 1188 Giraldu accompanied archbishop Baldwin to preach the crusade to the Welsh, and published afterwards his interesting *Itinerarium Cambriæ*, in two books. Giraldu had himself taken the vow, but when king Richard set out for the Holy Land, he gave him an employment in the administration of the kingdom, and he was released from his vow by the pope. Disagreeing with the chancellor, he retired to Lincoln in 1192, and occupied himself with study and literature. In 1198 the bishopric of St. David's being again vacant, he was advised by his friends to offer himself as a candidate, but he returned the memorable answer, "virum episcopalem peti non petere debere." The next year he was again elected by the chapter, but king Richard was also opposed to this appointment, and Giraldu went to Rome to appeal to the pope, but he only met with annoyance and disappointment. Giraldu, like his friend Walter Mapes, and many of the scholars of the time, made himself remarkable by his enmity to the monkish orders, which was, perhaps, the cause of some of his disappointments. He is said to have been in the habit of adding to the end of his litany the paragraph, "a monachorum malitia libera nos, Domine." We know little of the concluding years of his life. He is said by some to have attained at last to the bishopric of St. David's, and having died some time after



1220, to have been buried in his own church.

Giraldus was one of the bright stars of a flourishing period of middle-age literature. The writer of his life in the *Biographie Universelle* has given a strangely prejudiced and incorrect account of his works. His writings, whether historical or theological, are full of anecdotes of the times and curious information; there are few of them which are not amusing, as well as interesting. His pictures of the times are minute and correct. The works of Giraldus are very numerous, but they have been unnecessarily multiplied by the older bibliographers. Some of his writings are undoubtedly lost. A very full list of all that he wrote, or that is attributed to him, is given in Tanner, not, however, without errors. The *Topographia Hiberniæ*, and the *History of the Anglo-Norman conquest of Ireland*, (*Historia Vaticinalis de Expugnatione Hiberniæ*), with the book *De Illaudabilibus Walliæ*, and the *Itinerary of Wales*, were printed by Camden in his folio collection of *English Chronicles*. The *Itinerary* was translated into English with notes by Sir Richard Colt Hoare. *Abridgements* of it are given in *Bachmann's Literary History of Ancient Travels*, and in *Malte-Brun's Annales des Voyages*. What remains of the autobiographical work of Giraldus, entitled *De Rebus a se gestis*, in 2 books, was printed with his life of St. David, &c. in the *Anglia Sacra* of Wharton. Unfortunately this autobiography was preserved only in one MS., in which about one half of the work had been destroyed or lost, which makes it very imperfect. Of another valuable book by this writer, entitled *De Institutione Principis*, large extracts relating to contemporary history are printed in *Dom Bouquet's Collection of French Historians*. The *Speculum Ecclesiæ*, which is equally worthy of attention, is now preparing for publication. A complete edition of the works of Giraldus would be a most desirable undertaking.

BARRY, (Philip de,) brother of Robert de Barry, upon whose death, in 1185, he proceeded to Ireland, with a choice company of men, to assist his uncle, Robert Fitz-Stephen, and Raymond le Grosse, in the preservation of the kingdom of Cork. Soon after 1206, he built the castle of Barry's Court, in the county of Cork; and in 1229 he endowed the friary of Ballybeg, in the same county, "in memory whereof," we are told that

"his effigies on horseback was cast in brass, and set up there."

BARRY, (Thomas de,) a Scottish poet, who flourished about the year 1390, was a canon of Glasgow, and the first provost of Bothwell. He wrote a Latin poem, commemorating the battle of Otterborne, copious extracts from which will be found in Fordun's *Scoti-Chronicon*, by Bower, lib. xiv. cap. 54. These verses are, as Dr. Irving remarks, "of the Leonine kind, and sufficiently barbarous." (Fordun. Dempster. Irving.)

BARRY, (David Fitz-James, viscount Buttevant,) was one of the lords of the Irish parliament, convened by Sir John Perrot in 1585, but who afterwards took an active share in the rebellion of the earl of Desmond, for which he received a pardon in the government of lord Grey. From that time his fidelity to the crown was untainted, and he was appointed one of the council to Sir George Carew, lord-president of Munster, in which capacity he did great service against the rebels in that province, as may be seen by his answer to Tyrone's letter of invitation to join him, and of which a full account is given in the *Pacata Hibernia*. In 1601 he was made general of the provincials, and assisted in raising the siege of Kinsale; and, after the defeat of the Spaniards, his lordship, at the head of his forces, attacked O'Sullivan, and routed him with great loss, which victory, with some prudent measures employed at the same time, reduced the insurgents to complete submission. In 1613 the king intending to hold a parliament in Dublin, and understanding that there might arise some debate whether his lordship ought to have a seat in the upper house, his elder brother, to whom it was alleged the right belonged, being still alive, his majesty, to prevent the delay such debate might occasion, declared that "in regard the lord Barry had been always honourably reported of, for his dutiful behaviour to our state, and hath enjoyed, without contradiction, these many years, the title of honour and living of his house; and that his brother, who is said to be elder, is both dumb and deaf, and was never yet in possession of the honour or living of his house; we are pleased to command you, if this question concerning his right to sit in parliament be stirred by any person, that you silence it by our command; and that you do admit him according to his degree, to have voice and place in parliament, not taking knowledge of

any doubt which may be moved of his legal right thereto." He was accordingly present in that parliament, and died April 10, 1617, at Barry's Court, county of Cork.

BARRY, or BARRI, (Paul de,) a French Jesuit, born at Leucate, in the diocese of Narbonne, in 1585, rector of the colleges of Aix and Nîmes, and provincial of the province of Lyons. He died at Avignon in 1661, and left a number of devotional treatises, of a very mystical character, which were ridiculed by Pascal in his *Lettres Provinciales*, and of which only one, entitled *Pensez-bien*, has escaped oblivion.

His contemporary, *René Barry*, was historiographer to the king, and wrote in Latin a life of Louis XIII. He was also the author of several rhetorical treatises. (Biog. Univ.)

BARRY, (Lodowick,) a dramatic author of the reign of James I., who wrote one good and humorous play: it is called *Ram Alley*, or *Merry Tricks*, and it was printed in 1611 and 1636, 4to, with the name of the writer, Lo. Barry, upon the title-page. Anthony Wood (Athen. Oxon. by Bliss, ii. 655,) either misread "Lo," as an abridgement for "Lord," or his printer committed an error which has been perpetuated; and a good deal of conjecture has been indulged upon the point why Wood ennobled Barry, (*vide* Dodsley's *Old Plays*, v. 363, edit. 1825, where *Ram Alley* is reprinted, and Biogr. Dram. i. 22, edit. 1813,) when there can be no doubt that it was a mere blunder. Lodowick was not by any means an uncommon christian name at that date, and we have Lodowick Briskett, the friend of Spenser; Lodowick Lloyd, a voluminous pamphleteer, and several others. Lodowick Barry is said to have been of Irish extraction, if not an Irishman, and of a good family; but there seems no evidence beyond supposition founded upon the name of Barry, which is borne by several ancient houses in the sister kingdom. The dates of his birth and death are alike unknown; but Isaac Reed was of opinion that he did not long survive the year 1611. It should seem from some lines near the end of the prologue to *Ram Alley*, (a title taken from a court in Fleet-street, where the scene is chiefly laid,) that the author intended to follow it up by other performances of the same kind. Either he never produced them, they were never printed, they have been lost, or they came from the press anonymously.

BARRY, (James,) lord of Santry, was born in Dublin, in 1598, which city his father represented in parliament. Having made the law his profession, he rose through all its gradations, until he became lord chief justice of the king's bench in Ireland. He was a firm friend of the great but ill-fated earl of Strafford, and died 1673. He published, *The Case of Tenures*, &c. in folio, 1637, republished in 12mo, 1725.

BARRY, (David Fitz-David,) first earl of Barrymore, grandson of David Fitz-James, viscount Buttevant, whom he succeeded in his estates. He was born in 1605, and was married in 1621 to Alice, eldest daughter of the first earl of Cork, through whose influence he was created earl of Barrymore, in 1627. In 1639 lord Barrymore served against the Scots; and in 1641, when the Irish insurgents offered to make him their general, he rejected the proposal with the utmost disdain. "I will first take an offer," said he, "from my brother Dungarvan to be hangman-general at Youghall." Incensed at this, the Irish insurgents threatened to destroy his house at Castle Lyons, on which he sent them word that "he would defend it while one stone stood upon another;" at the same time desiring them to trouble him no more with their offers, for that he was resolved to live and die a faithful subject of the English crown. He afterwards placed a body of Englishmen in his castle of Shandon, near Cork, for which service he received the thanks of the government; and by his care and courage, in conjunction with Edmund Fitzgerald, seneschal of Iniskilly, he preserved that part of the country free from the incursions of the rebels, and thus insured the passage between Cork and Youghall. In 1642 his lordship, with Lord Dungarvan, pursued the Condons, and took the castle of Ballymac Patrick, (now Careyville,) and executed upon the spot the whole of the survivors of the garrison, upwards of fifty. In July of the same year, he took Clougalea castle, near Kilworth, in the county of Cork; and was subsequently joined in commission with lord Inchiquin to the civil government of Munster. He headed a troop of horse and two hundred foot, which he maintained at his own charge, at the battle of Lis-carroll, on the 3d Sept. 1642, and died on the 29th of that month. He was interred in the earl of Cork's tomb at Youghall, and left behind him the cha-

racter of great generosity, humanity, (notwithstanding his conduct at Ballymac Patrick,) and christian charity. And we are particularly informed that he had sermons at Castle Lyons twice a day on Sundays, Wednesdays, and Fridays.

**BARRY**, (Garret,) a native of the south of Ireland, who wrote *A Discourse on Military Discipline, &c.* Brussels, 1634, for the instruction of his countrymen, as he says. He served several years as a captain in the Spanish army in Flanders.

**BARRY**, (Sir Edward,) a military physician. He studied at Leyden, under Boerhaave, and took his doctor's degree in 1719; his thesis being, *De Nutritione*. A languid consumptive habit of body, he tells us, induced him to direct his attention to the subject of consumption, and in 1726 he published a *Treatise on Consumption of the Lungs*, with a previous account of Nutrition, being the subject of his thesis enlarged, and of the Structure and Use of the Lungs, Lond. 8vo. It was again published in 1727 and in 1759. In 1759 he published a *Treatise on the three different Digestions and Discharges of the Human Body, and the Diseases of their principal Organs*, London, 8vo. This was reprinted in 1763. He practised at York, and afterwards in Ireland, where he was made professor of medicine in the university of Dublin, and physician-general to his majesty's forces in Ireland. He was a fellow of the Royal Society, and was created a baronet. In 1775 he published his chief work, *Observations on the Wines of the Ancients*, London, 4to, by which he is well known as a scholar and an ingenious man. Until a very recent period, it was the only book on the subject in the English language. He died March 29, 1776.

**BARRY**, (Spranger, Nov. 20, 1719—Jan. 10, 1777,) an eminent tragic actor of the English stage, was born in St. Warburgh's parish, Dublin. He was brought up for the business of his father, a silversmith, in which he remained four years; but from expensive habits and a passion for acting, which induced him to neglect his occupation, he became bankrupt, and adopted the stage as a profession. In 1744 he appeared in Dublin as Othello, with perfect success, played afterwards at Cork, and removed to London in 1746. Here he was engaged at Drury-lane, and performed both in tragedy and polite comedy, in the latter of which, particularly as Lord Townley, he attracted the notice of and received high

compliments from the prince of Wales. In 1749 he was engaged at Covent-garden, where he became the rival of Garrick, and in the character of Romeo is said to have decidedly been his superior. He played the parts of Lear, Othello, Essex, and Jaffier, with the highest applause. In 1758 he joined with Woodward in building the Crow-street theatre, Dublin; but the speculation failing, Barry returned in 1766 to London, bringing with him Mrs. Dancer, whom he subsequently married. He and his wife soon after became members of the Drury-lane company, at a joint salary of 1500*l.* a year. In 1774 he removed to Covent-garden, and though growing old, still sustained his reputation in many characters. He died of an attack of hereditary gout, from which he had suffered many years. The great characteristic of Barry as an actor was the power he possessed of portraying grief and tenderness, both in his voice and countenance. Hence he is said to have possessed greater control over the feelings of an audience than any man who has since appeared upon the English stage.

**BARRY**, (James, 11th Oct. 1741—22d Feb. 1806,) a distinguished painter, was born at Cork, between which town and England his father carried on the business of a coasting trader. The son was for a time similarly employed, but disliking the occupation, he ran away from the vessel, and returned home. He was noted amongst his schoolfellows for his capacity and application, and he would consume whole nights in practising drawing. In 1763 he went to Dublin, where he exhibited at the Society of Arts a picture of the Arrival of St. Patrick in Ireland, which caused his introduction to Mr. Burke, who soon after took him to England, and the year following sent him to study at Rome, where he remained five years, wholly at the expense of his liberal friend. Early during his residence in that city, he embroiled himself in disputes with both artists and connoisseurs; but this did not retard his application to the study of his art, though it continued during his whole sojourn, notwithstanding the earnest remonstrances of his munificent patron. He was elected a member of the Clementine academy at Bologna, on which occasion he painted and presented to that institution a picture of Philoctetes in the island of Lemnos, and in 1770 returned to England.

On arriving in London, he painted *Venus rising out of the Sea*, which was exhibited in 1771; and the year afterwards, *Jupiter and Juno*, both beautiful works, but they did not at the time attract much public notice, though he was soon elected an associate of the Academy. His next picture was the *Death of Wolfe*, but having thought fit to represent the warriors undraped, the performance excited general ridicule, notwithstanding the intrinsic merit which, as a composition, it undoubtedly possessed. About a year afterwards, he warmly joined in a project which had been formed by Sir Joshua Reynolds and other leading artists, for the decoration of St. Paul's cathedral with paintings from scriptural subjects, in which he selected for the exercise of his pencil *Christ rejected by the Jews*. The offer made by the several artists was to execute these works gratuitously; but the authorities connected with the cathedral discountenanced, and ultimately rejected the proposal. In 1775 he published *An Enquiry into the real and imaginary Obstructions to the Acquisition of the Arts in England*, in which he traces and points out with clearness the true causes, political as well as otherwise, which have impeded the progress of the arts in this country, and successfully confutes the dogma of Winckelman, that the climate of Britain unfits its inhabitants for attaining high eminence in the fine arts. In this work he denounces our antiquarians and connoisseurs with great virulence, and bitterly inveighs against the success of portrait painters, whom from first to last he unsparingly abuses, as inimical to the progress of historic art. In 1777 he was elected a royal academician, and the same year he proposed to the Society for the Encouragement of Arts, Manufactures, and Commerce in the Adelphi, to paint, gratuitously, a series of pictures, illustrating the position, that the happiness of mankind is promoted in proportion to the cultivation of intellect and the attainment of knowledge. This magnificent offer was accepted; and the works, which occupied seven years in completion, now decorate the great room of the institution. They consist of six pictures, namely, *Orpheus reciting his verses to the wild inhabitants of Thrace*; *a Grecian Harvest-home, or Thanksgiving to Ceres and Bacchus*; *the Victors at Olympia*; *Navigation, or the Triumph of the Thames*; *the Distribution of the Premiums by the Society*; and *Elysium, or the State of*

*Final Retribution*. On the completion of his labours, he published an elaborate dissertation on the subjects he had chosen, but which contained some sarcasms at English artists.

The performance of this truly great undertaking is at once a proof of Barry's eminence as a painter and his undaunted perseverance; for during a great portion of the time he was engaged, he was in a state of pecuniary destitution. The society presented him with two donations of fifty guineas each, voted him a gold medal, and lastly two hundred guineas. The pictures were also publicly exhibited for his benefit, which produced about five hundred pounds; and a subscription for a set of engravings of them, etched by himself, brought an additional two hundred pounds. With a portion of these sums he secured himself an annuity of sixty pounds a year, and having, in 1782, been elected professor of painting to the Royal Academy, he was placed in comparative ease.

The acerbity of his temper led him into continual disputes with the academicians, and he lost no opportunity of launching his invectives against them. This at length grew to such a height, that having been robbed of a sum of money, he openly accused the members of having instigated the theft; and soon afterwards he published, in 1797, a letter to the Dilettanti Society, in which he accused the academy of dissipating its funds, and proposed that in future their votes should be given on oath. On the appearance of this work, he was removed from his professorship, and expelled the academy. The earl of Buchan, however, set on foot a subscription, which, in no long time, amounted to a thousand pounds, with which an annuity was purchased of Sir Robert Peel; but Barry did not long live to enjoy it, for on the 6th of Feb. 1806, he was attacked with a cold fit of pleuritic fever, whilst at an ordinary, where he usually dined. He was carried to his home, but some mischievous persons having stopped up the keyhole, no entry could be obtained, and he was taken to the house of his friend, Mr. Bonomi, in the neighbourhood. For forty hours he locked himself up, and when prevailed on to accept medical aid, it was too late. His remains lay in state at the great room of the Society of Arts, and were interred in St. Paul's cathedral, where a tablet to his memory is placed, Sir Robert Peel having contributed two hundred pounds for that purpose.

Of Barry's character, it will have sufficiently appeared that he was morose and violent, yet he was not deficient in generous feeling. When Sir Joshua Reynolds died, he pronounced in the academy a splendid eulogium upon him, both as an artist and as a man, although the two painters had lived upon terms of unconcealed hostility. His eccentricity in living wholly alone had probably a fatal effect upon him; for had he been at once taken to his own bed, he might have been prevailed on earlier to allow of medical attendance. In religion he was a Roman-catholic, a church of which his mother was a member, but his father was a protestant.

We come now to the much more agreeable task of speaking of Barry as an artist; and whatever defects there may be in his works, it must be on all hands admitted that the conception of the series in the *Adelphi*, and the execution of at least one of them, could only proceed from the brain and the hand of an artist of the highest order. If the costumes in the *Elysium* are incongruous, let us turn to the *Victors at Olympia*, and the mind is immediately impressed with the conviction that it is a noble example of pictorial skill. The drawing shows that Barry had an intimate knowledge of the human figure. This work elicited very strong expressions of approval from the celebrated *Canova*, when he visited this country. Amongst his other pictures may be enumerated *Mercury inventing the Lyre*, *Stratonice*, and *Chiron and Achilles*, and a portrait of *Burke*.

Enthusiastic in his admiration of the antique, and devoted to the principles of high art, Barry would not condescend to employ his talents on inferior subjects; and as he made himself the voluntary sacrifice, still labouring in the endeavour to elevate the native school of painting, it were unjust not to award him the highest praise for intention, even in those cases where the severity of criticism compels us to admit that he failed in execution. A lapse of five-and-thirty years should be sufficient to obliterate the rancour of personal hostility, however righteously provoked; and Barry should be hailed as an ornament and an honour to the British school. His works are collected in 2 vols, 4to, 1809, amongst which are his lectures, (*Life prefixed to his works.* *Bryan's Dict.*)

**BARRY**, (*Marie Jeanne Vaubernier, comtesse du,*) was born at *Vaucouleurs*, the native place of *Joan of Arc*, in 1744,

Her father, or reputed father, was an exciseman of the name of *Vaubernier*. At his death, she went with her mother to *Paris*, where her mother obtained the situation of a servant, and she, by the interest of *M. Dumonceau*, her godfather, was placed in a convent, which she soon left; she obtained employment at a school of corruption, with a fashionable milliner; and became known to the public by the name of *Mademoiselle Lange*, at a disreputable house. There came *Jean du Barry-Ceres*, a fashionable rake, without principle, commonly known by the sobriquet of *La Roué*, took her under his protection, and speculated upon her beauty. He introduced her to *Lebel*, *valet-de-chambre* to *Louis XV.* She was then very young, extremely handsome, with an air of candour, a tone of familiarity, or rather vulgarity, that captivated the old licentious monarch. Wishing to give her an appearance of respectability, count *Guillaume du Barry*, brother to count *Jean*, offered to marry her, and she was soon after presented at *Versailles* in 1769, as *comtesse du Barry*, by *Madame la comtesse de Bearn*.

From this moment there was no limit to the power of the *Du Barry*, and to the licentiousness of the court. Every thing was sold, every thing was obtained through the means of profligate women. The duke of *Choiseul*, who would not bend to the power of the favourite, lost his place of prime minister, and was exiled; and at the instigation of chancellor *Maupéou*, she had a great share in the dismissal and banishment of the parliament in 1771. Indeed, the scenes and facts recorded in the memoirs of the times are almost incredible, for corruption, profligacy, and mismanagement of public affairs.

At the death of *Louis*, *Madame du Barry* was shut up in the convent of *Pont-aux-Dames*, near *Meaux*, where she showed signs of great respect towards religion. Not long after *Louis XVI.* allowed her to come out, restored to her the residence of *Luciennes*, which the old king had built for her, and allowed her a pension. There living in retirement, forgetting the court, she endeavoured to atone for her past life; and her conduct was in every way regular and laudable, encouraging and protecting the arts, and assisting the needy and the unfortunate.

When the revolution broke out, though abandoned by all those who had flattered her and profited by her protection, she

did not imitate them in regard to gratitude. The interest she felt and showed for Louis XVI. and the royal family, induced her to spread a report that she had been robbed of her diamonds, in order to come to England, as she did in 1793, to sell them; intending to employ the money for the use of the queen and her children, who were then prisoners in the Temple. On her return to France, she was arrested in July of the same year; and on the November following she was condemned to death, and executed, for being a conspirator and having in England worn mourning for the death of the tyrant. The absurdity and injustice of the sentence excited public indignation and pity even in those who had been her enemies. On her way to the scaffold she cried much, and was the only woman condemned by the revolutionary tribunal who showed so great a want of courage.

Her brother-in-law, the comte Jean du Barry-Ceres, perished in the same manner at Toulouse, about three months after her. Her husband narrowly escaped the same fate, and lived till 1810.

BARRY, (George,) born 1747, died 1804, was a native of Berwickshire, and educated in the university of Edinburgh. He was afterwards translated to the island and parish of Shapinsay, where he distinguished himself by his fidelity and zeal. His name was first rescued from that obscurity in which it was placed by local situation, in consequence of a publication by Sir John Sinclair of his statistical account of the two parishes of which he was minister, under the title of a Statistical Account of Scotland, drawn up from the Communication of the Ministers of the different Parishes, Edinburgh, 1792—1799, 8vo. He afterwards employed the major part of his time in public instruction, in the prosecution of which, as well as in advancing the progress of Christianity, he displayed such unremitting attention, that the Society for propagating Christian Knowledge in Scotland chose him one of their members, and gave him the superintendence over their schools in Orkney; and soon after the degree of D.D. was conferred upon him by the university of Edinburgh. He applied himself for several years in composing a civil and natural history of all the sixty-seven islands of Orkney; and the result of his labours was a work entitled *The History of the Orkney Islands, &c.*, illustrated with a Map of the whole islands, and with plates of some

of the most interesting objects they contain, Edinburgh and London, 1805, in 4to. Although this production may contain much that can be interesting alone to the inhabitants of the Orkneys, yet it embraces many circumstances of a general interest which had been but cursorily treated by other writers; while from its great research, its accuracy of narration, and its distinguished elegance of composition, it cannot fail to transmit the name of the writer to distant ages with celebrity.

BARRY, (Henry,) born about the year 1750, was a colonel in the British army, and distinguished himself while in India. He acted as aide-de-camp and private secretary to lord Rawdon in America, and penned some of the best despatches which have ever appeared. He left the army previous to the French revolutionary war, and died at Bath on the 2d of November, 1823. (Ann. Biog.)

BARRY, (Edward, D.D.) an English divine, born about the year 1759, and educated at Bristol school and the university of St. Andrew's, where he graduated M.D., but preferring theology to physic, took orders, and for some years acted as curate in the parish of St. Mary-le-bone, London. He relinquished this cure, and retired to Reading; after which he obtained the living, first of St. Mary's, and afterwards of St. Leonard's, Wallingford, where he died on the 10th January, 1822. His sermons and a few pamphlets by him have been published. (Ann. Biog.)

BARRY, (Sir David,) an eminent physician and physiologist. He was a native of Ireland, born March 12, 1780, in the county of Roscommon. He was distinguished by his classical and mathematical acquirements, and having completed his medical education in his native country, he entered the army as assistant-surgeon of the 87th regt. March 6, 1806. After three years' service, he resigned his medical appointment, and entered as an ensign in the same regiment, which was then serving in Portugal. He was, however, soon dissatisfied by the change he had made, and he returned to medical duty as assistant-surgeon of the 58th Foot, on the 1st of February, 1810. This regiment was also serving in Portugal, and Barry had the good fortune to render some important service, in the shape of surgical aid, to the field-marshal Beresford, when wounded at the battle of Salamanca, which attached that distinguished officer

to his interests. He was made surgeon to the Portuguese forces, March 25, 1813, and staff-surgeon of the British army, Sept. 25, 1814. At the close of the war, he was named staff-surgeon of the district of Braganza, and he resided in this capacity for some years at Oporto, where he married Miss Whately, the sister of the present learned archbishop of Dublin. Upon the breaking out of the revolution in 1820, he returned to England, and shortly after obtained a diploma of doctor of medicine from one of the Scottish universities. He then became an extra-licentiate of the Royal College of Physicians of London. He was most zealously attached to medical science, and in the pursuit of this, and the furtherance of some physiological views he entertained, he proceeded to Paris in 1822, where he remained four years, attending regularly the various schools and hospitals in that capital, and he took a degree of doctor of medicine in the university in 1827. The physiological views entertained by Dr. Barry, before alluded to, were developed, and laid before the Royal Institute of France and the Royal Academy of Medicine of Paris. They relate to the circulation of the blood in the veins, and the function of absorption, the practical part of which is applied specially by him to the treatment of poisoned wounds. His researches were reported upon by Cuvier, Dumeril, and Lannaec. They were afterwards published, together with the reports and translations of them, at London, in 1826, in 8vo, under the title of *Experimental Researches on the Influence exercised by Atmospheric Pressure upon the Progression of the Blood in the Veins, upon that function called Absorption, and upon the Prevention and Cure of the Symptoms caused by the Bites of Rabid or Venomous Animals*. Without admitting all the inferences drawn by Dr. Barry upon this subject, the work must be allowed to be very important, and to display great ability on the part of the author. It excited considerable interest both at home and abroad, and occasioned continued discussion in the medical societies, where Dr. Barry was always to be found warmly and eloquently defending his positions. His experiments relative to the absorption of poison, and the means of counteracting it by the application of cupping glasses, are highly worthy the attention of the members of the profession.

In 1826 Dr. Barry determined upon

settling in practice in London; but his activity of mind was well known to the government, and in 1828 he was sent in an official capacity to Gibraltar, to investigate the nature of yellow fever, which had appeared in the garrison of that place. He was promoted to the rank of physician to the forces, Nov. 5, 1829, and returned with that rank to London in 1830. He published the results obtained in this mission, and by his inquiries in the *Medical and Physical Journal*; also in a letter addressed to Sir Jas. M'Griger, bart., director-general of the medical department of the army, On the Sanatory Management of the Gibraltar Fever, which abounds with valuable suggestions, particularly relating to the means of checking and suppressing this fatal epidemic. In June 1831, he was appointed by the government, in conjunction with Dr. afterwards Sir Wm. Russell, bart., to proceed to St. Petersburg, to inquire into the nature of the cholera, which then threatened to visit our shores. Upon his return, he was made a deputy-inspector of hospitals, and upon the appearance of the disease in this country, he was nominated a member of the board for the investigation of the epidemic. He printed various notices in connexion with this subject, and received, in acknowledgment of his services, the honour of knighthood from his sovereign; he having been previously distinguished with the order of the Tower and Sword for his services in Portugal, and that of St. Anne of Russia.

In 1833 he was made one of the commissioners for inquiring into the health of children employed in the British factories; and in 1834 he was nominated one of a commission to investigate the state of the poor and the medical charities in his native country, Ireland. In all these important situations, Sir David Barry gave great satisfaction by the knowledge and tact he displayed on all occasions; and it was whilst revising his papers, the produce of his last inquiry, that he was suddenly carried off by the bursting of an aneurism of the thoracic aorta, on Nov. 4, 1835, deeply regretted by the profession and a large circle of friends.

BARSEBAI, or BOURSBAI, (Malek-al-Ashraf Seif-ed-deen,) a celebrated Mamluke sultan of Egypt and Syria, the eighth of the Circassian or Borgite dynasty. He had been a slave of sultan Barkok, (see BARKOK,) the founder of the Circassian power, and after passing through various

gradations of rank, mounted the throne on the deposition of Mohammed, the son of Thatar, A. D. 1422, (A. H. 825.) After subduing some opposition which was at first made to his elevation, he turned his arms against Cyprus, then ruled by the kings of the family of Lusignan, whose fleets frequently insulted and ravaged the coasts of his dominions. The first expedition, in 1425, contented themselves with the capture and sack of Famagosta; but a more formidable armament, which sailed in the following year from Damietta, after defeating a Cypriot squadron at sea, disembarked a force by which the whole island was overrun and subdued, and the king, John II., defeated and taken prisoner. The royal captive was carried in triumph to Cairo, and presented to the sultan, who released him only on his submitting to hold his kingdom as a dependency of the Mamluke empire, paying a ransom of 200,000, and an annual tribute of 20,000 pieces of gold. These terms were faithfully observed; and on the death of John II. in 1432, his successor John III. received investiture as a vassal of the sultan, from the Egyptian ambassador; while the grand master of Rhodes, alarmed at the appearance of Egypt as a maritime power, effected an accommodation with the court of Cairo. The Turkoman chiefs of Upper Syria, the princes of Yemen and Maskat, and even the negro rulers of Darfour and Kordofan, (called by the Arab writers Tokrouis,) now acknowledged the supremacy of Barsebai, whose extent of power surpassed that of any preceding Mamluke sovereign; when he was surprised, in 1435, by receiving an embassy from Shah-Rokh, the son of Timur, who reigned at Samarkand, demanding a renewal of the homage and tribute which his father had extorted in 1400 from Faraj, the feeble son of Barkok. The indignant letter of Barsebai in answer to this summons has been given to the world by M. de Sacy, (Chrest. Arab. ii. 71. second edit.) and he was endeavouring to effect a league with the Ottoman sultan Mourad II. for the purpose of attacking in arms the son of the common enemy of both empires, when his death, at the age of sixty, put an end to his schemes of vengeance, A. D. 1437, (A. H. 841.) He is said by Jemal-ed-Deen to have excelled in power, virtue, and clemency, all the other Circassian monarchs, and this commendation appears fully borne out by history; and the internal peace which his realm enjoyed during

his reign, forms a contrast to the scenes of discord which usually marked the Mamluke rule; he was also a lover of learning, and founded several colleges in Cairo and Damascus. His son Yusef occupied the throne only a few months. (The Maured-al-Latafet. De Guignes. D'Herbelot. De Sacy, l. s. c.)

BARSONY DE LOVAS BERENY, (Georgius,) born at Péterfalva in Hungary. Having first studied in his native country, he went to Italy, and finished his studies at Vienna. He went subsequently through the usual clerical degrees in Hungary, and became bishop of Varasdin, and an imperial counsellor in 1663. He very soon afterwards made a tour through his bishopric, drove the ministers of the Augsburg and Helvetic Confessions away, and replaced them by catholic priests. Siding entirely with the papistic tendencies of the Austrian court, he wrote, *Veritas toto mundo declarata, argumento triplici ostendens S. C. Regiamque Majestatem non obligari tolerare in Hungaria Sectas Lutheranam et Calvinianam, Cassoviæ, 1681*; and at Vienna, 1682, 12mo. Such an invidious assertion created naturally a strong reaction, and Barsony was soon answered by another work, *Falsitas Veritatis toto mundo declaratae, &c.* His opinions were also answered in a German publication. (Zwittingeri Spec. Hungar. Litter. Horányi.)

BARSOV, (Alexis Kirilovitch,) director of the printing office in the Zaikonospassky monastery at Moscow, translated from the Greek Apollodorus' treatise on the Heathen Divinities, published at Moscow, 1725.

BARSOV, (Anthony Alexievitch,) son of the preceding, was born at Moscow, about 1730, being at the time of his death, Jan. 21 (O. S.) 1791, about the age of sixty. On the university in that capital being first opened in 1755, he was appointed professor of philosophy and the liberal arts; and in 1761, (June 21,) professor of eloquence, on the death of Popovsky. He assisted in drawing up the new code, and was commissioned by the empress to compose a digest of the ancient Russian Chronicles, from the year 1224. His publications relate chiefly to the grammar and study of the Russian language, for which he endeavoured to establish what he conceived a better system of orthography, but without success. He also printed, in 1788, a collection of the various public orations and discourses delivered by him on particular occasions



at the university. But the most valuable of all his literary performances, is his *Sobranie Poslovitzs*, or Collection of 4991 Old Russian Proverbs; all of them, indeed, do not exactly answer to the idea of proverbs, many being rather *gnomæ* and reflections; they nevertheless add greatly to the interest of the work, and many curious sayings and remarks are thus preserved, which would otherwise have now been lost. This collection was first published in 1770, and a third edition of it appeared in 1787.

**BARSUK-MOISEEV**, (Thomas Ivanovitch,) a native of Little Russia, entered the university of Moscow in 1788, and took his degree there as doctor of medicine 1794. He published several professional works, including a translation of Blumenbach's *Physiology*, 1796; and a treatise on the Influence of Climate and Seasons on Health, 1801. His death happened in 1811.

**BARSUMA**, a Syrian priest and archimandrite, born in 435, embraced the opinions of the Monophysites, took the part of Eutychis, after his condemnation, and after assisting at the second council of Ephesus, was condemned at that of Chalcedon. He died in 458. He is not to be confounded with two others of the same name; the one metropolitan of Nisibis, and the restorer of Nestorianism in Syria; the other an Egyptian, surnamed Nudus. (Jöcher.)

**BART**, (Jean,)\* a brave and enterprising mariner of France, who flourished in the reign of Louis XIV. With the exception of the author of the *Biographie Maritime*, in whose pages improbability† and vaunting exaggeration seldom appear, there is not extant a

\* The older English authorities commonly style him Du-Bart, and some French writers spell the name Barth.

† The following ludicrous and improbable tale appears in a Parisian work, entitled *Vies des Marins célèbres, anciens et modernes*.—"Il fit (Jean Bart) rencontre, à Bergues en Norwège, d'un capitaine de vaisseau anglais, qui manifesta le désir de se mesurer avec lui. Jean Bart y consentit, et l'avertit qu'il met à la voile le lendemain. L'Anglais répond qu'ils se battraient lorsqu'ils seraient en pleine mer, mais qu'étant dans un port neutre, il doivent se traiter avec amitié; il l'invita à déjeuner sur son bord. "Le déjeuner de deux ennemis comme vous et moi," répond le marin français, "doit être des coups de canons et des coups de sabre." L'Anglais insiste; Jean Barth, sans défiance, accepte, et se rend sur le vaisseau anglais. Après avoir pris un peu d'eau-de-vie et fumé une pipe, il veut partir. "Vous êtes mon prisonnier," dit le perfide Anglais; "j'ai promis de vous ramener en Angleterre." A ces mots, Jean Barth se lève furieux: "A moi," s'écria-t-il, en même temps, allumant sa mèche, il renverse quelques Anglais, et s'élance sur un baril de poudre qu'on avait tiré de la Sainte-Barbe (magazine). "Non, je ne serai pas ton prisonnier," dit-

single publication purporting to record the achievements of this *marin célèbre*, in which the future historian can place the least reliance.

Bart was born at Dunkirk in the year 1650, and was the son of a "fisherman," or, as some authorities have it, a privateersman of that port. After the death of his father, he proceeded to Holland, entered the Dutch navy, and served under the celebrated admiral De Ruyter. On the war breaking out with France and Holland, he returned to his native town, and embarked in the profitable business of privateering.

During his early career, particularly when in command of "corsairs" pertaining to the *armateurs* of Dunkirk, he constantly encountered the Dutch vessels of war; and the assailant captured more than one ship of the enemy by following up his favourite system of "boarding," trusting more to the cutlass than to the "*coup de canon*." Still we may be permitted to dispute the accuracy of the statement put forth by his biographer, when he asserts that by this mode of attack, Bart became master of the *Schedam* Dutch frigate of thirty-six guns, a vessel *triple* in force to that of his own,—"Bâtiment d'une force triple du sien,"—because the action in question, which took place in 1678, was not a contest between single ships; Bart was supported by vessels belonging to his squadron. Indeed, when he became entrusted with the command of a squadron of fast-sailing frigates, he was too keen and judicious a cruiser to seek battle, or risk an action, unless he fell in with a force inferior to his own.‡

il; "le vaisseau va sauter" (blown up).—Tout l'équipage, saisi d'effroi, demeure interdit et immobile. Cependant, les Français ont entendus le cri de leur capitaine; ils entourent le vaisseau, montent à la bordage, hachent les Anglais qui résistent, font les autres prisonniers, et s'emparent du vaisseau. En vain le lâche (cowardly) capitaine anglais *représenté* t-il qu'il était dans un port neutre. Jean Barth l'emmène, et le conduit à Brest." We have copied this improbable tale in the original language, lest a translation of it might not be entitled to the credence of the English reader.

‡ Possibly the circumstance of Bart losing company with De Torben, being captured by a British force equal to that of his own, and taken into Plymouth, from which port, when in captivity, he ultimately escaped, induced him for the future to follow the more cautious plan in his system of cruising. Burchet makes the following "observations" upon Du Barr's meeting with king William on his passage to Holland:—"His majesty had with him no other than few ships of any strength, whereas Du Barr had several just come out of Dunkirk clean, with which he lay by for some time, not much beyond the reach of gun-shot, without daring to gain himself the reputation of giving our ships one broadside, although he might, at pleasure, have run round them, without exposing himself to any

His dexterity in eluding the vigilance of commodore Benbow, who long sought to blockade him in Dunkirk, and put a stop to his depredations in the British Channel, went far to increase his fame, and in some measure to gain for him the especial favour of his sovereign, Louis XIV. who ultimately brought him into the royal navy, and employed him as *chef-d'escadre* in the execution of several services fraught with national import. His recapturing from a Dutch force a convoy of upwards of one hundred sail of vessels laden with corn, when France was threatened with famine, contributed much to increase his naval name.

To commemorate this fortuitous event, a medal was struck, and Louis XIV. conferred on the "popular favourite," honorary distinction.

The most successful exploit recorded of Bart, appears to have followed his fortunate departure from Dunkirk, during a dense fog. Avoiding the British blockading force, he steered straight for the Baltic, and in that sea attacked a large Dutch convoy, escorted by five frigates. This attack, though on the subject of date historians materially differ, would seem to have taken place some time in May 1696-7. Bart captured the whole of the enemy's frigates, as also one-half of the merchant traders; but on his return home with his prizes, he fell in with the Dutch Baltic fleet, outward bound, which according to Hervey, was escorted by thirteen ships of the line. Unable to contend with so formidable a force, "he was compelled to burn four of the captured frigates, to turn the fifth adrift, together with the majority of merchant vessels he sought to retain. He succeeded, however, in bringing into Dunkirk fifteen of the richest traders.

The majority of the numerous biographers of Bart have described him as "a rough, uncouth, and uneducated seaman." Many anecdotes are related of his coarse and vulgar deportment at court; and of the terse, simple-minded, and sometimes self-complacent replies, made by him to kind interrogatories put to him by his sovereign, Louis XIV.\*

great danger. But blows being not his business, he reserved his squadron for some better opportunity of advantage on merchant-ships, or such as could not make any considerable resistance."

\* When Bart was last at home, at the court of Louis XIV., the king addressing him expressed himself in the following complimentary strain:—"Je voudrais avoir dix mille hommes comme vous." "Je le crois bien," was the only response the unsophisticated seaman thought proper to return to his sovereign.

In 1702, when examining a squadron for sea, he was seized with a pleurisy, and died at Dunkirk, in the fifty-second year of his age. The memory of this celebrated seaman is likely to be handed down to the latest posterity. The largest vessels of war have been called after him, and possibly the finest three-decker the French now possess is named *Le Jean Bart*.

BARTA, (Balthazar,) born at Szobalsz in Hungary, became a senator at Debrecim. He wrote, in Hungarian, *Chronicon Urbis Debrecinensis*, Debrec. 1766, 8vo. (Horányi.)

BARTAS, (Guillaume de Saluste du,) a French poet, of a noble family, born near Auch about 1544, and bred to the profession of arms. He was a protestant, and warmly attached to the person of Henri IV. whom he served as gentleman ordinary of the chamber, and by whom he was sent as envoy to Denmark, Scotland, and England. James VI. of Scotland desired to retain him in his service, but in vain. He was present at the battle of Ivry, wrote a song on the occasion, and died four months after, in July, 1590, in consequence of his wounds. His poems are long and numerous, and mostly of a religious cast; although they enjoyed a most extraordinary reputation at the time, they are now only quoted as examples of the bad taste of the age. The one most celebrated was entitled, *La Semaine*, or *The Week*: in less than six years it passed through thirty editions, and was translated into Latin, Italian, Spanish, German, and English, the latter by Joshua Sylvestre. The works of Du Bartas were published at Paris, in 2 vols, fol. 1610, with the commentary of Simon Goulard of Senlis. (Biog. Univ.)

BARTEI, or BARTHEUS, (Padre Girolamo,) born in Arezzo, became at the beginning of the seventeenth century general of the Augustine order in Rome. He wrote, *Responsor*. Fer. 5, 6, et Sabb. major. Hebdom. 4 par. voc. Venet. 1607; *Misse a 8 voc. con B. cont. Romæ*, 1608. Bains mentions a third work, *Il primo e secondo libro dell'i converti*, &c. Romæ, 1618, in the preface of which Bartei says this was his eleventh work; showing clearly how rich the literature of music in Italy was in those times, and how little we now know of. (Elsii *Encomiast. Augustinianum*. Bains, *Notizia de' Contrappuntisti e Compositori*.)

BARTELDES, (Frederic Conrad,) a German physician, born at Hanover in

1695, studied at the universities of Jena, Hameln, and Halle, at the latter of which he took his degree in medicine, and afterwards settled in practice in Minden, where he died March 24, 1734. He had an extensive practice, and published a dissertation on Peripneumony, and a popular work on the Pyrmont Waters.

**BARTENSTEIN**, (John Christopher de,) born in 1690, died 1766, vice-chancellor of Austria and Bohemia, and long secretary of state, is known as the author of numerous able manifestos published by the emperor, of which the most remarkable was, the declaration of war against France, in 1741.

**BARTENSTEIN**, (Laurent Adam,) born in 1717, at Heldburg, was preceptor of two counts of Auersberg, at Burgstall in Austria, rector of the school of Coburg in 1743, and professor at the gymnasium in the same town, where he died in 1796. He published two or three books of a scholastic character.

**BARTH**, (Godfrey,) a lawyer of Leipsic, born in 1650, who took the degree of doctor, at Basil, in 1686, and died at Leipsic in 1728. His *Hodgeta forensis, civilis, et criminalis*, was once much esteemed. (Biog. Univ.)

**BARTH**, (Joseph,) was born at Malta in 1745, and displayed great attachment at an early period to the study of anatomy, to cultivate which he went to Rome, and afterwards to Vienna, where in 1773 he was appointed professor of anatomy in the university, and three years afterwards named oculist to the emperor Joseph II. In 1791 he retired from public life. He died April 7, 1818, having enjoyed great reputation in particular branch of surgery. He published the two following works, which have been deservedly esteemed, *Anfangsgründe der Muskellehre*, Vienn. 1786, folio; *Etwas über die Auszeichnung des Graven Staars*, Vienn. 1707, 8vo.

**BARTH**, (Johann August,) born at Königsworthe in 1765, died at Breslau in 1818. He distinguished himself not merely by the great improvements introduced in the establishment of the town and university press of Breslau, but even those effected in that art in general. His father destined him for commerce, but he followed his penchant for typography, for the improving of which he worked from 1790 to 1797 in Holland and England. Having acquired in 1800 the above establishment, he assimilated it as much as possible to the standard of British printing-offices, particularly by

introducing the washing of the forms with a cold solution of alkali. The printing of music and the casting of type had been much neglected in Silesia; he invented, in the first instance, a press on which eight large medium pages of music could be printed at once, and his stock of type was so diversified, that when the universities of Frankfort and Breslau were united, he published in 1811 a congratulatory address in twenty different languages and dialects, printed on asbestos paper. At the conclusion of the peace of 1816, he determined to commemorate this event in as many languages as are possessed of regular letters. He engaged on that account German and foreign literati, and the work alluded to is unsurpassed by any thing of the kind. The silver letters of the Runic characters, copied after the silver MS. of Ulphilas, were especially admired. He also introduced lithography into Silesia, and his lithographs altogether vie with the best ever printed in any part of Europe. His active and patriotic mind was bent on new schemes for the advancement of typography and the arts connected with it, when death surprised him. (Ersch und Gruber.)

**BARTHE**, (Nicolas Thomas,) a French minor poet, born at Marseilles in 1734, and educated by the *Pères de l'Oratoire* at Juilly. He first signalized himself as a writer of comedies, and obtained considerable success, but some of his latter pieces having been ill received, he quitted the stage, and applied himself to poetry. He had begun a poem entitled *l'Art d'Aimer* (in imitation of Ovid), fragments of which were highly praised by Laharpe, but it was never completed. He died in 1785. His *Cœuvres choisies* were published in 1811. (Biog. Univ.)

**BARTHEL**, (Jo. Casp. 1697—April 8, 1771,) a celebrated German canonist, was the son of a fisherman at Kitzingen, where he was born. Having laid the foundations of learning at the school in his native town, he became a student at the Jesuit college of Würzburg. In 1721 he was appointed governor of the bishop's pages, and, two years after, chaplain to the Julier hospital. By the favour of the prince bishop, whose goodwill he had acquired, he obtained the means of proceeding to Rome. The two years of his stay there were devoted to the study of canon law, in which he was aided by the instructions of cardinal Lambertini, afterwards pope Benedict XIV. During his absence, he was appointed governor of

the seminary of St. Kilian at Würzburg, where he returned in 1727, having been first made doctor of canon law. Immediately on his return, he was chosen professor of canon law in the university of Würzburg, and was the following year nominated to the post of ecclesiastical counsellor to the bishop. To these were added other honours. In 1729 he was created doctor of theology; in 1738, canon of the collegiate chapter of Haug, in Würzburg; in 1744, privy counsellor to the prince bishop; and in 1754, vice-chancellor of the university, and dean of the chapter. These accumulated honours were the well-merited reward of his great acquirements in canon law. Not content, like his predecessors, with commenting on the decretals, and controverting the pretensions of the papal court founded on them, he strove to bring the law into harmony with the history of the church and the constitution. Above all, he directed his attention to the ecclesiastical polity of Germany, and the peculiar principles on which it was founded; to the settled relations subsisting between the Roman see and the fundamental laws of the empire; to the privileges of the German churches, and their relation to each other and to the state. The intense hatred of protestants displayed by Barthel,—an hatred which has seduced him into the maintaining extravagant positions, alike contrary to the treaty of Westphalia, and rejected by catholics themselves,—when viewed in connexion with his unceasing zeal against the pretensions of the Roman lawyers, has led many to suspect that he has been animated rather by the love of his country than of truth in the conduct of his investigations. Barthel's principal works are,—1. *Historia et generalia Pacificationum Imperii circa Religionem sistens*. 2. *De Concordatis Germaniæ*. 3. *De Jure reformandi antiquo*. 4. *De Jure reformandi novo*. 5. *Canonica Episcoporum Germaniæ Constitutio*. 6. *De Jure et Jurisdictione Abbatum spirituali et temporalis*. 7. *Dissertatio historico-canonico-publica de Pallio*. 8. *De eo quod circa Libertatem exercitii Religionis ex Lege Divina et ex Lege Imperii justum est*. All these are collected in his *Opuscula Juridica*, 3 tom. 4to, Bamberg, 1771. 9. *Opera Juris publici ecclesiastici ad Statum Germaniæ accommodata*, 4to, Bamberg, 1780.

**BARTHEL**, (Marchio,) a statuary, born in Saxony, but who studied at Venice in the school of Justus le Curt, and subsequently settled in that city. He

imitated Bernini, but did not attain the skilful choice of forms of that master. Barthel made the statues of the monument Pesaro, in the church Dei Frari, and several other works. Ticozzi mentions him, without stating the exact year when he flourished. (Nagler, Lex.)

**BARTHEL**, called also **FRIEDRICH**, or **BARTEL**, (Johann Christian Friedrich,) a painter and engraver, born at Leipsic, in 1775. He executed first sixty-seven engraved plates, amongst which the castle of Heidel, after Primavesi, may be considered the best. He made afterwards several pictures for the chateau at Brunswick. He was also one of those who applied Kant's Criticism to the study of arts, and published, *Eumorphea, oder Anleitung zur Geschmacksbildung für die zeichnenden Künste*, &c. Leipzig, 1807, 4to, with plates. (Meusel, *Deutscher Künstler Lex.* Nagler.)

**BARTHELEMY**, (Jean Jacques,) an eminent French writer, was born at Cassis, near Aubagne in Provence, on the 20th January, 1716. At twelve years of age he entered the college of the Pères de l'Oratoire, at Marseilles, and under Father Renaud, a man of considerable learning, he laid the foundation of his future eminence. Being sent afterwards to the seminary of the Jesuits, he studied philosophy and theology, and received the tonsure, applying himself at the same time to the acquirement of the Greek, Hebrew, Chaldee, Syriac, and Arabic languages; in which latter he was taught by a young Maronite, educated at Rome, then one of his fellow collegians, Cad by whose advice he committed to memory several Arabic sermons, which he preached at a congregation of Arabian and Armenian catholics, who were unacquainted with the French language; and not long after he studied numismatics under the celebrated Cary, and astronomy under father Segaloux. At this time a Jew made his appearance at Marseilles, pretending to be a rabbi, learned in all the oriental languages, asking for charity, and insisting on having his assertion investigated by any oriental scholar. Being brought before Barthelemy, he, with the greatest effrontery, began by repeating the first psalm in Hebrew; Barthelemy, who recognised it, upbraided him by some colloquial phrases of the Arabic grammar. But the Jew, by no means abashed, repeated the second verse, and Barthelemy some more Arabic phrases; so they went on till the end of the psalm,

and Barthélemy not wishing to deprive him of some charitable aid, said to those who had brought him, though not without a proper respect to truth, that he saw no reason why the poor fellow should not be assisted.

In 1743 Barthélemy went to Paris, made the acquaintance of Gros de Boze, secretary to the Academy of Inscriptions, and keeper of the king's cabinet of medals, who in 1745 took him as an assistant in the cabinet; and after De Boze's death in 1753, he succeeded him in the office of the keeper, having previously, in 1747, been elected associate of the Academy of Inscriptions, on account of the great reputation he had acquired by the publication of several dissertations on ancient coins, and on the Phœnician, Samaritan, and Palmyrene characters; and in the following year, 1754, he was sent to Italy by count D'Argenson, to collect medals for the king's cabinet at Rome. The French ambassador, M. de Stainville, who became afterwards duke of Choiseul, and first minister, introduced him to Benedict XIV. The duke, together with his lady, were extremely kind to him, and decided his future destiny. At Naples he formed the acquaintance of Mazocchi, who was then unfolding the MSS. found at Herculaneum.

On his return to France, the duke, who had conceived for him a sincere esteem, loaded him with pensions, made him treasurer of St. Martin of Tours, and secretary to the Swiss and Grison regiments, which alone was worth twenty thousand francs per annum. In 1760, he published a dissertation on the mosaic of Palestrina, and the Academy of Inscriptions received him as a member, in which character he furnished many dissertations to their Memoirs. In 1766 he published, *Lettres sur quelques Monuments Phœnicien et sur les Alphabets qui en résultent*, with other works; and at last, in 1788, the *Voyage du Jeune Anacharsis en Grèce*, in seven volumes, 8vo.

Notwithstanding the unfortunate time, the beginning of the French revolution, at which this work appeared, the labour of thirty years which the author had bestowed upon it was fully appreciated by the public, and its success surpassed even his expectation. It went immediately through three editions, and was translated into different languages, and procured him the second offer of a seat in the French academy, which he had refused before, but, accepted now.

The French revolution deprived Barthélemy at once of his income of 25,000 francs, which reduced him to great difficulties; and though he did not murmur, gloomy despondency seized him when he saw his best friends led to prison and to the scaffold. He became subject to fainting fits, which lasted for hours, and in this state, although eighty years old, on the 30th August, 1793, whilst at Madame de Choiseul's, he, with his nephew and six other persons belonging to the public library, were led to prison, under pretence of aristocracy, where he found Barbié du Bocage, Chamfort, Desaulnais, Bailie, Malesherbes, and others, who had preceded him, and hastened to pay him every possible respect. Such was the sensation which his arrest had produced, that the Jacobins themselves were ashamed of it; and Danton, the celebrated terrorist, procured his release during the night, and he was carried back to the house of Madame de Choiseul, who had exerted herself for his liberation.

To atone in part for this inhuman outrage, citizen Paré, then minister of the interior, offered him, on the execution of Carra, the place of chief librarian of the royal, now national library, which he refused. He now felt weary of life. Simple and single-hearted, says one of his biographers, he had judged of men after himself, and his disappointment at the sight of the dark secrets of the human heart, laid bare by that great political convulsion, was death to him. He used to say that the *revolution* ought to be called the *revelation*, meaning that it had revealed the wickedness of men. He died on the 30th, Mr. Chalmers says the 25th, of April, 1795, in the arms of his nephew, reading the 4th epistle of the 1st book of Horace.

Besides the works we have mentioned, the *Œuvres diverses* of Barthélemy, 2 vols, 8vo, Paris, 1798, contain a life of the author, a catalogue of his works, notes taken during his journey in Italy, dissertations on the antiquities of Herculaneum, and the Tables of Heraclea, reflections on some Mexican paintings, and researches on the distribution of booty in the wars of Greece and Rome. These were the result of a correspondence which he had with Mr. Stanley, a member of our house of commons, all containing a great stock of erudition and amusement. In 1802 another posthumous work of Barthélemy was published at Paris, 8vo, under the title of *Voyage en Italie*, imprimé sur

les Lettres originales écrites au Comte de Caylus.

**BARTHEZ**, (Paul Joseph), a celebrated French physician, born at Montpellier, December 11, 1734. He was the son of a distinguished mathematician and engineer at Narbonne. He was educated with great care, and displayed extraordinary inclination for study, which characterized him throughout life, and led him to society in general as much less. Anecdotes are reported of him in early life, the courage he evinced, and his love of truth. He endured the amputation of a portion of one of his fingers without an expression of suffering, and submitted to the operation only upon the condition of not being debarred from prosecuting his studies. At the college of Narbonne, where he was educated, he was always at the head of his class, employed in reading all day, and often during part of the night. At ten years of age he is reported to have been well acquainted with the principal poets and historians of antiquity, and to have acquired the elementary knowledge of mathematics and the physical sciences. Having detected a solecism on the part of the regent of the college, and having imprudently made it known, he was removed to Toulouse, where he made rapid progress in rhetoric and philosophy. His desire was to enter the church; but his father had resolved that he should embrace the profession of medicine. At sixteen years of age he was, therefore, sent to Montpellier. He studied under Magnot, Haguenot, Lasernal, Fizes, Sauvages, and Serane. His attention at Montpellier was equal to that which he had shown in the earlier part of his education, and it attracted the notice of the baron de Durre, who possessed a fine library, to the use of which he admitted Barthez. In 1753 he took the degree of doctor of medicine, not having then completed his twentieth year, and went through examinations more than ordinarily severe on account of his youth, with great éclat. In the following year he went to Paris, was patronized by Falconet, consulting physician to Louis XV., admitted to the use of his extensive library, consisting of 45,000 volumes, and to the friendship of the president Henault, Mairan, Caylus, D'Alembert, and Barthélemy. From D'Alembert and Barthélemy he derived great assistance. Falconet also recommended him to the minister D'Argenson, who, notwithstanding his youth, named him physician in

ordinary to the Army of Observation then in Normandy. At Contance he had to encounter a severe epidemic of a very fatal character, the description of which he furnished to the Royal Academy of Sciences. Here he became acquainted with Bonté, and contended for and obtained a prize proposed by the Academy of Inscriptions and Belles-Lettres. In 1757 he was appointed consulting physician to the army in Westphalia, where he exerted himself to allay a pestilential fever which was then ravaging the troops. He fell ill, and was obliged to depart for Hanover, where he was placed under the care of Warburg. Upon his recovery he returned to Paris, and by the interest of his friends Falconet and Mairan he obtained from the president Lamoignon Mallesherbes the appointment of censor royal, with a salary of 1,200 francs annually; and he composed a commentary on the works of Pliny, which was appended to an edition of the writings of that naturalist, and published in twelve vols. 4to, in 1771. This gained for him other literary employ; for being deprived of assistance from his parents, he had only to depend upon the exertion of his own talents for his support. He was made co-editor for the medical department of the Journal des Savans; and he also wrote a number of articles for the Dictionnaire Encyclopédique. He sustained a concours of the severest description for a chair vacant by the advancement of Imbert to the office of chancellor of the university of medicine at Montpellier. He composed, printed, and defended twelve theses in the space of ten days, and was unanimously chosen, February 21, 1761, and installed in April following, at which time he was little more than twenty-six years of age. His lectures attracted a large class of pupils, and the foundation of his reputation was laid. He was desirous of establishing a clinical school at the hospital of St. Eloy; but he was opposed by his colleagues, and did not succeed in obtaining it. In some other intended improvements he was also thwarted, for genius and great learning have always excited envy among contemporaries. Disappointed in his views of improvement, and disgusted by the opposition offered to his proposals, he resolved upon quitting Montpellier. He prepared and arranged the materials for a course of practical medicine, to develop more fully his physiological opinions, and their application to practical medicine. Senac, first phy-

square to Louis XV. died in 1770, and Imbert, the chancellor, was named in 1772 a member of the commission for the inspection of the Hospital of Paris. Barthéz was instituted to Imbert's place, with the emoluments attaching to it, during the chancellor's absence. His reputation was also much increased at this time by a cure he had effected upon the count de Perigord, who had been attacked with hæmorrhoids. In 1778, he printed his *Discours on the Vital Principle in Man*; and in the following year his *New Doctrine of the Functions of the Human Body*, to which succeeded, in 1779, his *Elements of the Science of Man*. His writings furnished abundant exercise for the pen of many writers, who spared him not in the severity of their remarks; yet he had the praise of D'Alembert, Hermann, Dubreuil, Spielman, Fourpat, Voulone, Tissot, Desperrières, and others, of great ability and competent judgment. During the period of his joint chancellorship he delivered a course of lectures on physiology and botany. In 1778 he had taken a degree of bachelor and had become a licentiate of Montpellier. In 1780 he sustained some public theses, and acquired by these and right of office the title of counsellor to the court, where he obtained for his father titles of nobility, thus exercising an ambition beneath his genius and talent, which as a physician, a botanist, a naturalist, and a philosopher in general, sufficiently ennobled him. In 1781 he quitted Montpellier for Paris, whither his fame had preceded him, and upon his arrival he was named physician to the duke of Orleans. By a cure of madame Montesson the prince was much delighted, and Barthéz came rapidly into vogue. His success excited the envy of Bouvart, who, speaking of him, ironically remarked, that "versed in all the sciences, he even knew a little of medicine." The rivals met in consultation, they disputed, epigrammatized each other, and at length openly quarrelled. Secret measures of a disgraceful character were employed to injure Barthéz, but the powerful protection of the duke of Orleans rendered the efforts of his enemies unavailing. D'Alembert died in 1783, and Barthéz was accused of not having understood his disease, and the patient had strictly forbidden any examination of his body to be made. The presence, therefore, of a calculus, or not, upon which the charge was based, could not be ascertained. From 1783 to 1788 Barthéz inserted in

the *Journal des Savans* a series of papers on the mechanism of the moving powers of man and animals. He gave also to the Academy of Inscriptions and Belles-Lettres some papers on the art of sculpture in metals with the hammer, and on some passages in Homer relating to physiology. In 1785 he was, upon the death of Imbert, named chancellor of the university of Montpellier. He was also associated with the members of the academies of sciences of Berlin, of Stockholm, of Göttingen, and of Lausanne; of the Academy of Medicine of Madrid; and during his residence in Paris he was made a free or honorary member of the Royal Academy of Sciences, also of the Academy of Inscriptions and Belles-Lettres, and an ordinary associate of the Royal Society of Medicine. He received two pensions from the society as an associate and as a man of letters, and he was named consulting physician to the king, physician in chief to the dragoons, member of the Council of Health, and, to crown all, he was named a counsellor of state. The vanity which characterised him had led him to seek the latter distinction, the title of which was granted; but he was never permitted to perform any duties attached to such a position. The archbishop of Sens opposed him in this respect, and thereby incurred his animosity. The revolution was now making progress in France, and Barthéz declared himself in favour of the separation of the nobility from the clergy and the nation in the assembly of the States General. Upon the re-union of the three orders he quitted Paris, in November, 1789, for Narbonne, and lived there, and at Carcassonne, at Toulouse, and at Montpellier, upon the fortune he had amassed, giving, at the same time, his care to all the poor who needed his advice and assistance. In 1798 he collected together all that he had written upon animal mechanics. In the year 8 of the Republic he was named a member of the Royal Institute; and in the following year he printed in the *Magasin Encyclopédique* a memoir on the Theatrical Declamation of the Greeks and Romans. Villoison attacked him, and he replied, in 1805 and 1806. He was named professor of the new school of medicine of Montpellier; but he would only be honorarily such, which was granted, and he was called upon during his residence here to pronounce the discourse upon the inauguration of the bust of Hippocrates. Napoléon Bonaparte,



when first consul in 1802, nominated him physician to the government, along with the celebrated Corvisart. He afterwards became a member of the Legion of Honour, and consulting physician to Napoleon. His irascibility often led him into disputes with his contemporaries, and served to embitter his life. In 1804 his housekeeper died; she had lived with him forty years, and his distress was very great. To divert his melancholy, he went to Paris in June 1805, with the intention of printing some new works; he published a new edition of his *Elements of the Science of Man*, in which he did not change a word from the former impression. Although originally of a good constitution, he was disposed in early life to a scorbutic affection, and was, in the course of years, liable to attacks of hæmorrhage from different parts of his body. He began now to manifest symptoms of the stone. He resisted the entreaties of his medical friends to undergo the operation, and was highly excited by their proposals. He submitted only to such means as were likely to allay irritation, and he died, Oct. 15, 1806. He bequeathed his library to the School of Medicine of Montpellier, and his MSS. to his friend M. Lordat. He was buried at the cemetery of the Magdalen, whither his body was accompanied by deputations from the Institute and the School of Medicine. Dr. Desgenettes pronounced his eulogy, and did not fail to proclaim his merits in the presence of some of his enemies, who would gladly have denied to him that which was justly his due. In person he was of short stature, and his countenance, though expressive, was composed of features very irregular. He was not happy in his temperament or disposition. He unjustly regarded Bichat as a young man without talent. He was involved in many disputes with Dumas, Cabanis, Cuvier, and Richerand. He was unquestionably a man of great talent and remarkable probity, giving evidence of this in the scrupulosity with which he always acknowledged the opinions of others in his writings. He was most impatient of contradiction, and disposed to despotism among his colleagues. His memory was very tenacious, and his passion for study constant. He was familiar, not only with the Greek and Latin languages, but also with most of those of modern Europe. In the delivery of his lectures he was not animated, nor was he very particular as to the choice of words, and his voice was not agreeable; but the variety of matter,

and of the mode of treating his subjects in the several courses he delivered, occasioned him to be much sought after by the pupils. As a practitioner he was very successful. His opinions have exercised much influence in the medical schools of France, although great diversity of opinion has been expressed concerning them. His doctrines are to be found in the numerous works he published, of which the following is an enumeration: *Observations sur la Constitution épidémique de l'année 1756, dans la Potentia*. This is to be found in the third vol. of *Memoirs of the Acad. des Sciences*; it is full of learning upon the subject. *Dubia circa potestatis Medicamentorum*, Montp. 1762, 4to; *Oratio de Principio Vitali* Hominis, *ib.* 1773, 4to; *Nova Doctrina de Functionibus Corporis Humani*, *ib.* 1774, 4to; *Nouveaux Elémens de la Science de l'Homme*, *ib.* 1778, 8vo; Paris, 1806, 2 vols, 8vo; *Nouvelle Mécanique des Mouvemens de l'Homme et des Animaux*, Carcassonne, 1798, 4to. This was translated into German by Sprengel, in 1800, and published at Halle. It is the most popular and generally approved of all the works of Barthez. *Discours sur le Génie d'Hippocrate*. Montp. 1801, 4to; *Traité des Maladies Goutteuses*, Paris, 1802, 2 vols, 8vo, translated into German by Bischoff, Berlin, 1803, 8vo. After the death of the author, were published *Traité du Beau*, Paris, 1807, 8vo; *Consultations de Médecine*, Paris, 1810, 2 vols, 8vo. The memoirs printed in the *Transactions of the Medical Society of Emulation*, in the *Journal des Savans*, in the *Encyclopædia*, and other journals, are too numerous for insertion in this place.

**BARTHEZ DE MARMORIERES**, (Gullaume,) the father of the preceding, was born at the beginning of the eighteenth century, and gained considerable reputation by his exertions as ingénieur des ponts et chaussées of the province of Languedoc. He was the author of several works on subjects connected with his profession. His brother, an advocate at Narbonne, was the author of a romance, entitled *Callophile*, and some poems. The baron Barthez de Marmorieres, elder brother of the physician, born at St. Gall in 1736, where his parents happened to be residing, was a soldier and a diplomatist, and also the author of several works of imagination. He died in 1811. (*Biog. Univ. Suppl.*)

**BARTHIUS**, (Caspar,) was born June 22, 1587, at Custrim, in the state of Brandenburg, and was descended from a



family whose antiquity few could equal; for one of his ancestors had signalized himself as a follower of the emperor Louis in 856, in the war against the Vandals, where he commanded the cavalry, and was killed. After the death of his father, at Halberstadt, in 1597, Caspar's mother retired to Halle, and the son was sent to study at different universities in Germany, and afterwards to travel in the south of Europe to learn modern languages; in which he became such a master as to be able to put *Les Mémoires de Philippe de Comines* into Latin, and to do as much for thirty romances written in Spanish and Italian, of which, however, only three were ever printed. The prodigious rapidity with which he acquired also a thorough mastery over Latin versification is shown by the fact of his having translated seventeen of the Psalms into different kinds of Latin verse before he was twelve years old, and by his publishing in 1607 a considerable collection of Latin poems, all written before his nineteenth year; and it was from the perusal of these that his young friend Eustathius Swartz was led to borrow his other poems in MSS., and to have them printed at Hanov. 1612, under the title of *Opuscula Varia*. These were reprinted at Frankfurt, 1623, but would have been suppressed, had it not been for the importunities of the author's friends. "There are many," says Barthius, "I am unwilling to acknowledge, and especially those written in abuse of Scioppius and the other opponents of Joseph Scaliger," whose part he had taken in early life, misled by the syren voice of flattery; for it appears that Scaliger, who was a very niggard in praise, had said of the young Barthius that there was now one genius more born for eternity, and should he live, sound learning would still survive for a time. Amongst the pieces to be found in the *Opuscula Varia*, three deserve particular notice—a metrical version of *Theognis*; a prose one of *Cebes*; and his translation of the *Æsopic fables*, on which he seems to have prided himself, and not without reason; for he has fully equalled *Gabriel Faerni*, and more than surpassed the *Pseudo-Phædrus*. His first appearance as an editor was in 1608, when he published at Amberg his commentary on the *Ciris* of Virgil, of which Taubmann did not disdain to make use, although it was the production of a boy of eighteen. This was succeeded in 1612 by his *Claudian*, of which the second edition appeared in

1650, in a form more full, but as regards the Greek quotations not quite so correct. The works by which he is best known are the *Adversaria*, Francf. 1624, and the partly posthumous edition of Statius, where, from the mere inspection of the indices, we may see the wondrous extent of reading of a man who knew by heart the contents of works, whose very titles most men would be puzzled to remember.

His greatest enemy was Reinesius; who, says Bayle, had detected too many of the mistakes of Barthius not to make him angry; and yet, he adds, it was scarcely possible for a person not to fall into some errors who wrote as Barthius did, trusting almost entirely to his memory, and scarcely ever correcting before it was printed, what he had once put down upon paper.

About the latter part of his life he gave up the study of profane authors to prepare his mind for the great subject of salvation; and such was his zeal in this work of holiness, that though he had lost the use of one side by a stroke of the palsy, he was still wont to turn over daily his *Soliloquia*, that ran through twenty books, published in 1654—a work, says Spenzel, that abounds with thoughts worthy of St. Augustine himself; on whose treatise *De Civitate Dei*, Barthius says, in the preface to his notes on *Claudius Rutilius*, he had written a copious commentary, supposed to be no longer in existence, although a specimen of it is said to have been published by Lenz, about 1716. The most complete list of the printed works of Barthius is given in *Niceron*, or *Mémoires pour servir l'Histoire*, &c. tom. vii.; and the fullest account of the *Adversaria*, and of the fate of Barthius's MSS. is furnished by Peter Paul Just, in his *Observat. Critic.*, published at Vienna in 1765, as remarked by Peerlkamp, who, in *Biblioth. Crit. Nov. T. 2*, reviewed the publication of Fiedler, who printed at Visal, 1827, the sixteen last books of the *Adversaria*, of which Barthius had printed only sixty out of the hundred and eighty he had written.

By his first marriage in 1630, he had a great fear that a family so old would become extinct in his own person—a fate prevented by his second marriage in 1644, by which he left a son to perpetuate the honours of a knight of the Roman empire. His last work, for the greater part of the Statius appeared ten years after his death, which took place on

Sept. 19, 1658, was his edition of *Æneas Gazæus*, Lips. 1654.

**BARTHIUS**, (Frederic Gotlieb.) Of this editor of *Propertius*, whose volume appeared at Leipsig in 1777, 8vo, little more is recorded than that he was born at Wittemberg, Aug. 5, 1738, and died at Pforte, Oct. 6, 1794; that he published some notes on *Anacreon*, printed at Naumbourg in 1777; a German and Spanish *Grammar* at Erfurth, 1778; and some selections from English poetry in the same year and place.

**BARTHOLDY**, (Jacob Solomon, 1779—1825,) born at Berlin of Jewish parents, a diplomatist, much employed in secret missions. He studied at Halle first the law and then philology, which became his favourite pursuit. He went afterwards to Paris and Italy, and made with the designer Gropius a visit to Greece. He published in 1805 *Mémoires pour servir à la Connaissance de la Grèce*, et de la Répub. Ionienne, Berlin, 4to. It is but a superficial work, yet it contributed towards fixing the general attention on this then enslaved land. At his return he misled the Academy of the *Arcadians*, by sending them Italian water and honey, and stating it to be from the Castalian spring and mount *Hymettus*. In the same year he went to Dresden, where he became connected with Reinhard, and was baptized by this celebrated protestant pastor. The result of the Prussian campaign of 1806 inspired him with an extreme hatred toward Napoleon. He ran through Germany preaching against the emperor, and in 1809 took service in a troop of Austrian militia. He fought bravely, and was dangerously wounded at the battle of Ebersberg. In 1813 he obtained a high office in the chancellerie of state of Prussia under Hardenberg, and was employed in the *réduction* of the famous edict concerning the *Landsturm* (the arming of the people). In 1814 he followed the allies to Paris, and was thence despatched on a secret mission to London, and on his passage became acquainted with cardinal Consalvi. In the business of the congress of Vienna, Bartholdy took also a part, which is said to have been important, but the nature of which is not yet well ascertained. In 1815 he was sent on the part of Prussia as consul-general to Rome. Subsequently, missions at Florence and Naples were allotted to him, and when the constitutional movement of 1820 took place in the latter state, he contributed by his book on Carbonarism to

put down the constitution of *Nota*. In 1822 he returned to his ancient office at Rome, but in 1825 the mission was done away with, and Bartholdy put upon a pension of 150*l.* a year, with the condition to spend it in Prussia. Still he chose to remain at Rome, where he devoted his time to archæological studies. The previous death of his friends Hardenberg and Consalvi had such an effect upon him, that his health became enfeebled, and an inflammation of the intestines brought on his death. Bartholdy was of a very repulsive exterior, but his physiognomy proclaimed talents, and his many secret negotiations bid fair to obtain for him a conspicuous place in the future history of our age. The ministers of the Holy Alliance, Hardenberg, Metternich, &c. kept up a continual correspondence with him. As a patron of art, Bartholdy was a man of sterling worth, and the fresco paintings made in his mansion by men like Catel, Cornelius, Overbeck, and Schadow, show that he appreciated those great artists many years before the world did. He possessed also very extensive collections of ancient coloured glass, antique vases, and oil paintings, the former being now in Berlin, the latter in England. He wrote, *The War of the Tyrolese*, Berlin, 1814, 8vo; *Character of Cardinal Consalvi*, Stuttgart, 1825. He contributed also many articles to the *Allgemeine Zeitung*, which bear the stamp of the party he served. (Biog. Univ. Suppl. *Allgem Zeit.* 1825.)

**BARTHOLET**, (Fabricius,) a physician, and native of Bologna, born in 1588. He occupied the chairs of logic, medicine, and anatomy, in his own country; afterwards went to Pisa and Mantua, and delivered lectures with great éclat. He is said to have been the first to deliver lectures at the latter place. He fell a victim to the plague on his return to his native country, and died in 1630, at the age of forty-two. He published *Anatomica Humani Microcosmi Descriptio*, Bonon. 1619, fol. *Encyclopædia Hermetico-Dogmatica, sive Orbis Doctrinarum Medicarum Physiologiæ, Hygiæ, Pathologiæ, Semeioticæ, et Therapeutiæ*, ib. 1619, 4to. *De Hydrope Pulmonum*, ib. 1629, 4to. *Methodus in Dyspnœum*, ib. 1633, 4to.

**BARTHOLIN**, or **BARTOLINI**, (Richard,) an Italian Latin poet of the fifteenth century, very much esteemed in his own time. He was born at Perugia, and was still alive in 1519. His *prim.*

principal works (valuable in a historical point of view, but remarkable only for bad taste,) are, 1. *De Bello Norico*. 2. *Hodæporicon, id est Itinerarium Cardinalis Gircensis*. 3. *De Conventu Augustensi concinna Descriptio*. (Biog. Univ. Suppl.)

**BARTHOLIN**, (Caspar,) a celebrated physician, was born at Malmoe, or Malmuylin, in Scandinavia, February 12, 1585. His father was a minister of the Lutheran church. Nature was prodigal to him of her gifts at a very early period, for he is reported to have been able to read at the age of three years. Brockmann, the rector of the university of Copenhagen, states that at thirteen he could compose Greek and Latin orations. At eighteen he was sent to the university, whence he removed to Rostock in 1603, and quitted that place for Wittemberg, where he devoted three years to the study of philosophy and theology. He took the degree of master of arts in 1607, and then determined to travel. He went through the greater part of Germany, the Low Countries, England and Italy. He had resolved when at Wittemberg, to embrace the medical profession, and he therefore devoted himself to its study, and acquired from the various universities he visited additional information. He was offered a professorship of anatomy at Naples; and he was also invited to accept of a chair for the Greek language at Sedan; both of these he declined from attachment to his own country. He travelled through the whole of France to the frontiers of Spain, and thus re-entered Italy, when he settled at Padua, to make himself perfect in anatomy. He took the degree of doctor of medicine at Basle, under the presidency of Caspar Bauhin, in 1610; after which he removed to Wittemberg, and practised for some time. In 1612, Christian IV. appointed him to a professorship of Greek in the university of Copenhagen, which in 1613 he exchanged for a chair of medicine, as more congenial to his taste and pursuits. He filled this office eleven years, when he fell ill of a serious disease, and vowed that should he recover, he would attend to no other study than that of divinity. He faithfully fulfilled his determination. He renounced the practice of medicine, and resigned his chair. In 1624 he solicited and obtained a chair of divinity, vacant by the death of Conrad Aslach, and the king gave to him the canonry of Rotschild; and in 1626, he was

created a doctor of divinity. He died July 13, 1629 at Sora, leaving a family of six sons, all of whom distinguished themselves in their different professions. His body was removed to Copenhagen for interment.

The celebrity of Bartholin appears to have arisen chiefly from the diversity of his knowledge: he was eminent in philosophy, in letters, in theology, in medicine, in anatomy, and also in poetry. He published various works, among which are *Paradoxa Medica*, Basil, 1610, 4to. *Anatomicæ Institutiones Corporis Humani*, Wittemb. 1611, 8vo. *Rostochi*, 1626, 8vo. *Argent.* 1626, 12mo. *Goslaviæ*, 1632, 8vo. *Oxon.* 1632, 8vo. It has also been abridged, and several times published under the title of *Anatomia Reformata Problematum Philosophicorum et Medicorum Exercitationes*. Wittemb. 1611, 4to; *Opuscula quatuor*, Hafniæ, 1628, 8vo.

**BARTHOLIN**, (Thomas,) son of Caspar Bartholin, born at Copenhagen, Oct. 20, 1616; and unquestionably the most celebrated member of a highly gifted and learned family. He entertained at an early period a great taste for anatomical science, and a powerful inclination to the study of medicine. Having received in his native country the rudiments of his education, he travelled to obtain knowledge; and in the first place visited Holland, where he studied philosophy, philology, theology, jurisprudence, medicine, and the Arabic language, which he learnt under the celebrated Golius. He remained in Holland three years, and then departed for France; abiding for various periods at Paris and Montpellier; and he afterwards went to Padua, where he studied for three years, and made such extraordinary progress at the university, that he was named a counsellor of the German nation in 1642, and admitted into the academy of the Incogniti, then recently established at Venice by J. F. Loredano. He quitted Padua, passed through Italy, then into Sicily and Malta. At Basle he took a doctor's degree in 1645, under the presidency of the celebrated Bauhin. In the following year he returned into Denmark, where in 1647 he was appointed to the chair of mathematics, vacant by the death of Christopher Longomontanus; and in the ensuing year, he was also made professor of anatomy. He was elected perpetual dean of the faculty in 1654, by the College of Physicians, which situation had been previously occupied by his maternal

grandfather, Thomas Finck. He filled this office until 1661, when he withdrew to Hagestaedt, near Copenhagen, having the title of honorary professor bestowed upon him. In 1670, a fire destroyed his house, his library, his manuscripts, and all his effects; yet his spirit sustained him under so grievous a loss. Christian V. upon this event, appointed him his first physician, and exempted him from the payment of all taxes. The academy made him inspector of their most extensive library; and in 1675 he was again named assessor of the upper council. He died December 4th, 1680, having been four times rector of the university.

Bartholin is to be looked upon as the most celebrated physician of his day. He was acquainted with almost all branches of knowledge; but anatomy was his chief delight. He asserted his claims by his own pen, and by that of some of his contemporaries, to the discovery of the lymphatic vessels; but the best judges have assigned this merit to Olaus Rudbeck. Haller has collected together all that is interesting in this controversy, which was carried on with great asperity for a considerable period. Bartholin does not appear to have seen the vessels in dogs until December 15th, 1651, and January 9th, 1652; at which time Rudbeck had published his observations respecting them; and he is also far more accurate in the account he gives of this system of the human frame. Bartholin, however, excelled in physiological researches. He completely succeeded in abolishing the opinion entertained from the time of Galen, relative to the office of sanguification being performed by the liver; he adopted and defended with earnestness the discovery of Harvey of the circulation of the blood; and his views relative to the structure and functions of the heart and lungs are worthy of perusal even at the present time. They display great originality of mind, united to powers of acute observation and generalization. He proved the bladder to be a muscular organ; and he gave an excellent account of the suprarenal capsules. He also showed that the epidermis was unorganized; and he regarded this substance as the product of transpiration, condensed by the action of the atmospheric air. He contended for the secretion of the adipose matter by the blood-vessels; and he gave an excellent description of the anatomy of the pancreatic duct; and made many

other important additions to the knowledge previously entertained of the structure and functions of the human body. He rendered great service to medical science, in the attention he paid to morbid anatomy, or pathology, for he omitted no opportunity of making examination of fatal cases, and may almost be looked upon as the founder of pathological anatomy. He partook, however, of the failing general in his time: he was too credulous, and has therefore been described by Haller as *Vir facilis in recipiendis historiis et mire credulus*. He did not neglect the aid of comparative anatomy to elucidate human physiology. He published an account of his discoveries and his researches in various works, the number of which is stated to be greater than that of the years he lived; and the principal of which can therefore only here be recorded. They will be found to give Bartholin a claim to the veneration of posterity:—*Anatomia ex Casp. Bartholini, &c. Lugd. Bat. 1641, 8vo; ibid. 1645, 8vo; ibid. 1651, 8vo; ibid. 1673, 8vo*. In the third edition, the name of his father is omitted. The work has gone through many editions, and has been translated into German, French, Italian, &c. *Anatomica Aneurysmatis dissecti Descriptio, Palerm. 1643, 4to. De Monstris in Naturâ et Arte, Basil, 1645, 4to. De Luce Animalium, lib. iii. Lugd. Bat. 1647, 8vo. De Lacteis Thoracis in Homine Brutisque, Disputat. Copenh. 1652, 4to. Vasa lymphatica nuper Hafniæ in Animalibus inventa, et Hepatis Exequiæ, Copenh. 1653, 4to. Vasa lymphatica in Homine nuper inventa, Copenh. 1654, 4to. Hist. Anat. et Med. Rarior. Cent. i.—vi. Copenh. 1654—1657, 4to. De Integumentis Corporis humani, Copenh. 1655, 4to. De Usu Thoracis et ejus Partium, Copenh. 1657, 4to. De Hepate defuncto, Copenh. 1661, 8vo. Epist. Medicinal. Cent. i.—iv. Copenh. 1663—1667, 8vo. De Medicina Danorum, Copenh. 1666, 8vo. De Medicis Poetis, Copenh. 1668, 8vo. De Biblioth. Incendio, Copenh. 1670, 8vo.*

BARTHOLIN, (Erasmus,) another son of Caspar Bartholin the elder, born August 13th, 1625, at Rotschild. Great attention was paid to his education, after which he travelled from 1646 to 1657 in England, France, Italy, Germany, and Flanders. He remained three years in Leyden, and eighteen months at Padua, where he was made vice syndic, and counsellor of the German nation, and

received the degree of doctor of medicine in 1654. He returned to Denmark, was named professor of medicine and geometry, and afterwards assessor of the consistory, and member of the upper council. He made many researches, and some physical discoveries. He published these, was highly esteemed, and died November 5th, 1698, at the age of seventy-three years. De Figuris Nivis Dissertatio, Hafniæ, 1661, 8vo. De Cometis anni 1664 et 1665, *ibid.* 4to. De Naturæ Mirabilibus, *ibid.* 1674, 4to. De Poris Corporum et Consuetudine, *ibid.* 1674, 4to.

BARTHOLIN, (Thomas,) the son of the preceding anatomist and physician, was born May 29th, 1659. He studied medicine at Copenhagen, and afterwards travelled to Leyden, Oxford, London, Paris, and Leipsic, in imitation of his predecessors. He selected jurisprudence for his profession, and distinguished himself by his knowledge of history and antiquities. He was appointed professor of history and civil law in the university of Copenhagen, assessor to the consistory, antiquarian to the king of Denmark, and keeper of the royal archives. He died November 5th, 1690, having published the following works:—Observatio de variis Miris circa Glaciæ Islandicæ, Copenh. 1670, 12mo. De Vermibus in Aceto et Senine, Copenh. 1671, 12mo. Antiquitates Danicæ, Copenh. 1689, 4to.

BARTHOLIN, (Caspar,) a physician, born in 1669, grandson of the elder Caspar, and like him he travelled through the greatest part of Europe, making acquaintance with the most celebrated men of his time, Swammerdam, Ruysch, Sylvius, Drelincourt, Malpighi, Benvenuti, and Duverney, in Holland, Italy and France. He studied at Padua, and afterwards at Florence and Bologna. His anatomical knowledge was, however, acquired principally under Duverney, who united with him in making various researches relating particularly to the ovaries. He returned to Denmark, took the title of doctor of medicine, and in 1690 was appointed professor of medicine at the university, although he had not then reached his twenty-sixth year. He was afterwards attached to the court; but he died shortly after receiving the appointment, leaving many works, of which the following are principally worthy of notice: Exercitationes Miscellanæ variæ Argumenti, imprimis Anatomici, Lugd. Bat. 1675, 8vo. Epistola de Nervorum Usu

in Musculorum Motu, Paris, 1676, 8vo. Diaphragmatis Structura nova, *ib.* 1676—1682, 8vo. De Ovariis Mulierum, &c., Romæ, 1677, 8vo. De Olfactûs Organo, Copenh. 1679, 4to. De Ductu Salivali, lactentibus non descripto, Observatio Anatomica, Copenh. 1684, 4to. There are many articles from his pen in the Acta Hafniensia.

BARTHOLINUS, (Ricardi,) or Ricardus Bartholinus Perusinus (?), a Polish author, who wrote an account of the meeting between the emperor Maximilian I; and the kings Vladislaus, Sigismund, and Ludwig, Vien. 1515, 4to, and some other tracts. (Hoppius de Scriptor. Hist. Polon.)

BARTHOLOMÆUS, (de Martyribus,) archbishop of Braga, in Portugal; was born in 1514, of parents in the middle rank of life, and received his name from the church in which he was baptized. He entered the order of St. Dominic in 1528, and was distinguished by his talent in study and zeal in theological duties; was appointed doctor of theology, definitor of the Portuguese province of his order, instructor of a natural son of the Infant Don Antonio, and after holding this last employment two years, at the court of Evora, he was elected prior of the convent of Benfiga, near Lisbon, to which his pupil followed him. In 1559, he was appointed archbishop of Braga, the highest ecclesiastical honour in Portugal; one which he is reported to have long declined with an anxiety and earnestness which caused in him a serious illness: but once entered upon the duties of his office, he discharged them with a zeal, diligence, and boldness, which were as surprising, as they were in those days unusual. A distinguished opportunity of showing these qualities offered itself in the convocation of the council of Trent, in which he represented the clerical establishment of Portugal; and where he spoke in favour of the reform of the clergy, the granting of the cup to the laity, the residence of the bishops, the curtailment of the papal claims, and other important subjects, with a boldness which astonished, while it commanded the respect of all ranks of the clergy, and extorted from one of them the confession that he was a bishop out of the first ages of Christendom. While in Italy he formed a strict friendship with the afterwards celebrated cardinal Borromeo, the pope's nephew, then a young man; a friendship which the pope hop-

to use as a means of inducing the archbishop to abate the rigour of his requisitions; but private friendship was not suffered to interfere with the conscientious discharge of his duty, and he brought back important concessions from the council. His bishopric was distinguished by incessant labours of discipline and charity; the severity of the former raised his clergy against him, and the people were taught to insult their benefactor with the public accusation of Lutherism. This, and the disturbed state of the kingdom, were additional reasons for repeating the petition he had already preferred to be allowed to relinquish his office; a request which was at length granted in 1582, when he retired to the convent of Viana, which he himself had founded. He died in 1590. His most famous work is the *Stimulus Pastorum*, which has often been printed and translated. His works were printed collectively, (in Latin,) Rome, 2 vols, fol. 1727.

**BARTHOLOMÆUS** was the name of many eminent men who lived during the middle ages.

*Bartholomæus*, an English philosopher of the twelfth century, born at Exeter, bishop of Exeter and dean of Chichester. He became bishop of Exeter in 1161, and died probably in 1182, though there is some difference about the date of his death. He was the author of a curious Penitential, still preserved in MS., of some letters, and several philosophico-theological treatises, which are also preserved, particularly one *De Fatalitate et Fato*. (Tanner.)

*Bartholomæus Brixiensis*, born in 1178 at Brescia, whence he derived his name. He was in great repute in his native town, which he assisted on every occasion with word and deed. He was slain in 1258, when Ezzelini took possession of Brescia. He wrote a commentary upon the five books of Decretalia, entitled *Apparatus*, printed several times, the last edition being that of Bologna, 1589, folio; and *Quæstiones dominicales*, a work on law, thus called, because he composed it in his leisure hours on Sundays. (Ersch und Gruber.)

*Bartholomæus de Bragantiis*, of the order of Preachers, a bishop first in Cyprus, and then at Vicenza, from 1250 to 1270. Ughello mentions his *Narratio de Reliquiis Spinæ Coronæ Christi*, A. 1260 Vicentiam perlata, which seems to have been printed; and Quetifus enumerates a long list of works on ascetic

subjects which were then existing in MS. (Fabricius.)

*Bartholomæus de Neocastro*, born at Messina, in Sicily, where he was a judge, and regni Siciliæ faci patronus. James, king of Arragon, sent him, in 1286, to pope Honorius IV. He wrote, in hexameter verse, *Messana*, five xv. Libros de Rebus gestis Petri Arrag. Reg. Siculorumque adversus Carolum post Galorum cladem. an. 1282; and in prose, *Historia sui Temporis*, ab an. 1250 usque 1291. Muratori published these works in the 13th vol. of his *Script. Rer. Ital.* It would seem that the work in verse was subsequently fused into that in prose. (Fabricius.)

*Bartholomæus de Sancta Concordia*, born at Pisa, a friar of the order of Preachers, and a doctor decretorum. He wrote *Summa Casuum Conscientiæ*, finished in 1338, at Pisa. It was one of the first Incunabula, printed under the title of *Bartholina*, or *Pisanella*, or *Magistrucchia*, but without either date or place of impression. It was afterwards reprinted at Paris, 1470; Venice, 1476, 1481, and 1483; Reutlingen, 1484; and in several other places. Amongst his other works, that *De Documentis Antiquorum* was printed at Treviso, 1601, 8vo. An interesting Chronicon by Bartholomæus, preserved in the library of the Dominicans at Pisa, is mentioned by Jac. Sponius, which, after the death of the author, was continued by Ugolino di Sernovi, and others. In the beginning of this Chronicon, the discovery of spectacles (lenses) at Pisa, about 1313, is mentioned. (Jac. Sponius, *Recherches sur l'Antiquité*. Fabricii Biblioth.)

*Bartholomæus de Bononia*, of the order of Preachers. He was sent in 1338 to Armenia as a missionary, and composed with Joannes Antonius Bononiensis some commentaries upon parts of the Gospels. He has been by some authors confounded with Bartholomæus Bisna, also called Bononiensis. (Fabricius.)

*Bartholomæus Augustianus*, bishop of Urbino from 1347 to 1350. His *Milleloquium Augustini ad Clementem VI.* Papam, was published at Lyons in 1555, folio. He wrote also *Contra Errores qui inventi fuere tempore Ludovici Ducis Bavarie*. (Fabricius.)

*Bartholomæus*, most commonly cited by the title of *Anglicus*, though his family name was Glanvil, an English Franciscan monk, born of a good family in Suffolk, and flourished about the middle of the fourteenth century. He studied succes-

sively at Oxford, Paris, and, probably, Rome: and was very famous in that and the following centuries, as the author of the popular book of encyclopedic knowledge which bore the title *De Præpæratibus Rerum*, in nineteen books, the first book treating of God; and the others in succession including the whole circle of created things. This work went through many editions in the early ages of printing, and it is found in numerous manuscripts. There was a translation of it in Belgic printed in 1485. In the following century it was translated into English by Stephen Batman. Other works attributed to this writer are enumerated in Bale and Tanner.

*Bartholomæus Albicius*, or *Albicius*, who died as a Franciscan in 1401, at Pisa. Waddingus mentions many works of his, mostly of a pious or ascetic character. Amongst them are, *Sermones quadragesimales de Contentu Mundi*, sive de triplici Mundo, Mediol. 1488, 4to, and Venice, 1503. It seems also that Albicius is the same with Magister Bartholomæus, whose *Declaratio super Regulam Fratrum Minorum*, is inserted in the *Collectio Rerum Franciscanarum*, Brixia, per Jac. Britannicum Brixianum, 1502. (Fabricius.)

*Bartholomæus Gaetanus*, a historian of Brescia, of whom it is only known that he died in 1404, in defending his native country against Pedro Gambara. (Vossius.)

*Bartholomæus ab Apona*, a Minorite friar, who is said to have persuaded Joannes Palæologus, and Joseph, patriarch of Constantinople, to attend the Florentine council in 1438. Two works of his are mentioned by Waddingus. (Fabricius.)

*Bartholomæus Carthusiensis*, a prior at Ruremund, in Geldern, died in 1446. Hendreichius and Bostius praise his *Summa Vitiourum*, Tract. de Esu Carnium *Benedicti Regulam professis prohibito*. He is most probably the same Bartholomæus Carthusiensis of whom the library of Vienna possesses a MS. on the authority of the council over the pope, in which Magister Bartholomæus is styled doctor of theology and rector studii Heidelbergensis. (Fabricius.)

*Bartholomæus Calanius Maioricensis*, a Minorite friar in the fifteenth century, and one of the first supports of that order in the island of Majorca. He wrote *Homiliæ* and *Sermones pro universis Anni Diebus*. He built the great convent of Sta. Maria in Majorca, where

his MSS. were deposited, and died in 1462. (Waddingus, *Annales Franciscan.*)

*Bartholomæus de Novaria*, an Italian jurist, a pupil of Joannes Faber, whose commentary on the *Institutes* was printed under the name and in the works of Bartole. (Pancirolius, *De Clar. Seg. Interp.* Savign.)

*Bartholomæus Coloniensis*, thus called because he had resided at the beginning of the sixteenth century at Cologne. He was a fellow student of Erasmus, under professor Hegius, at Deventer, and contributed powerfully towards spreading a taste for classical studies and literature in the countries of the Lower Rhine. For the sake of avoiding persecution, he went to Minden, where he became rector, yet died in great poverty. He published *Sylva Carmium*, Deventer, 1505, 4to; *Dialogus mythologicus*, Tubingæ, 1515; *De Secta Dyogenis*. Montfaucon mentions also some MS. poems of his. (Ersch und Gruber.)

**BARTOLOMEO**, or **BARBATIA**, (Andreas de,) sometimes called **ANDREA SICULO**, an eminent Italian jurist, born according to one opinion at Messina in the year 1400; whilst another considers Noto to have been his birthplace. He studied law at Bologna, under Giovanni da Imola and Giovanni d'Anania, the most celebrated lawyers of the time, and graduated as doctor on the 14th of October, 1439. After this he became professor of canon law at the university of Ferrara, which post he afterwards relinquished for the chair of civil law at Bologna, where he acquitted himself with great applause, and obtained considerable reputation. In 1442 he was created a citizen of Bologna. By his wife, a daughter of a noble family, he had a son named Bartolomeo, who was also a jurist, and who died in 1527. It is supposed that Andrea was present at the council of Basil in 1431, and distinguished himself greatly by defending the doctrine of the immaculate conception of the Virgin Mary. He was highly esteemed by several royal personages of his time, and was created in 1466 by John king of Arragon his counsellor. He was also knighted. He died at Bologna on the 20th of July, 1479. His works are, 1. *Consiliorum Volumina quatuor*, Tridini, 1517. 2. *Commentarii super prim. sec. et tertiam Partem Decretalium*, Ven. 1508-11. 3. *Additiones ad Nicolai de Tudeschis Comment. super Decretalibus*. 4. *Lect. in Clementinarum Compilationem*, Ven. 1516. 5. *De Testibus ad*

C. Testimonium de Testibus, published in the 4th vol. of Tract. Univ. Jur. 6. Tractatus de Præstantia Cardinalium, &c., published in the second part of the 18th vol. of the same work. 7. De Cardinalibus Legatis a latere, published in the same. 8. Repetitiones variz, Pap. 1496. 9. In Tit. Digest. De Verborum Obligationibus. 10. Super 2 ff. novi et in 1. Infortiati. 11. De Prætensionibus, Bon. 1797. 12. Additiones ad Comment. in Jus Feud. Ubaldi Baldi in Cod. Digest. Feuda et Infortiatum. Lûgd. 1545. 13. Super Controversiam an Ecclesia Hæres instituta teneatur ultra vires hæreditatis si non conficiat inventarium.\* 14. Additiones ad Bartholum super tribus Libris Codicis.\* 15. Tractatus de Constitutionibus.\* 16. De Officio Delegati. 17. Decisiones Rotæ Romanæ.\* (Mazzuchelli.)

**BARTHOLOMEW**, (David Ewin,) a captain in the British navy—a brave and meritorious officer, and practical hydrographer of the first order. Bartholomew was a native of Linlithgowshire (N.B.), and went first to sea in the Baltic trade. In the year 1795 he was impressed in London, and subsequently served “before the mast” in some of his majesty’s vessels of war: but exemplary conduct, added to his astronomical knowledge and general proficiency upon all subjects connected with nautical science, ultimately procured for him the petty officer’s post of master’s mate. In 1798 his zeal and superior attainments won for him the especial patronage of Sir Home Popham, who entrusted him with the command of one of the boats employed to cooperate with the British army on the Dutch canals.

Following his patron into H. M. ship *Romney*, he proceeded direct to India, and served actively on that station for upwards of three years.† On the *Romney’s* return to England in 1803, he was paid off, and, to employ the homely language of a flag-officer, “found himself a passed midshipman adrift upon the wide world.” Failing in every endeavour to obtain that promotion to which he was so justly entitled, he ventured, at the suggestion of a professional friend, an officer of high character and station in the service, to appeal to the first lord of the Admiralty, forwarding at the same time all his “certificates and recommendatory documents.”

\* Unpublished.

† Including the period employed in the Red Sea.

His first application, which briefly embraces his course of service, we copy entire; particularly as it was the first of a series of letters which led to an unwarrantable proceeding on the part of a personage high in authority—a proceeding publicly denounced in the British senate as “a most arbitrary and violent act.”

“No. 9, *Prince’s-row, Pimlico*,  
June 16th, 1803.

“MY LORD,—Permit me, with all humility, to represent to your lordship that I have been in the naval service since 1794, during which period I have been entrusted with command ashore as well as afloat; nay, volunteered my services in the West-India islands, as also to oppose the insurgents in Ireland. I served on the expedition to Holland, by which I sustained a ‘loss of time,’‡ and for two years served in the Red Sea, from which I have but recently returned. I have passed for a lieutenant abroad, as well as at home; consider myself skilled in astronomy, and not a stranger to chronometers. With these qualifications, I tender myself on *any service*§ your lordship may approve, persuaded that promotion from your lordship’s hand must flow from merit, and not through the hackneyed channel of recommendation. I therefore throw myself on your lordship’s clemency, and have the honour to be, &c.

(Signed) “D. E. BARTHOLOMEW.”  
“To the earl of St. Vincent, first lord  
of the Admiralty, &c.”

This letter, which was accompanied by the strongest testimonials from admiral McDougall, Sir Home Popham, and other officers of rank and distinction, produced a brief reply, recommending Mr. Bartholomew to “offer his services to the captain of one of the ships fitting for sea,” and concluding with the consoling assurance that “there could be no promotion while there were 1500 lieutenants seeking employment.”

But Bartholomew was not to be diverted from his purpose. Persevering in his epistolary application, *eight* letters, within the short interval of six months, were addressed to the first lord of the admiralty, urging his claims, and setting forth his full title to promotion. His *seventh* letter is a curious and characteristic document.

‡ Meaning servitude.

§ The reader will compare this public tender of service with the statement which will presently appear in Mr. Parker’s letter to the regulating captain.



"Mr Lord,—To party disinterested, in interest void, to my country true, in its cause I have tendered my service, and solicited your lordship's aid. If your lordship will deign to say, No, I shall not presume to trouble you again; if Yes, I anticipate the pleasure in discharging a duty (I trust) equally satisfactory to my patron, and serviceable to the nation, as creditable to myself. I have the honour to be, with becoming respect, &c.

(Signed) "D. E. BARTHOLOMEW."

Upon the receipt of this letter, the private secretary of the first lord addressed to Mr. Bartholomew the following note :—

"Admiralty, 13th Dec. 1803.

"SIR,—I am directed by the earl of St. Vincent to acknowledge the receipt of your letter of the 8th instant, and to desire you will call at the Admiralty any morning except to-morrow, after eleven o'clock. I am, &c.

(Signed) "GEO. PARKER."

Flattering himself that he was at length about to receive a lieutenant's commission, Mr. Bartholomew immediately obeyed the secretary's summons; but, to his great disappointment, he was told that "although the first lord highly applauded his patriotic zeal, and the manner in which he had written his letters, yet his lordship was displeased with his pressing importunity upon the subject of promotion; that there was none going on except for brilliant services; and that he had better join a ship going abroad, in which case," Mr. Parker was inclined to think, "his lordship would not forget him."

Under the influence of severe mortification, he shortly afterwards addressed the following, his final letter to the first lord :—

"Golden Cross, Charing-cross,  
Dec. 16th, 1803.

"My Lord,—In obedience to your directions, I waited on Mr. Parker, for what purpose I have yet to learn; but my resolution is fixed—to lay my services and my various applications before an impartial public, who will then judge what they are to expect if they embark their children into the navy without interest. I have the honour to be, with due respect,

(Signed) "D. E. BARTHOLOMEW."

Nettled by this threat, prompt steps were taken by the noble lord to secure by *impressment* the person of Mr. Bartholomew. Accordingly, the following

note was despatched by his lordship's private secretary to captain Richbell, the regulating captain at Tower-hill :—

"Admiralty, 16th Dec. 1803.

"SIR,—I transmit the last of eight letters from a person named D. E. BARTHOLOMEW, who appears to have passed in June last, but declines serving\* without promotion. The letters are written in rather a superior style, but in a presuming tone; and lord St. Vincent thinks that this gentleman's address will be more properly deposited with you. On the other side, you will find the different residences of this personage, according to his letters. I have the honour, &c.

(Signed) "GEO. PARKER."

At the top of this letter, captain John Markham, then one of the lords of the admiralty, wrote the following pointed and approving lines :—

"DEAR RICHBELL,—The undermentioned appears to be a proper subject for you.—Yours truly, J. M.

"Send him to the Nore as soon as you catch him."

To "catch him" was an easy task; for one of captain Richbell's "gang" passing himself off for an admiralty messenger, and calling at Bartholomew's residence, led the deluded man to believe his presence was required at Whitehall, where four stout fellows were in waiting to seize his person as soon as he entered the Admiralty-hall. But this contemptible piece of petty-minded tyranny was not permitted to pass unnoticed. A select committee of the house of commons was empowered "to inquire into the circumstances attending the impressment of Mr. Bartholomew." An extract from the parliamentary "report" we here subjoin.

"It does not appear that any case which can be called a precedent for this proceeding has been brought to support it; and on the questions, whether it ought or ought not to be deemed a violation of the usage of the navy, or likely to be injurious to his majesty's service, your committee find it to be the concurring opinion of three naval officers, namely, admiral Berkeley, and captains Carden and Winthrop; which opinion, however, is opposed by those of admiral Markham and captain Richbell" (implicated parties); "that the impressing of Mr. Bartholomew was a violation of the usage of the navy, admiral Berkeley, in particular, speaking of it as a most arbitrary

\* Mr. B.'s tender of services shows this statement to be unfounded in fact.

and violent act, that must disgust all young men who have nothing but their merits to recommend them, and likely, therefore, to be highly injurious to his majesty's service."

But although the "twice-passed" midshipman had been taken in the admiralty trap, and with other "disposable men," had been sent in the Tower tender to the Nore, to join the *Inflexible* (64), in the capacity of foremastman, still it was not long before the captain of that ship "replaced him on the quarter-deck," and restored him to that station in society in which he was destined to shine.

To follow the professional career of this gallant and scientific seaman becomes unnecessary in a work of this nature. Suffice it to say, that in every station he filled afloat, he eminently distinguished himself, and ever brought honour to the British flag. In June, 1815, he was advanced to the rank of post-captain, "for his gallant and judicious conduct while employed under the orders of captain, now admiral Sir James Alexander Gordon, during that inestimable officer's brilliant successes and gallant achievements in the river Powtomac. At the close of the same year he obtained "a companionship of the order of the Bath;" and in 1818 he commissioned the *Leven* (24), a vessel purposely fitted for surveying service.

In the *Leven*, at the island of Mayo, captain Bartholomew terminated his mortal career, after surveying the whole of the Azores, part of the African coast, and some of the Cape de Verd islands. He died on the 19th of Feb. 1821. His remains were interred at Porta Praya, St. Jago, in the eastern angle of a small fort fronting the sea; and over his grave was placed a board, which the Portuguese have allowed to remain undisturbed, probably from the circumstance of the *Leven's* officers having taken the precaution, although he was a protestant, to paint under the inscription a cross, similar to those used in Roman-catholic countries. The entire correspondence between Mr. Bartholomew and the private secretary of lord St. Vincent will be found in Marshall's *Naval Biography*.

**BARTHOLUTIUS**, (Rufinus,) one of the most ancient contrapuntists in Italy. He was a Franciscan friar, whose fame was widely extended through the towns of Padua, Bologna, and Venice. He is said to have been the first who wrote for two separate choruses. As Hadrian

Willaert, who brought this sort of composition to higher perfection, lived about 1540, it appears that Bartholotius must have lived in the preceding century. (Schilling, *Lex. der Tonkunst*.)

**BARTISCH**, (George,) a German surgeon, born at Königsberg about the middle of the sixteenth century, the author of a treatise on the Diseases of the Eyes, which was once very popular. (Biog. Univ.)

**BARTLEMAN**, or **BARTHELEMON**, (Hypolite, 1741—1808,) one of the most distinguished violinists of the eighteenth century. The authors of the *Dictionary of Musicians* say that he was a Frenchman, that he resided some time at Paris, and that he composed in 1768 an opera called the *River Scamander*, for the Italian opera. This last fact is alone credible. Bartleman had produced two operas in London, *Pelopeda* in 1766, and *Oithona* in 1768, when he went to Paris, and there represented on the 28th of Dec. in the same year, but with little success, the pastoral of the *River Scamander*, with words by Renout. He returned to London in 1769, and was more successful. Two other operas, the *Judgment of Paris*, which he gave the same year, and the *Enchanted Girdle*, in 1770, were received with enthusiasm, and fixed both his reputation and his fortune. He was appointed director of the music at Vauxhall. In 1777 he visited Germany and Italy, where he married a celebrated singer. The queen of Naples entrusted to his care a letter to the queen of France, her sister. In the *Dictionary of Musicians*, Bartleman is described as having been born at Bordeaux, and the date respectively of his birth and death are given as above. Soon after his arrival in London, he was engaged by Garrick to set several dramatic pieces for the theatre. He was afterwards engaged as leader at the Italian opera for several seasons. He was greatly admired for his taste and execution, particularly in his adagio movements, and as a performer of Corelli's solos. As an instance of his extreme readiness in setting words to music, it is related that at his first interview with Garrick, whilst the manager wrote down for him the words of a song to be introduced into the *Country Girl*, Barthelemon looked over his shoulder, and wrote down the notes as fast as the other composed the verses. M. Audiffret, in the *Biographie Universelle*, considers that the name Barthelemon is the same as that which in

England is known as Bartleman. (Biog. Univ. Dict. of Mus.)

**BARTLEMAN**, (James, 19th Sept. 1769—15th April, 1821,) a very eminent bass singer, born in Westminster. At an early age, he was received into the abbey choir under Dr. Cooke, who fostered his great abilities, and introduced him to the patronage of a Mr. Roger, who protected him until he could enter on a professional life. In 1788 his name for the first time appeared amongst the bass singers at the Concerts of ancient music. On the establishment of the vocal concerts in 1791, he quitted the ancient concerts, where he became, without rival, the greatest bass singer of his day. In 1795 he returned to the ancient concerts, and there continued until compelled by ill health to resign. He died after long and severe bodily suffering, to which his indomitable resolution would not allow him to yield, and was buried in the cloisters of Westminster abbey, the inscription over his grave being prefaced by the first notes from Pergolesi's air, "O Lord, have mercy upon me."

The voice of this eminent vocalist, whilst it remained a soprano, was low, approaching to the contralto, but distinguished by fulness, strength, and roundness of tone. His name is unrivalled as an English bass singer. It is not, however, by the superior compass of his voice alone that he soared above his contemporaries and predecessors. His conceptions were still greater than his vocal power; his delineation of each variety of human passion or feeling was true as his intonation. The date of Bartleman's death is variously stated as 1820, 1821, and 1822; but the period stated at the head of this article appears to be correct. (Miss Hawkins's *Anecdotes*. Harmonicon. Dict. of Mus.)

**BARTLETT**, (Benjamin, born 1714, died 1787,) a numismatical and topographical writer, was of a Quaker family at Bradford, in Yorkshire, where his father was an apothecary of eminence. He himself was brought up to the same profession, and practised at Bradford, his native town. He removed to London, where he lived in the parish of Saint George the Martyr, but his health declining, he gave up the practice of his profession, and devoted himself entirely to literary pursuits. He was elected a fellow of the Society of Antiquaries in 1764. He had formed by that time an excellent collection of English coins, with other articles of antiquarian curio-

sity, such as celts, matrices of seals, &c. He contributed a paper to the *Archæologia* on the episcopal coins of Durham, and the monastic coins of Reading, minted during the reigns of Edward I. II. and III., and this is believed to be his only publication. But he left in manuscript a History of the Parish of Manceter in Warwickshire, and of several places in its vicinity. This was prepared by him with the intention of presenting it to Mr. Nichols for the *Bibliotheca Topographica*, which intention was carried into effect by Dr. Combe, into whose hands it fell on the death of Mr. Bartlett. It was published under the title, *Manuductio Romanorum*, 4to, 1791. He died at Hertford, March 2, 1787. He married in 1744, at the Quaker's meeting-house, in Chesterfield, Martha, the eldest sister of Gilbert Heathcote Rodes, of Barlborough, in that county, Esq., by whom he left one son, Benjamin Newton Bartlett, who was born at Bradford in 1745, and died a few months after his father.

**BARTOCHOWSKI**, (Adelbert,) a Polish Jesuit, who addressed king John III. after his victory over the Turks near Vienna, in a panegyric poem, entitled, *Fulmen Orientis*, in a rapid style, which however found in Poland many imitators. (Bentkowski, *Lit. Polska*.)

**BARTOLAJA**, (Lodovico,) a native of Mirandola, who flourished in the beginning of the seventeenth century. He lived first at Naples, and then at Vienna, where he seems to have been employed at court. For a list of his works, see Mazzuchelli, amongst which we may mention *La Circe Maga*, Favola Trago-comica, Terni, 1614, 12mo; *La Ninfa Cacciatrice*, Favola Boschereccia, Venezia, 1602 and 1611, 12mo.

**BARTOLDY**, (Georg Wilhelm,) a philosophical, political, geographical, and educational writer, was born at Colberg, in 1765; studied at the royal gymnasium of Stettin, from 1780 to 1783; at Halle, till 1787; and lived as private teacher and author at Berlin, till 1797, when he was appointed professor of physics and mathematics at the royal gymnasium of Stettin. In 1804 he was chosen provincial educational counsellor at the school college and consistory of Stettin; and in the next year went as tutor to the royal gymnasium of the same place, which had recently been united to the civic gymnasium. At the same time he was appointed director of the contemplated seminary for the Pomeranian

schools, to be incorporated with the gymnasium. He died in 1815. In conjunction with Zöllner, he produced the *Weekly Entertainment on the Characteristics of Humanity*, and continued a work begun by Zöllner and Lange, *Treatises on the Earth and her Inhabitants*; a translation of Bacon's *Novum Organon*, 8vo, Berlin, 1793; the three Constitutions of France, with an Explanation of their first Principles, 8vo, Berlin, 1794; the *Gaſtery of the World*, 4to, Berlin, written by him in conjunction with J. D. F. Rumpf.

**BARTOLET.** (See *FLAMEEL*.)

**BARTOLETUS.** See *BARTHOLET*.

**BARTOLI**, (Giovanni,) a goldsmith of Siena, who made in 1369, with G. Marci, by order of pope Urban V., the silver busts of Peter and Paul, in which the skulls of these apostles were placed. On the pedestals are small bas-relievos, all skilfully executed. (Von der Hagen, *Briefe*.)

**BARTOLI**, (Cosimo,) an eminent scholar of the sixteenth century, was born at Florence, of a noble family, about the year 1515. From his youth he showed a great partiality for study, and applied himself both to literature and mathematics. In the year 1540 he became one of the early members of the academy of the Umidi, which was so celebrated afterwards by the name of the Florentine Academy, and one of the two commissioners who were selected to draw up its regulations and rules. In 1568 the grand duke employed him as his resident minister at Venice, where he remained for the space of three years. On his return to Florence he was elected prior, and preposito of the great church of St. John the Baptist, in which office he continued to his death, the epoch of which is unknown. His works are many; the most worthy of record are: 1. *Marsilio Ficino sopra l'Amore, ouvero Convito di Platone traslatato da lui dalla Greca nella Latina Lingua, ed appresso Volgarizzato nella Toscana, Firenze, 1544, 8vo.* It is a curious work, extremely rare, in which he has introduced a new method of spelling to suit the Florentine pronunciation, but which fortunately and justly has not been adopted. 2. *L'Architettura di Leon Battista Alberti tradotta in Lingua Fiorentina coll'aggiunta de' disegni, &c. Firenze, 1550, fol. et Venezia, 1565, 4to.* 3. *Opuscoli Morali di Leon Battista Alberti tradotti e parte corretti. Venezia, 1568, 4to.* 4. *Manlio Severino Boezio della Consolazione della Filosofia, &c. Firenze, 1551, 8vo.* This transla-

tion Bartoli undertook on the recommendation of the grand duke, who wished to send it to the emperor Charles V., but Varchi, who had also undertaken the same work for the same reason, succeeded in having his own translation preferred, and even quoted as a text of language in the *Vocabolario della Crusca*. 5. *Modo di misurare le Distanze, le Superficie, i Corpi, le Piante, le Prospettive, le Provincie e Tutte le altre cose terrene secondo le Regole di Euclide. Venezia, 1564 and 1589, 4to.* 6. *Vita di Barbarossa Imperatore Romano, Firenze, 1566, 8vo.* 7. *Ragionamenti Accademici sopra alcuni luoghi di Dante con alcune Invenzioni e Significati, Venezia, without date, 4to; and again in 1569 and 1607.* At the end of the third of these *Ragionamenti* there is a *Canzone* of Bartoli, which has induced Crescimbeni to reckon him amongst the Italian poets.

George Bartoli, the brother of Cosimo, left behind him a work entitled, *Degli Elementi del Parlar Toscano*, edited by his brother. He died in 1584.

**BARTOLI**, (Minerva,) a literary lady, born at Urbino, towards the latter end of the sixteenth century. She acquired a name amongst the poets of her time by her rhymes, which are not destitute of merit, and are to be found in many collections, such as the *Eglogues* of Riccinoli-Urbino, 1594; of Miari, Reggio, 1591; and in the *Componimenti Poetici delle più Illustri Rimatrici*, published by the countess Louigia Bergalli.

**BARTOLI**, (Daniele,) a learned Jesuit, born at Ferrara in 1608. In 1650, he was called to Rome for the purpose of writing in Italian the history of the society, in which occupation, together with that of other works, he continued till the year 1685, when he died, on the 13th of January. In this work he followed the events which had taken place in each separate province or kingdom. Having premised the life of St. Ignatius, he wrote three volumes of the history of the society in Asia, in the first of which he gave the account of what the Jesuits had done in the East Indies; in the second, in Japan; and in the third, in China. Then with the same method, in two more volumes, he described their progress in England and Italy, relating their labours in each particular place most minutely, and giving the life of those who had acquired the greatest reputation either for their regularity or for the sanctity of their conduct. The success of this work was great, for many parts of it were translated into

Latin, and reprinted both at Rome and Lyons.

His other works were published at Venice, in 1717, in three vols, 4to: they are, *L'Uomo di Lettere*, which has been translated into French in 1769, three vols, 8vo. *Del Ghiaccio, e della Congelazione; Della Tensione e Pressione; Del Suono dei Tremori Armonici dell' Udito*. All these, and particularly the last, though they contain some experiments he had made, show much deference to the Peripatetic doctrine by which he explained all his experiments. In fact, the work on ice was attacked by Giuseppe del Papa, professor of philosophy at Pavia, who had espoused and defended the principles of Galileo. Besides this, Bartoli published some philological and theological works: the latter are little esteemed, and deserve no notice; amongst the former we may mention the *Ortografia Italiana*, first published in 1670, and often reprinted; and lastly, *Il Torto ed il Diritto del non si può*, which was written to impeach the academy of La Crusca, for having criticised many of his expressions, by the common saying, "Non si può." In this work Bartoli shows that such judgments are wrong, the condemned phrases and expressions having been used by the academicians themselves, and by authors whose authority they had admitted in the vocabulary.

BARTOLI, (Dominico,) a poet, born in 1629, at Montefegatesi, a village in the mountains of the republic of Lucca, where he died in 1698. He would scarcely deserve any notice, had it not been for two uncommon events of his life; that being the son of a peasant, he was educated at the same schools in Lucca with the sons of the nobility, where he made considerable progress, so as to be able to translate Virgil into Italian; the second for a literary controversy, on account of some errors of language which Loreto Mattei had committed in his paraphrase of the Psalms. Bartoli published his critique upon this work, under the anagram of his name, Nicodemo Librato. Mattei discovered the author, and answered under the anagrammatic name, Oretto Tameti. After the controversy had been carried on with warmth for a year, the two antagonists on a sudden became affectionate friends, and sent each other their portraits; and Mattei suppressed a last controversial tract, which was already in the hands of the printer, and adopted Bartoli's corrections. He wrote some *Canzoni*, and *Rime giocose*,

both published at Lucca, the former in 1695, the latter after his death in 1703.

BARTOLI, (Sebastian,) a physician of the seventeenth century, born at Montella, in the kingdom of Naples. He enjoyed a great reputation, and was distinguished by his personal accomplishments and his eloquence. He was much esteemed by the viceroy and the nobility of Naples. He died in 1676, having published various works, among which are, *Examen Artis Medicæ*, Venet. 1666, 4to; *Triumphus Spagiriæ Medicinæ-Thermologiæ Arragoniæ prodromus*, &c., which appeared after his death, edited by Michael Biancardi, 1700, 4to.

BARTOLI, (Pietro Santi,) a painter and engraver, born 1635, in Bartola, or Braitola, died in Rome 1700, (the dates in Füßli and Adelung being wrong.) He bore also the name of Perugino, but without any reason. He was a pupil of Nicolas Poussin, and it was from him that he acquired his good taste in the design of antiques. Winkelman and Göthe praise him highly. His original pictures are few, as he mostly copied after others, especially after Poussin, which he did with perfect accuracy and much spirit. He held the situation of antiquary to the pope and Christina, queen of Sweden. Besides a number of designs, he left also very valuable literary materials, the more so, as no one was in the habit of collecting them at that period. They have been printed in the *Roma Antica*, 1741, 8vo; and again in *Fea's Miscellanea*. Bartoli's chief merit was that of an engraver; his plates do not seem to have given him much trouble: still it is agreed that minute labour could not have added anything to their worth. Their number is very considerable; forming either whole series, or being copied after other masters, and in many instances original compositions. Most of them are made after antique plastic works, and represent the best of them existing then at Rome, executed with much accuracy and spirit. His style, as well as his technical execution, found many followers. His principal works are: *Admiranda Romanorum Antiquitatum ac veteris Sculpturæ Vestigia*, Romæ, folio, eighty-one plates; *Columna Antoniana*, *ibid.* fol.; *Le Pitture antiche delle grotte di Roma e del Sepulcro de' Nasoni*, *ibid.* 1706, 1711, and 1719, fol.; *Le antiche Lucerne sepolcrali. Gli antichi Sepolcri. — Recueil de Peintures antiques*, &c. Paris, 1757, gr. fol. Bartoli published several other works of great

merit. The single plates of this talented and indefatigable master are also numerous, amongst which we may mention, the Adoration of the Kings, after Raphael; John in the Desert, after P. Mola; and others after Julio Romano, Albani, &c. (Göthe, Winkelman u. sein Jahrhundert. Quandt, Entwurf zu einer Geschichte d. Kupperstecherkunst. Nagler. &c.)

**BARTOLI**, (Francesco da Reggio,) a painter of the Modenese school, who devoted himself to the decoration of theatres. He died in 1779. (Lanzi, iv. 49.)

**BARTOLI**, (Giuseppe,) a learned antiquary, was born at Padua, in February 1717, and died at Turin in the beginning of the French revolution. He seems to have applied himself closely to study during his youth, and to have been partial to poetry, in which pursuit he was encouraged by Apostolo Zeno. To please his father, he tried the bar, but soon gave it up, for the sake of philosophy and literature; and was first a professor of experimental philosophy at Padua, and afterwards of literature at Turin. Previous to his having received the latter appointment, he visited Bologna, and established an intimate acquaintance with the scholars of that university. From thence he went, in 1742, to Udino, and was occupied two years in instructing the children of Marco Contarini, who was lieutenant there under the republic of Venice. His success at Turin induced the king to confer upon him the title of antiquary royal. He afterwards spent some years at Paris, much esteemed by the savans there. His works are not very numerous, or of much general interest.

**BARTOLINI**, (Simon,) called Bartolini Perugino, one of the greatest musicians of the sixteenth century. He was a singer in the papal chapel. In the year 1545 he had been sent by the pope as director of music to the council of Trent, for the sake of exhibiting the powers of that prince before this assembly, even in an artistical point of view. (Schilling.)

**BARTOLINI**, (Giosèffo, Maria,) an Italian painter of the Bolognese school, was born at Imola in 1657. He is esteemed to his native place for a picture of the Miracle of St. Biagio, and for various works at S. Domenico and in other churches. He opened a school at Imola, and painted throughout Romagna. He was an artist of great facility of execution, partaking in some degree of the manner of Casinelli, his first master.

His tomb-stone is at the Carmine Imola. (Lanzi, Stor. Pitt. v. 167.)

**BARTOLINI**, (Biagio, 1746—1822,) an Italian natural philosopher, a native of Val di-Chiana. He was, at the age of thirty-two years, elected conservator of the Museum of Natural History (the Fisiocritici) at Siena, and he was honoured with several scientific employments by the sovereigns of Tuscany, especially with the task of forming the Botanical Garden of the university. He published several works on botanical subjects, which are praised by De Candolle, Sprengel, and others. See more in Tivaldo, iii. 139.

**BARTOLO**, the name of a distinguished family of Italian painters at Siena. Lanzi observes that at the beginning of the fifteenth century not only individual painters, but whole families of artists had multiplied, in which the art for a long series of years descended from father to son—a circumstance which he considers contributed greatly to the progress of painting; for the master, who is likewise the father, teaches without any feeling of jealousy, and generally aims at forming a pupil superior to himself. Of these the family of the Fredi, or the Bartoli, became celebrated beyond the rest, and the reputation of Taddeo, who began to be distinguished in the fourteenth century, rose very high. In the records of Siena he is styled Thadæus magistri Bartholi magistri Fredi, from his father and grandfather, artists of the same name, the former of whom painted an historical fresco in the church of St. Genignano, dated 1356, and in that of St. Agostino a painting in a much better style, executed in 1388. By Taddeo, as the best master of the age, says Vasari, the chapel of the public palace was painted, where some historical pieces representing our Lady are yet to be seen, and in 1414 he ornamented the adjoining hall. The chief merit of the work consists in the dignity of its invention, which was afterwards imitated in part by Pietro Perugino, in the hall of the exchange at Perugia. The portraits are ideal, and they are dressed in the costume of Siena, even when they represent Greeks or Romans, and their attitudes are not happy. His pictures at Volterra and Pisa still exist, and that of the Arena in Padua, in the tribune of the church, is well preserved. In it he displays practical skill, but little variety, and less grace in the heads, and the tone is feeble. He also imitates, but not well, the style

of Giotto. The artist, however, whom he mostly imitated, was Ambrogio, in which, particularly in the subdued colouring, he is very successful. Domenico Bartoli, his nephew and disciple, who painted in 1436, first pursued the same style as his preceptor, but he afterwards greatly improved it. In the pilgrims' ward of the hospital at Siena are many of his fresco pictures, representing the circumstances of its foundation, and the exercises of christian charity bestowed upon the poor, the sick, and the dying. His design and perspective in these are better than in his former works, and his composition more scientific than the old method. From these pictures Raffaele and Pinturiccio, while painting at Siena, took many of their ideas of the national costume, and perhaps of some other particulars. (Lanzi, *Stor. Pitt.* i. 272, 273, iii. 10.)

**BARTOLOCCIUS DE CELLENO**, (Julius,) received the latter portion of his name from Celleno, in the Tuscan territory, where he was born in 1613. In 1651 he was chosen professor of Hebrew and the Rabbinical dialect in the Collegium Neophytorum et Transmarinorum at Rome, scriptor Hebraicus in the Vatican, and abbot of the reformed Cistercian order of St. Bernard, as well as of that of St. Sebastian ad Catacumbas. His great work is the *Bibliotheca magna Rabbinica de Scriptoribus et Scriptis Rabbinicis*, 4 vols. folio, Rome, 1675, 1678, 1683, and 1693. This work was completed and edited after the death of its author by Charles Joseph Imbognatus, a monk of his order, who added to the work a treatise in proof of the advent of the Messiah, against the Jews, and *Bibliotheca Latino-Hebraica*, or an account of such writers as have written in Latin against the Jewish doctrines, or on other Hebrew subjects. The merits of Bartoloccio's work are well known, and it is certainly the best existing synopsis of Hebrew literature. It contains, besides an account of the lives of Hebrew authors, and of their works, numerous and copious extracts from the latter, with Latin translations. Bartoloccio wrote also the life of cardinal Robertus de Nobili in Italian. He died of apoplexy in 1687. (Jöcher, *Gelehrter Lexicon*.)

**BARTOLOMEO**, a Spanish sculptor of the thirteenth century, who enjoyed a great reputation, and executed the nine statues which embellish the portal of the cathedral of Tarragona. (Nagler.)

**BARTOLOMEO DE CAPIA**, an Italian jurist, who was in 1284 made

by Charles II. of Naples protonotary of his kingdom, in which important situation he continued until his death in 1328. He graduated doctor in 1278. A list of the statutes which he compiled for king Robert may be seen in Giannone, *Ist. Civ. del Reg. di Nap.* lib. xx. ch. 9, § iv. So highly was Bartolomeo esteemed by the king, that during his lifetime his son Giacomo di Capua was also appointed protonotary, with an annual salary of 120 ounces of gold; but he died before his father. (Giannone.) The works of Bartolomeo are, 1. *Singularia*. 2. *Quæstiones*. 3. *Glosses on the Constitution of the Kingdom of Naples*. (Savigny.)

**BARTOLOMEO**. See **BARTHOLOMEO**.

**BARTOLOMEO**, (Michelozzo di,) a famous architect, sculptor, and brass-founder of Florence, 1395—1465. Many palaces and churches in Florence were built after his designs.

**BARTOLOMEO**, (Leonardo di,) a native of Palermo, who died in 1450. Amongst the many distinguished politicians and men which Sicily produced in the fifteenth century, he claims a conspicuous part. He formed a copious collection of books, which (all on papyrus or vellum) contained law books and a good number of classics.\* In 1431 he and some other noblemen were sent to the court of king Alfonso the Magnanimous, then in Messina, and obtained from him most important privileges for the city of Palermo, which made Bartolomeo very popular among his countrymen. He had a great part in the supreme government, when, in 1436, the viceroy, Simone Ruggiero Paruta, went to Gaeta. In the situation of protonotary of the kingdom, he conferred a great benefit on the state, by obtaining for it the statute called, *Ritus magnæ Regiæ Curie et totius Regni Siciliæ Curiarum*, which was a regular codex of legal procedure, long known under the title of *Libro del Re Alfonso*. Bartolomeo met his death in a popular tumult, which took place in Palermo in 1450, concerning the administration of public alms. Having appeased this tumult, in returning home, he received a blow on the head from one Tommaso Crispo, of which he died. His biographer, G. L. Prince of Trabia, insinuates that this was done by command of king Alfonso, to whom the popularity of Bartolomeo had become then onerous. The murderer was never punished.

\* The original catalogue, dated 12th June, 1450, exists still amongst the family documents in Palermo.

(Blasi, Stor. de' Vicere. Auria Stor. de' Vicere. Testa, Capitula Regni Sicil. Biographia Siciliana.)

**BARTOLOMEO**, (Dionisio di,) a Neapolitan architect, who studied under C. Cavagni. He built the church and convent of the P. P. Oratorii at Naples, erected from 1586 to 1597, and which is a celebrated work of architecture. (Nagler, Lexicon.)

**BARTOLOMEO**. See **BREENBERGH**.

**BARTOLOMEO**, (Fra.) See **BACCIO DELLA PORTA**.

**BARTOLOMMEI**, (Enrico de'), also called Cardinale Astiense, or Enrico di Susa, being born at Susa, in Piedmont. He flourished in the thirteenth century, and studied law under Giovanni Albiganese. Having acquired great celebrity as a jurist and teacher, he was called "Monarcha e fonte degli Leggi." He was also a theologian and preacher, and held in high esteem by pope Alexander IV. He was successively named bishop of Cisteron, Ambrun, and afterwards bishop and cardinal of Ostia and Veletri, and sent with the apostolic legate to England, where the king employed him in important business. Being in the conclave after the death of Clement IV., he became sick by mere ennui, and renounced his right of election; but having left the place, he became better. He died in 1271 at Lyons. He wrote, *Apparatus, seu Lectura sup. s. libr. Decretalium*, Romæ, 1470, and often reprinted; *Summa Aurea totius Jur. Canon.* This work, known under the name, *Sommo Ostiense*, was also first published at Rome in 1470, and often reprinted, being much valued and resorted to by subsequent authors. (Ciacconio, *Vitæ Pontiff. et Cardin.* Mazzuchelli.)

**BARTOLOMMEI**, (Giovanni di Bandino de'), a native of Siena, where he was an advocate. He composed a history of his native town, from 1402 to 1422, mostly from a Codex of Uberto Bentivoglio, which has been published in *Muratorii Script. Rer. Ital.* vol. xx. It is said of him, that although he possessed no religion at all, still he always wore the habit of a friar. (Mazzuchelli.)

**BARTOLOMMEI**, (Hierónimo,) an Italian poet, born in 1584, of a noble family of Florence, wrote *L'America*, Poema Eroica, fol. Rome, 1650; *Tragedies*, 12mo, Rome, 1632, 2 vols, 4to, Florence, 1655; *Fourteen Musical Dramas*, 4to, Florence, 1656; *Dialoghi sacri musicali intorno a diversi soggetti*, 4to, Florence,

1657; *Didascalia, cioè Dottrina comica*, 4to, Florence, 1658, *ib.* 1661. This last is a sort of poetics of the drama, containing plans for comedies without love intrigues, and addressed to his son Matthias Maria. This son was afterwards chamberlain to the grand duke Cosmo III., and composed six comedies. Both were members of the *Accademia della Crusca*. The father died in 1662; the son, in 1695. (Ersch und Gruber.)

**BARTOLOMMEI**, (Simon Pietro,) a native of Pergine near Trento. He studied law at Bologna, and became an advocate in his native town. He published *De Tridentinorum, Veronensium, Meranensiumque monetarum speciebus, &c.*, which was reprinted in another work of his, *De Monetis Italiæ*, Mediol. 1754, 4to. Another Bartholomæo (Simon Pietro,) has written some ascetic works. (Mazzuchelli.)

**BARTOLOMMEO**, (Maestro,) an early Italian painter, whose name, Dr. Lami observes, is mentioned in the archives of the chapter of the church of the Servi, in Florence. He painted in 1236. The picture of the Annunciation there is by his hand, and is held in the highest veneration. The picture is retouched in some parts of the drapery, but it possesses much originality, and considering the early age after the revival of painting, is respectably executed. This work appears to have been attributed to Cavallini, a pupil of Giotto; but Lanzi, agreeing with Lami, successfully disproves it. (Lanzi, *Stor. Pitt.* i. 11.)

**BARTOLOMMEO**, (Stanislao da San,) a native of Pavia, and a Carmelite friar. He published, *Definitorium Universale Scientiarum*, Bononiæ, 1685, fol. one of the earlier attempts in encyclopedical science. (P. Marziale, *Bibl. Carmelit.* Mazzuchelli.)

**BARTOLONI**, (Pietro Domenico,) a native of Empoli, in the Florentine, a physician, who accompanied Gio. Gaston de' Medici, grand duke of Tuscany, during his travels in Germany and Bohemia. He wrote, *Il Bacco in Boemia*, *Ditirambo in onore del Vino di Melnich. Praguæ*, 1717, 4to. He is also said to have written a *History of the Dukes and Kings of Bohemia*, in 4 volumes. (D. M. Manni, *Osser. sopra i Sigilli.* Mazzuchelli.)

**BARTOLOZZI**, (Francesco, 1730—about 1816,) a very celebrated designer and engraver, was born at Florence, in which city his father carried on the business of a silversmith, for which Francesco was originally intended. He displayed so



much taste with the graver, which he is supposed to have used in his father's business, that he was placed under the care of Ignazio Hugfort Feretti, an historical painter, and of Gaetano Biagio, both of the Florentine academy. After studying three years the art of painting, in which he was very successful, and during which period he formed an intimacy with Giovanni Battista Cipriani, which continued through life, he removed to Venice, and learnt engraving under Joseph Wagner. His first productions were some plates after Marco Ricci, F. Luccherelli, and others, engraved whilst he was in the employment of Wagner. Though he was thus engaged in engraving very numerous plates after the works of inferior masters, he still found time to execute several after his own drawings. His progress was extremely rapid, and though young, he undertook, both at Venice and at Milan, a great number of plates of different subjects, the most noted of which are after pictures of the Lombard school. At the expiration of his term with Wagner, he married a young Venetian lady of good family, and removed to Rome upon the invitation of the cardinal Bottari, where he engraved his five prints from the life of St. Nilus, and the heads of painters for a new edition of Vasari. It does not, however, appear that Bartolozzi met at Rome with the encouragement he expected, as he in no long time returned to Venice, where he worked for book and printsellers until 1764, when he came to England. The cause of his removal was an offer from Mr. Dalton, librarian to George III., in consequence of his approbation of Bartolozzi's engravings after Guercino, to give him 300*l.* a year if he would remove to England and work for him. On his arrival here he completed his beautiful collection of engravings after the master above-mentioned, twenty-three of which are from, and in imitation of drawings in the king's collection. Acting on the advice of his countryman Giardini, Bartolozzi terminated this engagement, and worked for the London booksellers, particularly for Boydell. In 1769, he was elected a member of the Royal Academy. For the next three and thirty years he exercised his graver with scarcely any intermission, more particularly in the then new mode of stippling, or engraving in the manner of chalk both in black and in red. Nor was he idle as a designer, for we have a vast variety of opera

and musical benefit tickets by his hand. It is said, that Sir Robert Strange had observed, that Bartolozzi could do nothing but benefit tickets, a sarcasm that induced him to produce his *Clytie*, and a *Virgin and Child*, from Carlo Dolce. The intimacy with his fellow pupil Cipriani led to their almost invariably working together; and it is somewhat difficult to find the name of Bartolozzi to plates after a modern designer, without at the same time finding that designer to be Cipriani. The most numerous, however, after any other are those from pictures by Angelica Kauffman. The extent of his practice was not sufficiently profitable to meet the extreme liberality of his expenditure and his profuse generosity; hence in November 1802, he was induced to accept an invitation from the Prince Regent of Portugal, to superintend a school of engraving at Lisbon upon a small pension, not exceeding 200*l.* a year, with a house, and it is said, the profits on the engravings executed in the school. It is also said, that he was offered 400*l.* a year to remain in England, but by whom is not stated. At Lisbon he executed some fine plates, particularly the *Murder of the Innocents* after Guido, in all of which he preserved his delicacy of execution and vigour of touch, notwithstanding his great age. In the *Gentleman's Magazine*, (vol. lxxviii. p. 1116,) it is stated, that when the French entered Portugal, Bartolozzi had the pension allowed him by the Prince Regent continued by Junot, who subsequently conveyed him to France, and that Bonaparte had since increased his allowance. In some accounts he is said to have died in Lisbon, in 1815 or 1816, but M. Weiss, in the *Biographie Universelle*, following the *Biographie des Contemporains*, but upon what authority does not appear, assigns the date of his death as 1819, and states that that event took place in London. He also dates the birth of Bartolozzi in 1725, but we have followed Mr. Bryan in stating it as above. The last named gentleman observes, "Few artists have reached so distinguished a rank in their profession as Bartolozzi, and that in every species of engraving. His etchings in imitation of the drawings of the most eminent painters, represent admirably the fire and spirit of the originals; and he was not less successful in the exquisitely finished plates he has produced in the various styles he practised." His *Marlborough Gems*, the *Musical Tickets*, and the plates for Boydell's edition of

Shakespeare, exhibit exquisite proofs of his taste, and bear ample testimony to his power of execution. Of the prodigious number of his works we have room only for an enumeration of a very few of his most celebrated engravings, besides those before mentioned. A set of portraits of illustrious persons of the time of Henry VIII., after drawings by Holbein; two portraits of Henry and Charles Brandon, sons of the duke of Suffolk, after two miniatures by Holbein, executed in colours, very fine; a set of six plates, after the original drawings by the Caracci, in the king's collection, in imitation of the drawings; a large plate of the Death of Chatham, after Copley; the Interview of Edgar and Elfrida, after her marriage with Athelwold, after Angelica Kauffman, a plate which was begun by the unfortunate and misguided Ryland, and was finished by Bartolozzi for the benefit of his widow; and King John ratifying Magna Charta, after Mortimer, engraved by Bartolozzi under the same circumstances. (Bryan's Dict. Gent.'s Mag. Biog. Universelle. Biographie des Contemporains.)

**BARTOLUCCI**, (Giovanni Battista,) a native of Assissi, who practised medicine at Nocera. He published, *Del Bagno dell' Acqua Bianca o Santa di Nocera*, Perugia, 1636, 4to. (Giacobilli, Script. Umbr.)

**BARTOLUS**, an Italian jurispudent, was born in 1313, at Sassoferrato in Ancona, and hence took the appellation of *De Saxoferrato*; his family name and origin are unknown. His first employment was that of judicial assessor at Todi; in 1339 he established himself as teacher of law at Pisa, afterwards at Perugia, and lastly at Bologna, where he died in 1359. When the emperor Charles IV. came to Italy he was often consulted by him, and was named by him *Comes Palatinus*. His writings are distinguished by brevity, decision, and carelessness of style, and are exceedingly practical. He enjoyed a very high reputation, evidenced by the terms *pax juris*, *dux jure consultorum*, &c., applied to him. His works appeared first at Venice, in 1475, and the following years, in 8 vols; the last edition was at the same place, in 1615, in 11 vols, fol. The chief of them are, *Commentarius in Tria Digesta, Venetiis*, 1470; *Commentarius in Libros ix. Codicis priores, Venetiis*, 1478; *Commentarius super Libris iii. posterioribus Codicis, Neapoli* (circa) 1470; *Lectura super Authenticis, Mediolani*, 1477; Pro-

cessus *Satanæ contra Divam Virginem coram Judice Jesu* (often reprinted and translated). A work has been written (by Christoph Nicellus) expressly on the discrepancies (real or supposed) between different parts of his works, entitled, *Concordantiæ Contrarietatum Domini Bartoli de Saxo Ferrato*, 4to, Lugd. 1515. (Ersch und Gruber.)

**BARTOLUS**, (Abraham,) born at Meissen, and became an A. M. He wrote, *Beschreibung des Instruments Magadis*. Altenburg, 1614, 4to, 174 pages. He therein discusses the similitude between music, and the relations and motion of planets, the proportion of tones, &c. (Forkel, *Literatur der Music*.)

**BARTON**, (John,) an English writer of the fifteenth century, supposed to have been chancellor of the university of Oxford, and known as the author of a tract against Wicliffe, entitled *Symbolum Fidei Catholicæ*. (Tanner.)

**BARTON**, (Sir Andrew, knight,) a daring, intrepid seaman of Scotland,—a mariner who, according to the historic statements of several of the olden authorities, long followed the marauding and predatory pursuits of pirate. In many of the early records and chronicles of England, as also in one of the most ancient ballads, the Scottish knight will be found denounced and stigmatized as the “rover and robber of the narrow seas.” It would seem, however, that the truth of such accusation, as well as the justice of attaching to his character and calling epithets at once so reproachful, degrading, and unfitting so chivalrous a spirit, have been disputed by Rapin, who repudiates the representation of Henry the Eighth,—the historian distinctly stating that Barton, by that monarch, had been “*falsely* described.”

Although seldom disposed to question the statements of this profound authority, still our researches place before us too many corroborating testimonies in support of Barton's lawless and unjustifiable acts to concur in the exculpatory remarks of the English historian. The following biographic sketch is gleaned and abridged from the best authorities.—

Sir Andrew, it would seem, was the son of a gentleman who had sustained considerable losses at sea by the repeated depredations of the Portuguese. In order to make reprisals, the sufferer obtained from his ill-fated sovereign, James the Third of Scotland,\* letters

\* Ultimately murdered by his rebellious subjects.

patent,\* granting to his two sons permission to make capture of all ships and vessels pertaining to the kingdom of Portugal. This privilege, as it is stoutly asserted by sundry writers, "was granted by the court of Scotland, with no very honest intention" towards the maritime trade of England; for, in their ulterior proceedings, both brothers "made little scruple in seizing and making prize of all the English traders they happened to encounter, alleging, in every instance, that each vessel was laden with Portuguese property." ■

This unrestricted and uninterrupted piratical career was so long pursued by the two "rovers," that both brothers became possessed of considerable wealth, and ultimately Sir Andrew became the dread and terror of the northern trade. At length, their repeated depredations on the coast of England attracting the serious attention of the assembled privy council of Harry the Eighth, the earl of Surrey, fired with indignation that his sovereign should be so insulted, and that the commerce of his country should be subjected to such unprecedented acts of plunder, declared at the council-board, that "while he possessed estates sufficient to furnish the equipment of armed vessels, and sons capable to command them, the narrow seas should *not* be so infested."

Acting upon this patriotic resolve, two armed vessels were forthwith fitted out, entirely at Surrey's expense; and, shortly after, both cruisers, commanded by the two gallant scions of their noble sire, departed the Thames in search of the Scottish cruisers. The two Howards had not long put to sea, ere a gusty gale caused

the ships of the two brothers to part company. This separation gave Sir Thomas the opportunity of coming up with Sir Andrew Barton in the *Lion*, which ship he promptly and closely engaged.† The fight was long and doubtful, for Barton, who was a resolute and experienced seaman, and who commanded a crew of daring and bold adventurers, made an obstinate and a desperate defence. "To his last breath," says Stowe, "was he heard and seen cheering his crew with a shrill whistle.‡" "The loss of their captain," continues the same authority, "was the only thing which could induce the crew of the *Lion* to submit, which at last they did, and were received to quarter and to fair usage." In the mean time, Sir Edward fought and took the consort of the *Lion*, which was likewise a strong vessel, and exceedingly well manned. Both these ships, with as many men as were left alive, being in number one hundred and fifty-five, were brought into the Thames. The captured vessels, which were prized as the proud trophies to the sons of Surrey,§ entered the river on the 2d of August, 1511. The prisoners were conducted to the archbishop of York's palace (now Whitehall), and after being there for some time kept in custody, "were eventually dismissed, and sent into Scotland.||"

King James the Fourth, who then wielded the sceptre of Scotland, "exceedingly resented this action, and instantly sent ambassadors to Henry, to demand satisfaction," upon which, according to Hall and Drummond (see History of the Five Jameses), king Henry "gave the memorable answer, that *punishing*

\* Letters of marque.

† Godwin's Annals.

‡ "It is about this period," says captain Glascock, in a foot-note which appears in the 1st volume of the Naval Sketch Book, "that we hear, for the first time, of a *whistle* being used in the navy; but it appears to have been then suspended at the breast of the lord-high admiral—for in addition to his other insignia, the gallant Sir Edward Howard actually wore a gold one, when he (subsequently) engaged the French galleys near Brest. Since that period silver has been substituted for the more precious metal, and this shrill ancient instrument of authority has fallen in rank in proportion to its depreciation in value, and has descended from the neck of a commander-in-chief to that of a boat-swain."

§ In the commencement of this memoir allusion has been made to the fact of Barton having been denounced and stigmatized as a reckless rover by several of the early chroniclers and composers of British ballads. By a reference to Percy's Reliques of Ancient English Poetry it will be seen that his piratical deeds, and particularly the furious and sanguinary contest he sustained to "his last breath," has been recorded in verse. As a nautical composition detailing minutely the murderous

effect produced by the missiles then in use, as also the verbal directions, battle movements, and cheering exclamations of the contending parties, it presents to the curious in literary lore, a striking illustration of the poetic power of amplification. There are, however, two stanzas in this lyrical effusion entitled to historic note—one, as descriptive of Barton's bold and unflinching spirit after he falls desperately wounded on the battle deck; and the other as alluding to the then early use of the "day-and-night-glass," an instrument at all subsequent periods much prized by sea-faring folk. These stanzas run as follow:—

"Fight on my men, Sir Andrew sayes,  
A little I'me hurt but yet not slaine,  
I'll but lye down and bleed awhile,  
And then I'll rise and fight again.  
Fight on my men, Sir Andrew sayes,  
And never flinch before the foe,  
And stand fast by St. Andrew's crosse  
Until you hear my whistle blowe."

"A glass I'll sett that may be seene  
Whether you sayle by day or night;  
And to-morrow I swear by nine of the clock  
You shall see Sir Andrew Barton knight."

|| Herbert's Life of Henry the Eighth.

*pirates* was never held a breach of peace among princes."

King James, however, remained still dissatisfied, and from that time to his fall at the famous battle of Flodden-field, he was never reconciled to Henry, nor yet to the English nation.

BARTON, (Elizabeth,) commonly called the Maid of Kent, an ignorant woman, remarkable in history only for having been made the dupe and tool of political intriguers. About the year 1534, during the progress of the negotiations for Henry's divorce from Catherine of Arragon, this young woman, under the influence of what is called in the historians of the time a trance, (probably an hysterical or epileptic affection,) spoke words which were taken by those about her for the effect of inspiration. Her case was taken up by a priest, Richard Masters, who conveyed an account of her proceedings to Warham, archbishop of Canterbury, who so far encouraged him, as to command him to note carefully all she should say. Masters first made use of the reputation she had acquired to raise the fame of an image of the Virgin in his parish, by which she professed herself cured of her fits. In conjunction with Dr. Bocking he put into her mouth pretended revelations against the doctrines of the reformation, and the king's divorce. Among other things, she went so far as to predict that, in the event of the king's proceeding with the divorce, "he should not be king a month longer, and in the reputation of Almighty God, not one hour longer; but should die a villain's death." This bold denunciation was quickly followed by others still more bloody, spoken by the favourers of queen Catherine, one of whom denounced against Henry that the dogs should lick his blood, as they did that of Ahab. The growing insolence of the party moved the king, who appears to have acted originally with a forbearance hardly belonging to his character, to harsh measures. The nun of Kent, with her principal accomplices, were put in prison, and a confession was elicited from them of a most wretched series of impostures, one of which was that a letter was shown pretended to have been written in heaven by the Virgin Mary. The parliament adjudged that the offence of the prisoners amounted to treason, and she, with Bocking, Masters, Deering (a monk who had written a book of her revelations and prophecies), and Risby and Gold, two gentlemen, was executed

at Tyburn. At her death, she made a simple and pathetic address to the people, lamenting that she had been the cause of death, not only to herself, but to those who suffered with her; excusing herself on the plea of her ignorance, and the ascendancy of her more learned accomplices; praying pardon of God and the king; and desiring the prayers of the spectators. From this point, too, may be dated the decline and ruin of Fisher, bishop of Rochester, and Sir Thomas More, both accused of a guilty understanding with Elizabeth. The accusation in the case of the former was probably just; but More appears to have been guilty of nothing further than an imprudent correspondence with her. (Burnet, History of the Reformation.)

BARTON, (Sir Robert,) lord high treasurer of Scotland, was the son of a Leith skipper, whose occupation he himself for some time followed, and with such success as that he was enabled by his savings to purchase, in 1507, the barony of Overbarntown. His reputation for honesty and industry was so high, that James V. made him (6th of May, 1524,) comptroller of the exchequer, and afterwards (6th of March, 1529,) lord high treasurer. To this latter dignity the king added that of the master of the Quinzic house, or mint. A change of ministry in the next year deprived him of the places of treasurer and comptroller, although not of the king's favour, in the possession of which he died, about the year 1538, leaving issue. (Crawford, Officers of the Crown in Scotland.)

BARTON, (William,) a divine of the seventeenth century, and writer of hymns to be sung in church. His works appear to be these:—Psalms and Hymns, compiled and fitted for the present occasion of Public Thanksgiving, October 24, 1651; a View of the many Errors and some Gross Absurdities in the Old Translations of the Psalms in English Metre, 1654; a Century of Select Hymns, 1659. There are several editions of one or more of these. We are not sure that these are the whole of his published works; nor have we recovered more of his history than that we find in a private obituary kept by one of his contemporaries the following entry: "1678, M<sup>r</sup> William Barton, of St. Martin's in Leicester, died in May, aged eighty; preached the Sabbath before. Composer of hymns."

BARTON, (William,) one of the many London arithmeticians of the seventeenth century, who rose to considerable emi-

nence in their own time, but whose names are now scarcely known. He was the author of a little work on decimal arithmetic, 8vo, Lond. 1634, in which he introduces the plan of Napier.

BARTON, (Thomas,) an episcopal minister, a native of Ireland, born about 1730, educated at the university of Dublin, married at Philadelphia (U.S.) in 1753, and from 1755 to 1759 resided in Redding Township, York Town, in America, in the quality of a missionary. In 1758 he acted as chaplain in the expedition against Fort du Quesne, and thus became acquainted with the celebrated Washington. He resided at Lancaster, Pennsylvania, as rector, for nearly twenty years, and refusing to take the oath of adhesion to the revolutionary government, went in 1778 to New York, where he died on the 25th of May, 1790.

BARTON, (Benjamin Smith,) son of the preceding, a distinguished physician in America. He was one of the earliest and most influential promoters of the sciences in the United States, and his patriotism led him to the exercise of every means in his power to advance the progress of civilization in his native country, and to stimulate others to the attainment of every kind of knowledge calculated to benefit his countrymen. It must be admitted, that in this path, associated as he was with a few other equally enlightened individuals, he has been eminently successful, and their united and well directed efforts have proved beneficial to mankind.

Benjamin Smith Barton was born at Lancaster, in the United States, Feb. 10, 1776. He lost his mother when eight years of age, and his father when fourteen. He is said to have been assiduous from a very early period in the acquisition of knowledge, and to have devoted much time to reading. Of a contemplative turn of mind, he did not much engage in the boisterous sports of youth, but employed himself in the study of civil history, and in cultivating natural history and botany, which taste he is supposed to have derived from his father. In 1780 he was removed from the care of some confidential friends to the town of York, and placed under the direction of Dr. Andrews, late provost of the university. In the course of two years, he obtained a critical knowledge of Latin and other learned languages. He read many Greek and Roman authors with avidity, and showed great attachment to the classics. He had also a taste for drawing, which

proved of great assistance to him in after life. At the early age of sixteen, he composed an Essay on the Vices of the Times—a singular subject for a youth, but demonstrative of the inclination and disposition of his mind. In 1782 he prosecuted his medical studies in Philadelphia, and continued for four or five years at the college, and studied medicine under Dr. Wm. Shippen.

His uncle, Dr. Rittenhouse, was one of those who in 1785 were appointed to run the western boundary line of Pennsylvania, and young Barton accompanied the commissioners on that occasion. During five months thus spent, in which his scientific acquirements were found to be very useful, he gained some knowledge of the savage natives of the country. This induced him to turn his attention to their manners, their medicines, their pathology, and various other points of inquiry of considerable interest. This journey seems to have laid the basis of many of his future researches, and to have given that permanent direction to his mind which proved so eminently useful.

In 1786 he went to Edinburgh, where, with the exception of a month or two in London, he remained during two years, and attended the lectures of professors Walker, Gregory, Black, and Home. He became acquainted with Thomas Pennant, the naturalist, and continued in correspondence with him. He was early subject to gout, and he writes from Edinburgh, Sept. 29, 1789, that his health was delicate, and alludes to a spitting of blood he had been affected with. Whilst at Edinburgh, he received the honorary Harvæian premium from the Royal Medical Society, (of which he was early admitted a member,) for a Dissertation on the Hyosciamus Niger.

In 1787 he published, whilst in London, a small tract entitled, Observations on some Points of Natural History, &c. This is his earliest printed performance, and was written in his twenty-second year. Although much ingenuity is observable in the tract, it cannot be looked upon but as a premature performance, though creditable to the youthful writer. He formed intimacies with John Hunter, Dr. John Mason Good, Dr. Lettsom, and other distinguished professional characters, with several of whom he corresponded to the time of his death. He had an offer to settle in Russia, but he declined it, and returned to Philadelphia, where he established himself in the

practice of physic. In this he was very successful, and his general attainments and knowledge of natural history procured for him several distinctions. He graduated at Göttingen in 1788 or 1789, in which year he was appointed professor of botany and natural history at the college of Philadelphia; and when the college was incorporated with the university of Pennsylvania, in 1791, he continued to occupy the chair, fulfilling its duties for the long period of twenty-six years. His labours may, therefore, probably be considered as the first and greatest in the branches of natural history in this part of the world; and the zeal which he carried into the research is evident from his various publications. He succeeded Dr. Griffiths in 1795 in the chair of *materia medica*. In 1798 he was appointed physician to the Pennsylvania hospital; and upon the death of Dr. Rush, in 1813, he was chosen his successor in the chair of the practice of physic, which he held in conjunction with that of botany and natural history during his life.

In 1809 he was elected president of the Philadelphia Medical Society. In 1810 he engaged a young Englishman, Mr. Nuttall, to undertake an expedition to explore the botanical and other productions of the north and north-western parts of the United States. This was done at Dr. Barton's expense, in honour of whom Mr. N. named a new genus of plants (*Bartonia*) discovered in this undertaking. The discoveries made in this expedition were published by Mr. Nuttall and Mr. Pursh.

Dr. Barton was evidently a man of genius, of quick perception, unceasing industry, and powerful memory. As a medical teacher, he is described as eloquent, instructive, and, when occasion called for it, quite pathetic. In the arrangement of his works, a want of method is observable. He possessed no talent for generalization, the highest quality of genius. He is said to have been a cautious, even a timid practitioner. His reading had been very extensive, but his practice was never very great. He has been described by his nephew as a man of high ambition. He was justly so, and his passion for literary and scientific eminence tended to the advancement of science. His great exertions as a professor may be reasonably supposed to have shortened the period of his existence. He was subject to repeated attacks of hæmoptysis, and obliged to seek

for health in a sea voyage in 1815. He embarked for France, and returned by way of England. Three years previous to his death, he experienced a violent attack of his disease, and brought up a large quantity of blood. He predicted the fatal tendency of his complaint, and he never afterwards enjoyed even tolerable health; yet he continued his labours, and was assiduously engaged in preparing for the duties of the practical chair. His disease terminated in hydrothorax, and proved fatal Dec. 19, 1816.

He married, in 1797, a daughter of Mr. Edward Pennington, an eminent citizen of Philadelphia, by whom he had one son and a daughter. He was a member of many societies in his own and other countries. He was in 1789 a member of the American Philosophical Society, and in 1802 one of the vice-presidents. He was a very active member, and contributed several papers to the Transactions of the Academy. He was also a member of the Imperial Society of Naturalists of Moscow, of the Lisbon Academy, of the Danish Royal Society of Sciences, of the Royal Danish Medical Society, of the Medical Society of London, of the Royal Medical Society of Edinburgh, of the Linnæan Society of London, of the Society of Antiquaries of Scotland, of the Massachusetts Historical Society, &c. &c.

His works are numerous. The following list will prove the activity of his mind and his application to study:—On the *Ilyosciamus Niger*, 8vo; Observations on some Points of Natural History, 1787; Memoir on the Fascinating Faculty ascribed to the Rattlesnake and other American Serpents, 1796; Suppl. 1800; Collections for an Essay towards a *Materia Medica* of the United States, 1798; (second edition, 1801; third, 1810;) New Views of the Origin of the Tribes and Nations of America, 1797; Fragments of the Natural History of Pennsylvania, 1799; Memoir concerning the Goitre, 1800; Elements of Botany, 1803; second edition, 1812; On some of the principal *Desiderata* in Natural History, 1807; On the Siren *Lacertina*, 1808; Facts relative to the Generation of the Oposum, 1809; Additional Facts upon the same, 1813; Memoir on the Alligator and Hellbender, 1812; *Flora Virginica*, 1812; *Archæologiæ Americane Telluris Collectanea et Specimina*, 1814. He also published editions of Cullen's *Materia Medica*, and *First Lines of the Practice of Physic*; and he contributed

Various papers to the American Philosophical Transactions, the medical journals, &c., among which the following may be noticed:—On the Bite of the *Crotalus Horridus*; On the *Apis Mellifica*; Description of the *Podophyllum Diphyllum* of Linnæus; Account of the *Dipus*, or *Jerboa*; On certain Articles taken out of an ancient Tumulus at Cincinnati; On the stimulant Effects of Camphor on Vegetables; On the poisonous Honey of North America; On a new Vegetable *Muscipula*; On a new Species of North American Lizard; Hints on the Etymology of certain English Words, and on their Affinity to Words in the Languages of different European, Asiatic, and American (Indian) Nations.

Dr. Barton also delivered an eulogium on Dr. Priestley before the Philosophical Society, and wrote A Geographical View of the Trees and Shrubs of North America, and a memoir on a considerable number of the pernicious insects of the United States. Several of his works have been published in different languages, translated by Zimmerman and others. His correspondents were numerous, and in many parts of the globe. Mention may be made of the count de la Cépède, Zimmerman, Reimarus, Blumenbach, Pennant, Good, Sir J. E. Smith, Sir Joseph Banks, Lettsom, Auteurieth, Tilesius, Rocune, Schneider, Cuvier, Walker, Baron Humboldt, Pallas, Sparrman, Thunberg, Burman, &c.

BARTON, (Matthew,) an admiral in the British navy. As far as can be collected from the statements of a near relative, he commenced his professional career in the year 1730. In 1756, when in command of the *Litchfield*, of 50 guns, "he captured," according to Charnock, *L'Arc-en-Ciel*, a French vessel-of-war; though neither the author of the *Biographia Navalis*, nor any other writer, chronicler, or historian, we can trace, makes mention of the enemy's force, or gives the least account of the action or contest, which it is but fair to presume had ensued.\*

Subsequently, when still captain of the *Litchfield*, it was his misfortune to be wrecked on a barren and barbarous coast, and to experience perils and privations, and witness scenes of distress

and of horror, seldom exceeded in situations of similar disaster. The particulars leading to the *Litchfield's* lamentable fate are as follows:—

Shortly after the French settlement at the mouth of the Senegal river had fallen into the hands of the English, it was deemed necessary, in order to ensure success to the future operations of the British trade, to attempt the reduction of Goree, a neighbouring isle, then possessed by the enemy, and garrisoned by a formidable force. To accomplish the desired purpose, an expedition was promptly equipped, and the command of it given to commodore Keppel. This force, consisting of four sail of the line, a fifty-gun ship, two frigates, two bomb-ketches, and several transports, having on board some seven hundred troops, under the command of lieutenant-colonel Worge, proceeded from the Cove of Cork† on the 11th of November, 1758.

According to the statement of lieutenant Sutherland, one of the surviving officers of this ill-fated vessel, "the voyage was prosperous till the 28th" of the same month on which the squadron departed port. During the "first" and "middle" watches of this dreary night, the weather was squally, accompanied with vivid lightning and heavy rain. The topsails had been handed, the ship kept under reefed courses, and the commodore's light "reported" as barely discernible at the commencement of the middle watch.

At six on the following morning, Mr. Sutherland states that he "was awakened by a severe shock, followed by a confused noise of the people upon deck. Thinking some other ship had run foul of his own, he hurried on deck." And here, he observes, "by the reckoning of all on board, the ship was computed to be at least thirty-five leagues from the land." Before, however, the alarmed lieutenant "could reach the quarter-deck, the ship struck heavily the ground, and the sea broke over her from stem to stern."

Shortly after the ship's company had "recovered a little" from the state of consternation into which all had been so suddenly thrown, the dawn breaking in the east, presented to the view an

\* *L'Arc-en-Ciel*, is stated to have been captured off Louisbourg. When in the French service, we find her rated a 50-gun ship.

† Some authorities state that this expedition "sailed from the Cove of Cork;" others assert that it "departed the Haven of Kinsale." Mr. Sutherland opens his narrative (a publication long

out of print) by informing the reader "the *Litchfield* left Ireland," &c. It is, however, more than probable, the ships of war proceeded direct from the Cove of Cork, calling at Kinsale to collect the transports. Kinsale has long been a military depot.

appalling sight: the land to leeward, about two cables' length from the ship, rocky, rugged, and uneven; and against the black margin of which was lashing a raging and roaring surf. The three masts had already gone by the board, taking with them some of the best seamen in the ship. "It is impossible," says the narrator of this pitiable tale, "for any one but a sufferer to feel our distress at this time; the masts, yards, and sails hanging alongside in a confused heap; the ship beating violently upon the rocks; the waves curling up to an incredible height, then dashing down with a force sufficient to have split the ship to pieces — a result momentarily expected."

Contrary to *advice*, a considerable portion of the crew became impatient to get out the boats; and after much importunity, one was allowed "to be launched" from the booms; but this soon proved a fatal experiment, for the eight men that "jumped into her were whirled to the bottom, before she well reached the stern of the ship." The remaining boats were shortly stove, and "washed to pieces upon the deck." A raft, constructed from the spare spars of the ship, was next taken in hand, and when completed, the people with becoming resignation awaited the will of Providence. The ship had so rapidly filled with water, time had not been allowed to get at any portion of the provisions; and the quarter-deck and poop soon became the only places upon which the ship's company, with any degree of security, could attempt to remain.

About four in the afternoon, the sea somewhat abating, a stout swimmer succeeded in reaching the shore. The Moors, in numbers, had already assembled on the rocks, intimating by significant gestures, a ready disposition to assist those who would abandon the wreck; but the sufferers were "soon undeceived," for it would seem that the natives lent assistance to none in a state of nudity; but "would fly to those" who retained about their persons some remnant of clothing; "stripping them before they were well out of the water, and then, wrangling among themselves about the plunder, leaving the poor wretches to crawl up the rocks, if able; if not, to perish unregarded."

Before dark, Mr. Sutherland, together with the second lieutenant, and about sixty-five of the foremast-men, had fortunately reached the rocks: but from the cruel and savage treatment they severally

met with from the pilfering, hard-hearted Moors, superadded to their misery produced from want of food and want of water, one and all endured a night of inconceivable suffering.

It was now low water, and plain to the penetrating glance of those gathered together on the rocks, that the ship, during the night, had been much shattered. Many of the men had already attempted to swim to the shore. Some reached it in safety; others, with deep lacerations and bodily bruises, were washed on the rugged rocks; but many were lost combating with the receding sea. Those who still adhered to the ship, now got the raft into the water; but no sooner had the placed-party on it pushed off from the wreck, than it overset, consigning to a watery grave twelve out of fifteen, including officers and foremast-men.

A temporary lull succeeded this discouraging event; an expert swimmer, taking with him a light line, to which was attached a stout hawser, happily, when well nigh exhausted, "and all but gone," gained the shore. This gave new life to the poor creatures on the wreck; for the hawser being first secured to the upper part of the ship's stern, when hauled taut, and fastened to a solid rock, afforded a sort of sloping conveyance by which those who had sufficient nerve to attempt the giddy descent, might wend their way to the shore. By this means several lives were saved; though Mr. Sutherland asserts that many, from weakness and inability to contend with the "impetuous surf," were washed off the rope, and rose no more.

Some six-and-thirty hours had already elapsed since the ship first struck the ground; and the increasing surf on the second tide of flood caused the vessel "to divide in three parts." The fore part turned keel up, the middle section "was dashed into a thousand pieces," and the break of the poop had fallen in, destroying at one fell swoop upwards of twenty unfortunate creatures, who had long clung to that portion of the wreck. Nothing now but the after-part of the poop remained above water, and upon which were seen closely grouped upwards of one hundred and thirty of the crew, including the captain. Every succeeding shock produced by the severity of the striking surf, threw from his frail tenement some feeble and worn-out sufferer; and during this scene of distressing anguish to human eyes, the Moors—monsters were a fitter appellation—indulged



in loud laughter, appearing "to be much *diverted*" whenever a whelming wave threatened destruction to the tottering souls upon the wreck.

And now was manifested an intense and painful anxiety for the fate of the firm, patient, and encouraging captain, for it was just at the lowest time of tide on the *second* flood, and at an hour when the fast-approaching shades of night were rendering still deeper the general feeling of despair. But though neither fame nor glory attend on fatal shipwreck, and

"though perils do  
Abound as thick as thought can make 'em, and  
Appear in forms more horrid, yet,"

will the naval chief of noble mind stand self-supported and undismayed in the hour of danger; and regardless of every consideration of personal safety, will he *impose* upon himself the discharge of a sacred duty, which he will not fail to fulfil even in the very jaws of death. And so it was with the *Litchfield's* exemplary captain. His resolution "*to be the last to leave the ship*," was only overcome by the pressing entreaties and supplications of those around him on the wreck, added to the emphatic signs and beseeching gestures of his people on the rocks, urging him "to try the rope." This attempt, however, was all but fatal. Weak and exhausted, and unable to resist the violence of the surf, "he lost his hold," fell from the hawser, and must have inevitably perished had not a helping wave borne him within reach of ropes thrown from the rocks, and which, it is said, "he had barely sense left to catch hold of."

To follow captain Barton's subsequent sufferings, were to detail much of misery; suffice it to say, that after having been consigned to slavery, and having endured *eighteen* months of captivity at Morocco, he and his "poor people" were at length "*ransomed* by the British government." Upon his arrival in England, a court-martial investigated the circumstances attending the loss of the *Litchfield*,\* and, as a matter of course, her captain "was honourably acquitted."

In October, 1760, he commissioned the *Téméraire*, hoisted his broad pendant, and accompanied admiral Keppel in that officer's daring attack of *Belleisle*. On this occasion he acted in the capacity of "beach-master," leading in the flat-bottomed boats, and solely directing the

landing of the troops. When the enemy capitulated, he received the thanks of general Hodgson in "public orders;" and was sent home with the account of the success of the expedition. He subsequently assisted in the reduction of Martinique; as also in the capture of Havannah under the fortunate Pocock. After a series of long and harassing services had rendered him unable to hoist his flag, he attained in his turn the full rank of admiral of the white. This was in 1793. In December 1795 he closed his earthly career; dying at Hampstead, at the advanced age of eighty.

BARTON, (William,) a lieutenant-colonel in the American revolutionary army, was born about the year 1747, and received from congress a sword and grant of land in Vermont for having, on the 10th of July, 1777, succeeded in capturing, by surprise, major-general Prescott on Rhode Island. By the transfer of some of the land, presented by the grateful delegates of the states, he became entangled in the toils of the law, and was imprisoned in Vermont until liberated by Lafayette, on his visit to America in 1825. He died at Providence in October, 1831. (Allen. Americ. Biog. Dict.)

BARTOSZEWICZ, the name of a teacher of eloquence in the academy of Wilna, in the eighteenth century. He published some orations, amongst which is one on the causes of the small progress of letters in Poland. (Janozki, Excerptum Polonicæ Literature. Vratisl. 1764.)

BARTOSZEWSKI, (Valentin,) a Polish Jesuit, who wrote, between 1610 and 1620, many pious songs, and other tracts, which are now very rare.

BARTRAM, (John,) an American botanist, was born at Marpole, Chester county, Pennsylvania, in the year 1701, and derived the chief part of his education from his own industry and perseverance. He established a botanical garden, the first ever seen in America, on the west bank of the Schuylkill, four miles below Philadelphia, which he filled with plants collected by him during his yearly autumnal excursions. So great was his enthusiasm for botanical pursuits, that, at the advanced age of seventy, he undertook a journey into East Florida to prosecute his inquiries into the vegetable productions of that country. Europe owes to his zeal and knowledge the introduction into her gardens of many of those beautiful flowers and graceful shrubs which lend so much beauty to

\* By the official returns, the *Litchfield* lost the first lieutenant, captain of marines, lieutenant of marines; in all, including petty officers, seamen, and marines, 150 souls. The captain, two lieutenants, and 219 men were saved.

their parterres. He was characterised as "the greatest natural botanist in the world" by Linnaeus, through whom, and Sir Hans Sloane, and others, he was supplied with books and apparatus. He was a fellow of several learned societies, and amongst others of the Royal Society, and was American botanist to George III. at the time of his death, which occurred in September 1777. Mr. Bartram was a Quaker. A list of his productions may be found in Dr. Allen's American Biographical Dictionary.

**BARTRAM**, (William,) an American botanist, and son of the preceding, was born at the botanical-garden, Kinsessing, Pennsylvania, in 1739, and was in the early part of his life devoted to mercantile pursuits, which he afterwards relinquished to accompany his father in his botanical expedition to East Florida, where, near the river St. John, he resided some time, and in 1771 returned to his father's residence. He spent five years, beginning April 1773, in investigating the natural productions of Carolina, Georgia, and the Floridas, an account of which researches he published in 1791, while his collections and drawings were forwarded to Dr. Fothergill, by whose desire the inquiry was undertaken. In 1782 he was elected professor of botany in the university of Pennsylvania, an appointment which ill health compelled him to decline. He prepared the most complete table of American ornithology which was published before the appearance of Wilson's great work, in the preparation of which he assisted. He died on the 22d of July, 1823.

**BARTSAJ VON NAGY BARTSA**, (Achaz,) prince of Siebenbürgen, or Transylvania, descended from an obscure family in the county of Hunyades, was in his earlier youth a page at the court of George Rakotzi I., and was afterwards advanced to the dignity of governor of Siebenbürgen, and chief of his native county. When George Rakotzi II., deposed by the Turks, sent Bartsaj, along with two others, to the grand vizir, to attempt to propitiate him, this latter obliged him to take upon himself the government of Siebenbürgen, a step to which he was induced by his own ambition also; and he was solemnly acknowledged by the Hungarian parliament in 1658. Rakotzi, embittered by the conduct of Bartsaj, who privately assured him of his friendship and devotion, while he publicly showed him every mark of hostility, broke with his adherents into Sieben-

bürgen, and put his rival to flight; the greater part of the army of the latter going over to the conqueror. Rakotzi was then again proclaimed by the parliament in 1659, while Bartsaj escaped to Temeswar, and made his complaint to the Porte, which issued orders to the pasha of Ofen to reconduct the fugitive into Siebenbürgen. Rakotzi, at first unsuccessful against the power of the Turks, recovered his loss on their retreat from the country, and compelled his rival to shut himself up in Hermannstadt, where he was besieged by Rakotzi; but the resolution of the citizens, and the approach of a Turkish army, compelled him to abandon the siege. In a battle which ensued, he was mortally wounded, and his army almost annihilated. Bartsaj, who joined the Turkish army after the battle, was taken along with them, with his whole army, to the siege of Grosswaradin, which capitulated after an obstinate defence of forty-four days. He was released on the payment of the arrears of the tribute due to the Turks, and the first use he made of his liberty was to annul the letters of amnesty given in his name to the adherents of Rakotzi. This excited the discontent of many of his subjects, who resorted to John Kemeny, the general of the late prince Rakotzi, who took the field with the adherents of his late master against Bartsaj and his brother, and that with such success, that the former consented to deliver the government into his hands, in 1660. He secretly, however, strove to prevent the effect of his submission, animated his castellans to retain their fortresses for himself, and strove to excite the suspicions of the grand signior and the Hungarian pashas against Kemeny. The latter discovering these machinations, put to death the adherents of his perfidious enemy, and imprisoned him closely in the castle of Görgöny. Afterwards he sent for him from his place of confinement, and caused him to be cut to pieces on his way, in 1661. (Ersch und Gruber.)

**BARTSCH**, (Zacharias,) a wood engraver of the sixteenth century. He made a book of armories, where all the arms of the prelates, nobles, and cities of the dukedom of Stiria are represented. (Primisser, Ambraser Samml.)

**BARTSCH**, (Zacharias,) born at Schweidnitz in Silesia. He obtained, in 1674, the situation of engraver to the court of Berlin, which, however, he resigned in 1684. He published a col-

lection of twenty-five plates after pictures of the royal gallery, which is difficult to be obtained complete, as Bartsch published them separately. He also published the *Castle and Environs of Bornim*; sixteen plates of *Potsdam*; the *Battle of Fehrbellin*; the *Funeral of the Electress Louise*, in forty-two plates, in fol.; and several other portraits and maps. (Nagler, *Lex. der Künstler*.)

**BARTSCH**, (John,) a Dutch physician, born at the commencement of the eighteenth century, much attached to the science of botany, which led him to seek the society of Linnæus, who was on a visit to Boerhaave at Leyden. By the solicitation of Linnæus, Bartsch was sent by Boerhaave to Surinam, where, in six months after his arrival, he fell a victim to the insalubrity of the climate. Linnæus has perpetuated his name by denominating a genus of plants (*Bartsia*) after him, to be found in the *Hortus Cliffortianus*. He graduated at Leyden in 1737, and his *Thesis de Calore Corporis Humani hygraulico*, is the only work he published. It has been incorrectly assigned by Portal to George Bartsch.

**BARTSCH**, (Adam de,) one of the most distinguished men whom the period of religious and political liberty, under Joseph II. in Austria, called forth. He was born in 1757. His love for art developed itself very early. All his subsequent endeavours exhibited the great freedom with which he was accustomed to view and to choose his subjects. His first master was Domaneck, and afterwards Schmutzer; by the instructions of the latter he improved much in engraving. When only sixteen years of age, he made himself known by the copying of the gold and silver medals, struck in the reign of Maria Theresa. The creditable execution of the work fixed the attention of the court on him, and he was made a scribe of the imperial public library at Vienna. He first made a catalogue of the books of prince Eugene (containing 40,000 volumes), and it was merely one of his accessory duties, to arrange the collection of engravings which had been also formed by Eugene of Savoy. When the friend of Joseph II., Baron Swieten, became præses of the library, he (perceiving the talents of Bartsch) assigned him, exclusively, the care of the engravings. In 1783 Bartsch went to Paris, and in 1784 he travelled through the Netherlands and Holland, collecting many precious and rare plates. After his return, he was

ordered, in 1791, to arrange the huge collections of the imperial establishment—a task on which he worked till 1820, as an honest, assiduous servant, and an enthusiastic lover of his profession. It is only when we consider this long period of time, spent as it was in continual application, that it is possible to account for all that this worthy man accomplished. He arranged, during this time, 223 volumes of engravings in large folio, 14 lesser portfolios, 11 greater cartons, and 30 supplementary ones—a task still more astonishing if we consider that, up to the reign of Joseph II., the imperial collection had been only a confused store of curiosities. With this mechanical labour, the publication of Catalogues raisonnés went hand in hand. They relate either to particular collections, or particular masters, or are altogether general. Besides this, he edited four works concerning the chivalrous and art-loving emperor Maximilian I., after woodcuts of A. Dürer and H. Burgmayer. But his chief literary work is, *Le Peintre Graveur*, in twenty-one vols, 8vo, Vienna, 1803—1821, which is prescribed as the text-book for the libraries, universities, and lycæums of France.

But Bartsch was not only a connoisseur of, and writer on art, he was an artist to a great extent and of most sterling merit. He published, from 1782 to 1815, five hundred and five different plates, and stopped (as he confessed himself), at the age of full vigour, for the sake of not outworking himself. The subjects of his plates are as varied as the manner, in which he executed them. He executed with equal freedom the different kinds of engraving, and knew well how to seize thoroughly the spirit of his originals, and to re-produce them with clearness and accuracy. Back grounds, and well chosen ornaments, are often of his own composition; and the brilliant effect of chiaroscuro was entirely his own work. This is especially the case with his plates after van Blömen, Bourguignon, Dietrich, Rembrandt, &c. He excelled in the imitation of drawings made with the pen. This is best exhibited in his plates after Dürer and Quercino. His sixteen copies also after most rare engravings of Dutch masters, in the *Peintre Graveur*, are faithful even to the smallest trifles. But the limits of this work preclude our entering any farther into the details of the great activity of Adam Bartsch. His merits were acknowledged even by the successors of Joseph II., who made him a knight of the order of Leopold, counsellor of the

court, &c. Bartsch did not possess that diplomatic delicacy of behaviour, if we may call it so, of a Millin or Denon. Stout, and of an unpretending exterior as he was, yet none who saw him sit in the corner window of the library of Vienna, year after year, will forget the good-humoured frankness of his behaviour. His son succeeded him in office and assiduity. His works are, Catal. raisonné des Dessins originaux du Cabinet de Prince Ch. de Ligne, Vienne, 1794; Ant. Walenloo's Kupferstiche, 1795; Catal. rais. des Estampes gravées par Guido Reni et ses Disciples, &c. 1795; Catal. rais. des Estampes qui forment l'Œuvre de Rembrandt, &c. 1797; Catal. rais. des Œuvres de Lucas de Leyde, 1798; Cat. rais. des Œuvres de M. de Molitor, Nüremb. 1813; Anleit. zur Kupferstichkunde, Vien. 1821; Kais. Maximil. I. Triumph, (a series of one hundred and thirty-five plates.) Bartsch collated the text of three MSS., added notes, &c. Arc triumpmale de l'Emp. Maximil. I. Vienne, 1809, obl. fol.; Weiss Kunig. Tableau des princ. Evénemens . . . de l'Emp. Maximil. I. *ib.* 1798; Images des Saints de la Famille de l'Emp. Maxim. I. *ib.* 1799. The plates of Bartsch are signed differently: A. B. f.; A. B. sc.; A. Bach fecit, &c. Amongst them the best are, Roma Triumphans; the Obsequies of P. Decius Mus, after Rubens; the portraits of Corregio, Wohlgemuth, Brand, and his own. His mountain scene, in the midst of which is a ruin, and on the right a man on horseback, is very scarce. (Nagler, Künstler Lexicon, and many notices by Böttiger, in the Kunstblatt, &c.)

BARTSICIUS, (Fridericus,) a celebrated Polish author, born at Brunsberg, in Varmia. He studied at Rome, where he became a Jesuit, and went also to Vienna. He was subsequently a lector of Greek, and a rector of the college at Brunsberg, as well as of the academy of Wilna. He was confessor to king Sigismund III., and accompanied him in his campaigns. Having at the battle of Smolensko assisted a German soldier affected with a contagious fever, he caught the disease, and died in 1609, aged sixty. His body was transferred to, and buried at Wilna, by order of the king. He wrote, Benevola et Christiana Responsio A. V. Lwovcoviensi, Zwinglianorum Vilnens. Archiministri, &c. Cracoviae, 1589, 4to, published under the name of Friderici Borussi; Jeuites Spiegel, Brunsb. 1603, 4to; Controversiarum hujus Seculi Prac-

tica ad Populum Tractatio, Cracov. 1608 8vo; Thesaurus Precum. *ibid.* 1607, 16mo. (Alegambe Bibl. Script. Soc. Jesu. Janozki, Excerptum Polonicæ Liter.)

BARTSH, or BARTASCH, (Gotfrid,) an engraver of little note, said by Basan to be an Englishman, but he gives no reason for that assertion. His name is attached to the small collection of prints, twenty-five in number, from the gallery at Berlin. His engravings are executed in a poor, dark style, without taste, and greatly defective in drawing. There is a Holy Family by him, after Vandyck, and also a portrait of Catherine de Bohra, the wife of Luther. M. Heinecken states that he was a Silesian, born at Schweinitz, and was engraver to the court of the elector at Berlin in 1674, and left that place in 1684. The same author gives a list of his works. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes.)

BARUCCO, (Giacomo,) a painter of Brescia, who painted in conjunction with Gandini and Randa. He was a disciple of Palma, and was an excellent painter, but too greatly loaded his works with shade. (Lanzi, Stor. Pitt. iii. 203.)

BARUCH, (Rabbi,) Ben Rabbi Isaac de Garmiza, was by birth a German, but passed into Spain to confute certain heretical opinions held by some of the Jews there, concerning the Tephillin. Afterwards he went by way of Crete into Palestine. He wrote a work treating on various parts of the Jewish law and ceremonial, entitled, Sepher Hatterumah, (the Book of Elevation,) printed at Venice, folio, A. D. 1523. It was composed in 1236. (Bartolucci.)

BARUCH, (Rabbi,) Ben Rabbi Isaac Baruch of Cordova, descended from one of the ancient nobility of the Jews who were dispersed by Titus, and who settled in Spain, studied under Rabbi Isaac Alphi; was afterwards a teacher of Talmudic learning, and among his pupils had the celebrated Harravad (Ha Rau Rabbi Abraham ben Daud). He finished his father's imperfect work on the more difficult lessons of the Talmud, entitled Kuppah Harrochelaim, (the Casket of the Dealers in Spices.) (Bartolucci.)

BARUCH, (Rabbi,) de Piskiera, mentioned by the author of the Meor Ainyayim, for his marginal notes on the More of R. Moses Egyptius, some of which are quoted in the first-mentioned work. (Bartolucci.)

BARUCH, (Rabbi,) Hammekubal, a celebrated cabalist, wrote the Hoshen

**Hamishpat**, (the Breast-plate of Judgment.)

**BARUCH**, (Rabbi,) Bar Salomah, translated from Arabic into Hebrew, in 1451, the arithmetical work of Ahmed ben Abdallah ben Alhassad, the MS. of which translation is in the Vatican library.

**BARUCH**, (Rabbi,) Ben R. Samuel de Moguntia, lived towards the end of the twelfth century, and wrote *Sepher Hahokmah*, (the Book of Wisdom.)

**BARUCH**, (Rabbi,) with several others, appears as a joint author of a book of Decisions, of which the MS. is preserved in the Vatican library. (Bartolucci.)

**BARUCHUS**, a Scottish saint, who, according to Dempster, attained to the dignity of a bishop, and after residing for some time in Rosshire, where he was greatly revered for his prophetic gifts, went from thence into Ireland, and thence into Wales, where he is said to have died at Barry, in Glamorganshire. (Camd. Brit.) Dempster expresses great satisfaction that Camden, "etsi hæreticus," should have applied to Baruch the epithet of "holy man." This saint flourished about the year 700.

**BARUFFALDI**, (Bernardino,) a native of Ferrara, doctor of law, and chancellor of Alfonso II., duke of Ferrara. His poems are inserted amongst the *Rime scelte* de' Poet. Ferraresi. (Mazzuchelli.)

**BARUFFALDI**, (Nicolo,) a native of Ferrara, and father of Girolamo, 1645—1741. He collected a valuable museum, with many MSS. and rare books. He wrote several works, preserved in MS., and is supposed to be the author of some antiquarian memoirs on the four statues of bronze at Ferrara. (Cinelli, Bibl. Volante. Mazzuchelli.)

**BARUFFALDI**, (Girolamo,) an eminent scholar and poet, born on the 17th July, 1675, at Ferrara, took orders in 1700, and obtained a canonry. Being elected member of the Academy of the Intrepidi, he adopted the conceited style which had been the characteristic of the writers of the preceding century, which he was induced at last to relinquish by the persuasion of Alfonso Gioja, the only poet who looked upon it with the contempt it deserved; and Baruffaldi's pulpit eloquence being thus divested of that false brilliance, met with great encouragement and success, which, however, did not prevent him from feeling the shaft of envy. Baruffaldi assisting his father, who was an antiquary, in collecting of

MSS., medals, and ancient books, was accused of having used, or being capable of using the knowledge he thus obtained against the interest of his sovereign; and on such miserable accusation he was condemned without trial to banishment from Ferrara and the whole ecclesiastical states, and to the sequestration of his library; and the sentence was made known to him and executed at the same time, on his birthday, the 17th July, 1711. At last, after two years of trouble, his innocence became manifest; he was allowed to return to Ferrara; and after some time, his library likewise was restored to him. To atone in some measure for this unjust persecution, he obtained several benefices, was made a professor of theology first, and of literature afterwards. He also established an academy by the title of *Vigna*, in which he assumed the name of *Enante Vignajuolo*, under which he published several of his works. But in 1753, having been attacked by an apoplectic fit, he lost all his faculties, and after lingering for two years, died on the 1st April, 1755. Of his works, it is almost impossible here to give an account. Mazzuchelli mentions more than one hundred, in prose and in verse, on antiquities, philology, history, grammar, besides didactic poetry, pastoral dramas, tragedies, bacchanalian poems, and rhyme of all sorts, all of which have been printed at Ferrara, Bologna, Venice, and one or two at Parma, from 1698 at Ferrara to 1758 at Bologna.

We must not confuse our author with a Jesuit of the same name, born in 1740, and died in February 1817, and like the other a native of Ferrara, where, after the suppression of his order, he became perpetual chief librarian and secretary of the Ariostean Academy. From him we have several works, some of religious, and some of literary character, the most remarkable of which is the life of Ariosto, Ferrara, 1807, folio, which was followed by *Saggio biografico e critico dei genitori di Ludovico Ariosto*, printed in 1813.

**BARULO**, (Andreas de,) more properly called **BONELLUS**, or **BARLETTA**, a Neapolitan jurist, *avocat du fias* to Frederick II. and in 1269 member of the council of Charles I. He taught law at Naples, having a salary of 50 ounces of gold, which was raised to 68 or 73, and included 8 ounces for his dress. A list of his works and criticisms upon them may be found in Savigny's History of the Roman Law in the Middle Ages.

**BARVAU**, (N.) a native of Toulouse, where he was born about the middle of the eighteenth century. He was in 1775 appointed by M. de Brienne, archbishop of Toulouse, to the office of librarian of the clergy, which, at the commencement of the revolution, he was forced, through his attachment to his religion, to abandon. He died rather suddenly, in 1794. His catalogue of the library under his charge, which appeared in one volume, folio, proves how competent was his knowledge of bibliography. (*Biographie Toulousaine.*)

**BARVICKANUS**, **BERWICK**, or **BREULANLIAS**, (John,) a Franciscan monk of great learning and high reputation in his day. He flourished in the year 1340, and besides some works on the scholastic theology then prevalent, appears to have written against the astrologers. (Dempster.)

**BARVOETIUS**, (Alexander,) a Jesuit, who accompanied P. Bathazar Corderius into Spain. He is the author of that celebrated work, *Catalogus præcip. auctor. inedit. Græc. MSS. qui in Biblioth. Scorialensi asservantur*. It was published by Corderius, conjointly with some memoirs at Antwerp in 1648, 8vo; and afterwards by Labbæus, Spizelius, &c. This catalogue is much superior to that of Gulielmus Lindani, written by order of Philip II. in 1589. (*Antonii Bibl. Hispana. Nova.*)

**BARWICK**, (John,) a dignitary of the English church, of whose life we have a minute and valuable account in a work devoted to his memory by his brother, Dr. Peter Barwick, a learned physician. He was born at a place called Wetherslack, in Westmoreland, on the 20th of April, 1612, and being intended for the church by his parents, was sent to the grammar-school at Sedbergh, which is famous on account of the number of eminent persons who have been educated at it. In 1631 he was admitted of St. John's college, Cambridge, where he gave signal proof of his ability. He became B.A. and M.A., and in 1636 was made a fellow of the college. He was residing at Cambridge when the civil war broke out. The king signifying to the university the great necessity under which he lay for a supply of money, Mr. Barwick was a principal person in engaging the college to send to his majesty first money, and afterwards the college plate, being himself one of a little party who went as a guard to it in its conveyance to Nottingham. He had

also a share with Barrow, Seth Ward, and others, in the preparation of a tract, the object of which was to show the unlawfulness of the solemn league and covenant.

Being thus committed fully to the support of the royal cause, he became an object of suspicion to the party which was then growing in strength, so that he left Cambridge, and lived retiredly in London. He was admitted to the strictest confidence of the king, then at Oxford, to whom he communicated such intelligence as he could collect, and, in fact, was the principal medium of communication between the king and his friends in the city. He was at the same time diligently employing himself in efforts to bring back to the king's interest persons who had sided with the parliament, and Sir Thomas Middleton and colonel Roger Pope are particularly named as persons reclaimed by his means. His home at this period of his life was Ely-house, where he lived in the character of chaplain to Morton, bishop of Ely, having taken orders some time before. When the king's affairs were desperate, and he was in the hands of the army, still Mr. Barwick remained faithful to him, and quick to promote his interests in every possible way, carrying on a dangerous correspondence with him, and making efforts to effect his escape. When the king was put to death, he entered with the same zeal into the service of king Charles II., with whom he maintained a confidential correspondence. In this he was after a time detected, and being arrested, and subjected to strict examination, in which the rack was talked of, he behaved with great spirit and discretion. The case was, however, too plain, and he was committed to the Tower, where he was kept in close custody, which meant that he was to be debarred from pen, ink, and paper, and to see no one but his keepers. In this state he was kept many months, on a very frugal diet, but it is observed as a remarkable circumstance, that he who went into prison with a weak and diseased frame, came out from it plump and hearty. There was, however, some abatement in the rigour of his confinement, and after two years he was released, on August 7, 1652.

He now found an abode in the house of Sir Thomas Eversfield, of Sussex, a brother-in-law of Sir Thomas Middleton, and a gentleman of learning as well as integrity. Being under recognizances

for a year for his good behaviour, he lived quietly, but when the year was expired he resumed his efforts in the cause of the exiled prince, going with lady Eversfield, then become a widow, to the house of her brother, Sir Thomas Middleton, at Chirk castle, where he drew over several of the old parliamentary officers to desire the restoration of the king, particularly colonels Clobery, Venables, and Redman. Returning to London, he resumed his correspondence with Charles II., conducting it with great secrecy and skill. Dr. Hewet, another divine engaged in the same dangerous service, was less fortunate; and when Dr. Hewet was condemned to death and executed, Mr. Barwick attended him on the scaffold, and afterwards saw to the fulfilment of certain undertakings of Dr. Hewet in favour of the king. In the rising of Sir George Booth and Sir Thomas Middleton in 1659, he had a principal concern; and when General Monck declared for the king, he was also ready, rendering all the assistance in his power.

The return of the king being now secure, Mr. Barwick was sent by the heads of the party who had remained true to the church, to lay before the king the state of ecclesiastical affairs. He was most graciously received, and immediately named one of his majesty's chaplains. On his return, he visited his old university, but finding his place of fellow filled by a deserving person, he did not attempt to resume it; but he took at that time the degree of doctor in divinity, and one of the few of his published writings is the thesis which he prepared on that occasion on the penances in the primitive church, and the propriety of restoring them. His great friend and patron, the bishop of Durham, was now dead, but he had made ample provision for him, in the event of the church being restored to its former order, by presenting to him a stall in the church of Durham, with the rectories of Wokingham and Houghton-le-Spring. The king would have made him bishop of Carlisle, but this he declined, contenting himself with the deanery of Durham, on which he entered at the beginning of November, 1660, from which, before a year had expired, he was removed to the deanery of St. Paul's. His conduct in the days of his prosperity is said to have been not less proper than it had been in the days of his adversity. He acted firmly, mildly, and charitably in the

administration of the business of his churches, and the dispensation of the great wealth which flowed in upon him, and he laboured with great skill and dignity as a manager of the Savoy conference, and as prolocutor of the convocation. But he had to struggle with an infirm constitution, and he suffered so much, that he had determined to retire from the public station which he filled, and to spend the remainder of his days in the discharge of the pastoral duties to the parishioners of Therfield, in Hertfordshire, where he was rector. He died, however, before this resolution was carried into effect, on the 22d of October, 1664, at the age of fifty-two. He was buried in the church of St. Paul. The greater part of his estate he left to charitable uses.

Besides the writings already mentioned there are printed his *Life of Thomas Morton*, bishop of Durham, and a sermon preached at St. Paul's in 1661, entitled *Deceivers deceived*.

BARWICK, (Peter,) physician in ordinary to Charles II., was born at Wetherslack, in the county of Westmoreland, in 1619. He received the rudiments of his education at the grammar school of his native place, and thence went to St. John's college, Cambridge, where in 1642 he took the degree of bachelor of arts, and was afterwards nominated by the bishop of Ely to a fellowship. This having been assigned to him during the protectorate, he was induced never to avail himself of it; but he accepted an offer made to him to conduct the education of Ferdinand Sacheverell, a young gentleman of great promise and expectations, in Old Hayes, in Leicestershire, with whom he continued for some time. He returned to Cambridge in 1647, and took his degree of master of arts, resolving thenceforth to devote himself to medicine. His pupil dying, bequeathed to him an annuity of twenty pounds. Nothing is known concerning him until 1655, when he took a doctor's degree, after which he formed a matrimonial connexion with the widow of a London merchant, and thus settled in practice in St. Paul's churchyard, where he soon became eminent in his profession, and distinguished himself by his skill and his humanity to the poor. He was one of the very few physicians who did not desert his post at the time of the great plague, but was most assiduous in affording relief to those affected with the dreadful pestilence. The fire of London

obliged him to remove from St. Paul's to the neighbourhood of Westminster abbey, where he was found strictly attentive in the performance of his religious duties. During his residence in the city he wrote a Defence of Harvey's Discovery of the Circulation of the Blood, and he received into his house his brother, the celebrated theologian, where in an oratory which was repaired at his expense, the service of the established church was daily performed to a few royalists who were steadily attached to their royal master. At the restoration, in 1660, he was appointed one of the physicians in ordinary to the king, and in 1661 the king granted arms to his family, in recognition of their devotion to his person. He is mentioned as having been a very successful practitioner, well skilled in his profession, and particularly conversant with the treatment of fevers and the small-pox. In 1671 he wrote the life of his brother, the dean of Durham, in elegant Latin, and deposited the manuscript at St. John's college, Cambridge. Another he placed in the hands of Dr. Woodward, and a third copy in those of his family. It was printed in Latin in 1721, at London, in 8vo, and in English in 1724, with an account of the author, both under the editorial care of Mr. Hilkiah Bedford. In 1691 his sight had so far failed him, that he was obliged to have recourse to the aid of an amanuensis in the composition of a tract in favour of the Εὐκων Βασίλειον, in opposition to Dr. Walker. Three years after this, being quite blind, and suffering much from repeated attacks of the stone in the bladder, he retired altogether from practice, devoted himself to religious exercises and the conversation of a few intimate friends, among whom Dr. Busby, the celebrated master of Westminster school, is particularly mentioned. He died on Sept. 4, 1694, being then eighty-five years of age, and was, in accordance with his desire, buried at the church of St. Faith, under St. Paul's, near to his widow, expressly forbidding any monument to be erected to his memory. The only medical work he published was, *De iis quæ Medicorum Animos exagitant*, Londini, 1671, 4to.

**BARY**, (Henry,) an eminent Dutch engraver, born about the year 1626. He appears from his style to have been either a scholar of Cornelius Vischer, or to have formed himself on the manner of that artist. There are several plates by

him of portraits and various subjects executed very neatly with the graver, which have great merit, though by no means equal to the works of Vischer. He generally marked his plates with his name, H. Bary, and sometimes H. B. Mr. Strutt observes of him, "In drawing, taste, and harmony, he is, I think, greatly deficient. Yet sometimes he has discovered much mechanical knowledge; and seems to have handled the graver with great facility." M. Heineken makes no observation on his style, but simply enumerates his works, which are principally portraits, and some few subjects after various masters, and after his own designs. His best work is considered to be *Summer and Autumn*, in one plate, represented by two children, one holding a handful of corn, after Vandyck. (Strutt's Dict. of Eng. Bryan's Dict.)

**BARYPHONUS**, (Henricus,) born in Wernigeroda about 1580. His proper name was Grobstimm, which being not entirely sonorous, he changed, and translated into Greek Βαρυφώνος, one who has a deep voice. He became a cantor in Quedlingburg, and wrote, *Isogoge Musica*, Magdeburg, 1609, 8vo; *Pleiades Musicæ*, quæ in certas sectiones distributæ præcipuas Quæstiones musicas discutiunt, Halberstadt, 1615, 8vo; enlarged edition, Magdeburg, 1630. He published two more works from 1620 to 1630. Walther mentions also fifteen tracts of his. (Mattheson's Orch. iii. p. 585. Prætorius, Synt. iii. p. 227. Walther, Lex. Schilling.)

**BARZAEUS**, (Gaspar,) born at Gaesa, in Zealand. He was the constant companion of St. Francis Xavier, and followed him in his missions to India, and went afterwards to Goa, where he died in 1553. He wrote, *Epistolæ de Rebus Ormutinis*, deque Conversione ejusdem Insulæ ad Fidem Christianam; *Epistola Indica ad S. P. Ignatium*. (Swertii *Athenæ Belgicæ*.)

**BARZAEUS**, (Johann,) born at Sursee, in the canton of Lucerne, died at Schönenwerd, in the canton of Solothurn, in 1660. His *Heroum Helvetiorum Epistolæ*, 8vo, Lucernæ, 1657, and 12mo. *Friburgi Helv.* 1657, belong to the higher class of modern Latin poetry. These epistles are founded on originals written by those to whom they are ascribed, but the author has made them a vehicle for speaking of the more notable individuals and events of the ancient Swiss history, and of that of the house of Hapsburg.

**BARZENA**, (Alfonso, 1525—1598.)



of Cordova, usually known as the apostle of Peru, was a disciple of Juan de Avila. In 1565 he entered the order of Jesus, and four years afterwards obtained permission from his superiors to preach the gospel in the new world. Having acquired the languages of Tucuman and Paraguay, he devoted the rest of his life to the instruction of those people. Being struck by paralysis, he was conveyed to Cusco, where he soon ended his useful career. For the use of the convents, he wrote several devotional works; but they are much inferior in general interest to his *Lexica et Præcepta Grammatica*, item *Libri Confessionis et Precum* in quinque Indorum Linguis, (folio, Lima, 1590,) which is a very curious and a very useful book.

BARZI, (Cesare,) a native of Perugia, auditor of the Rota at Bologna and Ferrara, died in 1605. He wrote, *Decisiones Notæ Bononiensis*, Venet. 1630, and 1610, fol. (Giacobilli. Mazzuchelli.)

BARZINI, or BARSINI, (Francesco,) a native of Florence, about 1667. He was a vendor of tracts, and by profession an umbrella maker, but fond of philosophy and astrology. He published almanacs, some of which bear the title, *Il Segretario delle Stelle per l'anno 1667*, calcolato al Meridiano d'Italia—aggiuntovi la difesa dell' Astrologia, Venezia, 1667, 4to. He published also other similar works. (Negri, *Istor. degli Scritti Fiorent.* Mazzuchelli.)

BARZIZA, or BARZIZUS, or BARGOMENSIS, (Gasparino,) one of the revivers of classical literature in Italy, born about 1370, at Barziza, near Bergamo. It was, indeed, worth while for men in those times to exert themselves, when we find how their labours were appreciated by their contemporaries. Barziza studied first in Venice, where the commonwealth maintained him at the public expense. (Calvi, p. 184.) He then became a teacher in his native town, "*Bergomensem juventutem inflammavit*." (Furietti, p. 27.) In 1400 he went to Milan, to duke John Galeazzo Visconti, and afterwards lived at Pavia, where he remained until 1406, but soon again transferred himself to Venice, where he gave public lessons. The commonwealth had just added Padua to its territory, and transferred there the university of Tarviso, and Barziza was one of the men who were chosen to impart splendour to that new seat of learning. He taught the belles-lettres, and the number and excellence of his pupils proclaimed still more the fame of his name.

Having lost at that time a brother, he took charge of his numerous family, although he had one of his own to maintain. But as at this time there was a scarcity of food in Italy, he was obliged to send his family to count Luigi Bonifazio at Ferrara, who most liberally answered the call made on him by such a man. The war of 1412 drove him from Padua, and he sought a shelter at Venice, where, however, he found himself so much reduced, that he was obliged to sell his books. The peace having permitted him to return to Padua, the prætor Fantino Dandolo increased his salary, and placed him and his family altogether in comfortable circumstances. Respected by the first men of the commonwealth of Venice, he received an invitation from Philippo Maria Visconti, duke of Milan, which he was obliged (reluctantly) to accept, his small property being situated in the Milanese. But the generous behaviour of the duke, who honoured *himself* with the intimate intercourse of such a man as Barziza, soon put him quite at ease. It was under these favourable circumstances that he entirely devoted himself to his favourite studies. His exertions on a most ancient and decayed MS. of Cicero are especially recorded, which no one had been able to decipher before. He copied it throughout, emended and completed it, when fortunately it turned out to be the three books *De Oratore*, then unknown. With similar success he dragged from oblivion Quintilian, and several other works of Cicero. According to Calvi, he was in 1428 a public teacher of poetry and rhetoric at the university of Bologna, and died there (according to tradition) in the year following. Furietti, however, seems to have proof positive that he died at Milan in 1401. He wrote commentaries on several works of Cicero, and left some Orations. His *Epistole*, a small treatise on Composition, and one on Orthography, were published in the Sorbonne at Paris, without date, 4to, and at Venice in 1554. His *Etymologia* was published at Brescia in 1563. The fame of Barziza was so great, that when the first press had been established at the Sorbonne, the Letters of Barziza was the first work printed, (in 1470.) These, however, were only letters composed as examples of Latin style. But those which he addressed to his friends were not published till much later by Furietti. Simlerus mentions also a *Vocabularium*, printed at Venice in 1554. A portrait of Barziza is to be found in Calvi

and Furietti, resembling each other, although not copies. (Furietti, Gasp. Barzizi, &c. Opera, Romæ, 1723, two vols, 4to. Calvi Scritt. Bergameschi. Fabricii Bibl. Latina. Biog. Univ. under "Gasparino.")

**BARZIZA**, (Guiforte,) younger son of Gasparino, became at an early age a doctor at Pavia. His fame (unsparingly extolled by Italian authors,) reached Alfonso, king of Arragon, who made him governor of the port of Lerici and Porto Venere. When a league had been formed between the latter and Filippo Maria Visconti, duke of Milan, Visconti made him vicar-general. He wrote (mostly between 1432 and 1440), *Commentaria in Dantis Poemata*; *De Rebus Gestis ab Alphonso R. Arag. et Sicil. adversus Regem Tunes. apud Insulam Gerborum*. His *Orationes et Epistolæ* have been published by Furietti. Fabricius notices a work of his, *De Amore*, (date and place unknown,) as well as some MSS. unknown to Furietti. (Calvi, Scritt. Bergam. who gives his portrait, and mentions a third son of Gasparino, named Giovanni Agostino.)

**BARZIZA**, (Christopher,) or **CHRISTOPHER DE BARZIZIS**, from the place of his birth, an obscure village in the environs of Bagano, was also the son of the celebrated grammarian Gasparino. He distinguished himself by his talent in teaching medicine, which he also practised at Padua at the beginning of the fifteenth century. He published, *Introductorium sive Janua ad omne Opus Practicum, cum Commentariis ad Novum Rhasis*, Patav. 1494, fol.; Vienna, 1518, 4to; *De Febrium Cognitione et Cura*, Patav. 1494, fol.; Lugd. 1517, 4to.

**BAS**, or **BASSE**, the name of two engravers.

1. *Martin*, a Dutchman, who flourished about the year 1600. From the style of his plates, it seems probable that he was brought up in the school of the Wierixes, as his engravings are evident imitations of their manner. He was chiefly employed on portraits. There is by him the portrait of Philip Genings, Jesuit, prefixed to his *Memoirs*, dated 1591; the portrait of Philip Bosqueri, marked Mart. Basse, fec. and a small frontispiece of St. Peter and St. Paul, dated 1622. (Strutt's Dict. of Eng. Bryan's Dict. Heineken's Dict. des Artistes.)

2. *W.* an artist of whom nothing is noted, but that he engraved a Virgin with the infant Jesus and St. John, in oval, marked W. Basse, and an etching

of a small landscape, in which are satyrs. (Heineken's Dict. des Artistes.)

**BAS**, (John le,) was a native of Orleans, and studied at Paris, where he was received as a master in surgery in 1756. He afterwards became one of the members of council of the Academy of Surgery, was appointed royal censor, and named professor of midwifery. He was engaged in a controversy relative to the period of utero-gestation with M. Bouvart; and he left, among others, the following works: *De Fracturâ Femoris*, Paris, 1764, 4to; *Peut-on déterminer un Terme préfixe pour l'Accouchement?* *ib.* 8vo; *Nouvelles Observations sur les Naissances tardives*, *ib.* 1765, 8vo.

**BAS**, (Jacques Philippe le, 1707—14th April, 1784,) an eminent engraver, born at Paris, was the pupil of Herisset, or as M. Heineken says of N. Tardieu, he, however, adopted Gerard Audran as his model, and it is after the style of that great master that he engraved the Predication of St. John, after Mola. This print established his reputation. Endowed with great facility, he still never ceased studying, and passed no day without designing. In 1743 he was admitted a member of the Academy of Painting, for an engraving after Lancret, in the Crozat Collection. Five years afterwards he was admitted to the class of native associates (*associés régnicoles*) of the academy of Rouen. The works of Berghem, Wouwermans, Van Ostade, and Van Falens, successively exercised his burin; but the artist after whom he preferred to work was Teniers. He preserves in his plates the true spirit, and produces with equal access the silvery tone and fine and delicate touch of the great original. His plates are very numerous. He also painted several works of a vigorous tone of colour and excellent effect. He was for a long time the best known of the French engravers, and he frequently signed plates wholly executed by his pupils. He is the first since Rembrandt who made great use of the dry point, a method which some of his pupils carried to perfection. In 1771 he was named counsellor of the academy, and some time after he obtained a pension. Louis XVI., in 1782, made him engraver to the king. He died of an acute disease, which did not disturb the serenity of his character. His portrait is engraved by his pupil Gaucher. His works consist of five hundred plates, more than one hundred of which are after Teniers, and upwards of thirty after Vernet. Flemish

Merry-making, David Teniers and his Family, the Works of Mercy, and the Prodigal Son, from large folio plates, are of very superior style of execution. Nor are the set of the Gates of France, after Vernet, executed in conjunction with Cochin, less esteemed. Le Bas also engraved the plates of the Ruins of the most celebrated monuments of Greece, the details of which are executed with extreme precision. He educated many able pupils, such as the two Aliamets, Lemire, de Ghend, Gouaz, Gaucher, Masquelier, Moreau, Laurent, and others; besides Robert Strange, and Ryland. M. Heineken gives a long list of his works. (Biog. Univ. Heineken's Dict. des Artistes.)

**BASADONNA**, (Giovanni,) a Venetian patrician, flourished about 1540, known as a poet. He was a doctor of law, and sent from the commonwealth as ambassador to pope Paolo III. There were several other persons of the same name. (Mazzuchelli.)

**BASAITI**, (Marco del Friuli,) an Italian painter, a native of Friuli, whence his designation. He was born of Greek parents, and flourished about 1510. He was a rival of Giovanni Bellini, and though he did not equal that master in every respect, there are some points in which he surpassed him. He was happier in his compositions, and understood better the art of combining his grounds with his figures. The tints of his flesh are rich and glowing, but the middle tints somewhat pale, whilst the composition is free. His native place of Friuli possesses no other specimen of his pencil but the Taking Down from the Cross, in the monastery of Sesto, consisting of large figures, with a fine group in the background, the landscape being full of truth and nature. It is somewhat defaced by age, but fortunately is free from being retouched. Basaiti resided for a long while at Venice, where there are many of his works, a few of which are of the ancient style, but the majority partaking of the modern. In the church of S. Giobbe, there is a very fine picture of Christ praying in the Garden, painted in 1510; but according to Ridolfi, his principal work is in the church of the Certosa, representing the calling of St. Peter and St. Andrew to the apostleship, which is, says Lanzi, "one of the most beautiful pictures of that age." A duplicate of this is in the imperial gallery at Vienna. (Lanzi, Stor. Pitt. iii. 37. Bryan's Dict.)

**BASALAEV**, (Ivan Nikophorovitch,) who, in 1825, at the age of thirty, kept a pension or boarding school for young nobles, attached to the university of Moscow, and published Outlines of Universal History, Mosc. 1822.

**BASAN**, (Jeschaja Mordechai,) a rabbi at Padua, who published, *Confessio et præces moribundi*, &c. Venet. 1720. This is probably the Basan to whom (as his master) Mosche Chaim dedicated his Rhetoric. (Mazzuchelli.)

**BASAN**, (Israel,) a rabbi at Padua, son of Chiskia, died in 1684. He published, *Observatio mensis, sive de ratione Novilunium Sancte observandi*, Venet. 1692, 8vo. (Wolfius.)

**BASAN**, (Pierre François, 23 October, 1723—12 Jan. 1797,) an engraver and printseller, was born at Paris, and studied both the art of designing and engraving under Stephen Fossard and John Daulé; but as he himself observes, "the activity of his character, and his impatience, made him prefer commerce," to which he gave the greatest extension of which it was capable. In truth, Basan, stimulating those who had any taste for art, formed many amateurs, not only in France, but also in foreign countries, and thus rendered great service to contemporary artists. Amongst a multitude of prints and collections which bear his name, there are some by his hand, particularly in the Dresden gallery, and that of the Count de Bruhl, which testify the facility and excellence of his style. There are by him many Catalogues of Prints, and a Dictionary of Ancient and Modern Engravers, which in spite of its many faults is still the best up to the present time. This work was printed in three volumes, 12mo, 1770; and a second edition appeared in 1789, in two vols, 8vo, which re-appeared in 1809, having an historical notice of the art of engraving appended, together with a memoir of the author, by P. P. Choffard. The first comprises a catalogue of prints engraved after Rubens. M. Heineken gives a long list of his works. (Biog. Univ. Heineken, Dict. des Artistes.)

**BASANIER**, (Martin,) a mathematician and musician of Paris, lived about 1584, and published, *Plusieurs beaux Secrets touchant la Théorique et Pratique de la Musique*. (Compl. Gelehrten Lex.)

**BASCAPE**, or **BARSEGAPE**, (Pietro,) the latter being the way in which he calls himself in his work; a Milanese poet, who flourished about 1264, called also Pietro della Basilica di S. Pietro. He

wrote in Italian verse, *Historio del Vecchio e Nuovo Testamento*, MS. in the casa Archinti at Milan. (Argellati. Mazzuchelli.)

**BASCAPE**, an Italian name, borne by many distinguished men.

**Bascapé**, (Girolamo,) a Milanese noble and lawyer, who was admitted of the college of Jurisconsults in 1592, and who, after filling successively the various offices of royal vicar-general, senator, and podesta, of Cremona, died in 1641. A list of his works, which are not important, may be found in Mazzuchelli.

**Bascapé**, (Girolamo,) born at Milan in 1622. Being already a priest, he entered at the age of sixty the congregation of S. Filippo Neri at Naples, where he died in 1703. (Argellati. Mazzuchelli.)

**BASCARINI**, (John,) a physician, astronomer, and poet, born at Florence, and admitted at the Jesuits' college. He took a degree in medicine, exercised his profession with great ability, and filled the chair of medicine and philosophy in the university of his native place. He died of dropsy, March 22, 1673. He published *Dispensationum Medico-Moralium Canones XII*. Ferraria, 1661, 16mo; *ib.* 1673; Mantua, 1718, 4to, with the notes of J. D. Benetti; *Pia Stipris Procerum Elegia Historica*; *Discorso sopra la Cometa Barbata*, comparsa nel Solstizio Jemale del 1654.

**BASCETTI**, (Clemente,) born at Monastica, in the Vicentine, flourished about 1680. He was a friar of the minor observance, a preacher, and public teacher. He published, *Viridiarium Theologicum &c.* Vicentiae, 1688, four volumes, 12mo; *Giardinetto di verita*, &c. *ibid.* 1693, 4to; and several other *Viridiaria*. (Mazzuchelli.)

**BASCHENIS**, (D. Evaristo of Bergamo, 1617—1677,) a priest, who is said to have introduced a minor sort of painting, or representations of still life, into the Venetian school about the middle of the sixteenth century. He was a contemporary of Cavagnà, Salmezzia, and Zucci, and he appears to have been instructed by one of these in representing every kind of musical instrument with much nature and effect. He arranged them upon tables covered with the most beautiful kinds of cloth, and mingled with them music books, leaves, boxes, inkstands, and other things, drawn just as they might happen to lie, and from these objects he composed pictures executed with so much exactness, as quite to deceive the spectator. They are still highly

valued in different collections. Eight of them were formerly to be seen in the library of San Giorgio, which are highly commended by Zanetti. (Lanzi, *Stor. Pitt.* iii. 213.)

**BASCHI**, (Matteo I.) This founder of the particular set of monks of the order of St. Francis commonly called Capucins, was born towards the end of the fifteenth century, at Urbino, and admitted, as soon as his age allowed him, into the order of minor observance at Montefalcone, the first of the different orders which was instituted by St. Francis in 1206.

Baschi, shocked at the abuses which had crept into this order, and the relaxed conduct of the monks, took the resolution of reproducing amongst them the primitive discipline in all the severity of its origin. Excited by this idea, and urged by enthusiasm, he gave out that God in a vision had allowed him to see the holy Francis dressed in a particular manner, such as he thought that saint had, or would have worn during life; having on his head a large sort of hood, ending in a sharp corner, called *capuccio*, from which originated the name of *Capuccini*, given to those monks who wear it. Assuming therefore this sort of dress, Baschi secretly left his convent, went to Rome, and presented himself to pope Clement VIII., to whom, having stated the object of his visit, he received the permission to wear that dress, to observe literally the rule of St. Francis, to preach the word of God, to labour for the conversion of sinners, and to present himself every year at the chapter of the monks whom he had left. The novelty of his appearance, aided by the permission of the pope, in a short time enabled Baschi to collect round himself many followers, though the monks from whom he had departed, and to whom his *capuccio* in particular was an eyesore, continued hostile to him, so as to have him sent to prison by the order of the provinciale, that is, the superior in a general chapter. By the interest of the duchess of Camerino, niece of Clement, he obtained his liberty in 1528, with the pontifical approbation of the reform he wished to introduce, and in the year following, the office of vicario generale of the order. But two years after, having resigned the situation, and unable to obey the order of the new superior, he left his convent, and went about preaching for nearly twenty years, and died at Venice 1552.

**BASCHIERA**, (Nicolaus de,) a Roman colonel, who made the design of the

superb marble fronton of St. Peter, at Mantua, finished about 1760. (Nagler.)

**BASCIACOMARI**, (Basciacomare,) a Bolognese doctor of laws, who graduated in 1260, and in 1302 went with others as ambassador to Piacenza, Cremona, Pavia, and Lodi, to effect a league. He died in this last mentioned year. (Mazzuchelli.)

**BASCIACOMARI**, (Luigone, a Bolognese lawyer, who in 1275 became doctor of laws, and was canon of the cathedral church of Bologna. His son, Giovanni, was in 1370 also a doctor. (Mazzuchelli.)

**BASEDOW**, (Johan Bernhard,) the son of a barber of Hamburg, born in Sept. 1723, celebrated by his attempts to reform education in Germany. He was placed in his youth at the Johannean school, but with great intellectual talents he possessed an instability of judgment which ill sorted with the patient mental discipline of the old system of education; and this, with the violence and insociability of his own personal character, had a great influence upon his future life. From this school he was removed to the university of Leipsic, where he attended the lectures of Crusius, and entered warmly into the disputes which were then raging on the truths of Christianity. He soon became an avowed sceptic; but he afterwards professed to be convinced, if not of the truth of the christian faith, at least of the superior character of the christian system. But he formed a creed which could be received as orthodox by no portion of the christian church. From 1753 to 1761 Basedow occupied a chair in the Ritteracademie of Sorø, in Denmark, but being driven from it on account of the heterodox opinions which he delivered in his lectures, he obtained a professorship in the gymnasium of Altona, where he began to publish his philosophical writings. The first was his *Philalethia*, or *New Views into the Truths and the Religion of Reason*, Altona, 1764, 8vo. The year following he published his *Theoretic System of sound Reason*. The reading of the former work was forbidden by the magistrates, and produced a general feeling of disgust. Determined to persist in the line which he had taken up, he published about this time several other works whose object was to establish the "religion of reason," which increased the disapprobation that his first endeavours had called forth. The consequence was that he was no longer permitted to lecture,

although, by the influence of some powerful protectors, his salary as professor was continued, and he was secured from any worse consequences of his imprudent zeal.

Basedow had all along combined with his religious notions a belief that there was wanting a general reform in the system of education, which had originated in his early distaste for the routine of the school system. Finding the little success which attended his attempts to "reform" religion, he now determined to exert himself to reform the schools. Having therefore abandoned theology, he began to publish, in 1767, his plan for the reform of education. In 1768 he published his *Address on Schools*, with the plan of an *Elementary Treatise of Human Knowledge*, (*Vorstellung an Freunde über Schulen, nebst den Plane eines Elementarbuches der menschlichen Erkenntnisse*.) Basedow travelled about, preaching his new system, and by dint of talking and persuasion obtained a considerable subscription for the purpose of carrying his views into effect. He published first a *Methodic Book for Parents*, and afterwards his *elementary work*, in 4 vols, 8vo, with a hundred engravings, which was in some measure a revival and enlargement of the educational plans of Comenius. This book was translated into Latin and French. Under the patronage of prince Francis of Anhalt-Dessau, Basedow was enabled to open a normal school for the trial of his new system at Dessau, under the name of the *Philanthropyn*. He obtained the assistance of various eminent teachers, being himself appointed the curator of the establishment; but his undertaking met with little success; he soon quarrelled with all his assistants; and the scandalous scenes which were produced by his violent and unconciliating behaviour obliged him to resign the curatorship in 1776. He now returned for a time to theology, and published some works on that subject. In 1785 he again occupied himself with education, and applied his system of instructing children with some success in the schools at Magdeburg. In this year he published a *New Method of Learning to Read*. He died at Magdeburg, July 25, 1790. His friends and disciples erected a monument to his memory in the church of the Holy Spirit. (For a more full account of Basedow, see Rathmann, *Lebensgesch. Basedows*, Magd. 1791. Meyer, *Leben Basedows*, Hamb. 1791. Gothe, *aus m. Leben*. A list of his

works will be found in Wolff, Encycl. d. Deutschen. Nat. Lit. Meusels gel. Deutsch. Kayser.)

**BASEILHAC**, (John,) a celebrated French lithotomist, better known as Frère Côme. He was born at Poyestruc, near Tarbes, in the department of the Hautes Pyrénées, April 5, 1703. His father and grandfather had rendered themselves eminent in surgery, and from them he derived the rudiments of his professional education. In 1722 he went to reside for two years with an uncle, a surgeon of repute at Lyons, and attached to the Hôtel Dieu; after which he went to Paris, and was admitted a student at the Hôtel Dieu. Peter François Armand, prince of Lorraine, being named to the bishopric of Bayeux, appointed Baseilhac his surgeon in ordinary, attracted by his talents and humanity, and hoping to render him useful in affording relief to the poor. This benevolent prelate built a hospital at Bayeux, and confided it to the care of Baseilhac. The archbishop died in 1728, leaving to his surgeon a collection of surgical instruments, and a sum of money sufficient to enable him to be received as a master in surgery. This, however, he did not accomplish, for sorrow at the loss he had sustained operating upon a melancholic temperament, which was his nature, induced him to form the resolution of taking orders. He accordingly went to Paris, and presented himself to the Feuillans, or Begging Friars, who, in 1729, admitted him under the name of Frère Jean de Saint Côme. He, however, did not make profession in this order until 1740, at which time he was assured that by it he should neither be deprived of his liberty, nor be prevented from exercising the art to which his inclination led him. He commenced practice by relieving the poor, and so successful was he in his cases that he soon became celebrated in Paris, and equally sought after by his countrymen and foreigners. From the poor he would receive no recompense; from the rich he devoted the sums he received to the support of a hospital, near the rue St. Honoré, which he established in 1753, and sustained until his death, which occurred from a catarrhal affection, to which he had long been subject, on the 8th of July, 1781. His nephew has recorded some particulars of his uncle's life in *La Taille Latérale*, from which we learn that his life was austere; his food vegetables; he would not allow himself a fire during the rigorous season of winter. His drink

was water; till, at the solicitations of his superior, at the latter period of his life, he took a small quantity of wine.

The celebrity of Frère Côme is founded upon his success in the operation for the stone, although he performed that for the extraction of the cataract, and introduced some improvements into other branches of surgery. According to the register of the hospital, upwards of one thousand operations in lithotomy were performed, and the crystalline lens extracted in more than five hundred instances. His name will ever be distinguished in the history of lithotomy, in the practice of which he generally adopted the lateral method, and employed an instrument of his own invention to make the incision into the bladder. This is known as *le lithotome caché*, constructed in 1743, but it was not used on the living subject until 1748, when M. le Roi, a delicate man of sixty years of age, was operated upon with this instrument, at Melun, with perfect success. The *Journal de Verdun* announced this circumstance, and a host of critics immediately appeared in the field, to contend against its employment. Amongst those most bitter on the occasion was Le Cat, a pupil of M. Morand, and a celebrated lithotomist. Mr. John Bell asserts that Frère Côme wrote many letters on this occasion, but did not affix his name to them. The dispute ran so high that it was thought necessary to decide it by an appeal to the lithotomists and surgeons of the capital. A conclave was held, at which Martinière, first surgeon to the king, presided; and such was the interest excited that the king himself received daily reports of the experiments made on the subject in hospitals upon dead bodies. Frère Côme was invited to attend, but he declined the invitation, and was therefore represented by some of his most zealous pupils and friends, particularly by Dr. Bastide, who exhibited Frère Côme's method of operating. Le Cat performed his: and thus bodies were alternately taken from the five principal hospitals — Les Invalids, La Charité, L'Hôtel Dieu, Salpêtrière, and Bicêtre. No less than fifty-one operations were performed during ten sittings of the committee. No decision, however, was arrived at, for the number of disputants was so great, and the acrimony displayed in behalf of their respective masters so violent, that the commission was dissolved without making any final report. Baseilhac is generally considered

not to have entered into the controversy; he was willing to leave the instrument to make its own way among surgeons, and at length it came to be almost universally adopted in France. There are, however, many objections to its employment, and the simplicity of the knife, in the hands of one well acquainted with anatomy, has deservedly consigned the lithotome caché of Frère Côme to oblivion. He published, *Recueil des Pièces importantes concernant la Taille par le Lithotome Caché*, Paris, 1751, 2 vols, 12mo; *Réponse à M. Levacher*, Paris, 1756, 12mo; *Nouvelle Méthode d'extraire la Pierre par-dessus le Pubes*, Paris, 1779, 8vo.

**BASELIUS**, the name of three Dutch writers.

1. *James*, born in 1530, a preacher, first at Flessingen, and afterwards at Bergen-op-Zoom, where he died in 1598. He is the author of a relation of the siege of the latter place, printed in 1603.

2. *James*, grandson of the preceding, born at Leyden, who was pastor at Kirkwerven in Zeeland. He is known by an ecclesiastical history of Belgium, up to the year 1600, entitled *Sulpitius Belgicus*, Leyden, 1657, 12mo.

3. *Nicholas*, a surgeon at Bergen St. Winoc in Flanders, who published an account of the comet of 1577. (*Biog. Univ.*)

**BASELLI**, (Benoît,) was the son of Mark Baselli, a medical practitioner. He studied at Padua, under Massala, Fabricius of Aquapendente, and Campolongo. His application to his studies was so intense that it produced an affection of the brain, and he was for a considerable time in a state of delirium. From this, however, he perfectly recovered; but he formed a ground for his exclusion from the College of Physicians of Padua, into which he was desirous to enter. The real motive which occasioned the refusal to admit him is probably to be found in the circumstance of his having practised the manual part of surgery; for at this time, the close of the sixteenth and the commencement of the seventeenth centuries, the disputes between the physicians and surgeons were at their height. He published, *Apologia Libros in tres distincta, quæ pro Chirurgiæ Nobilitate strenuè pugnantur*, Bergami, 1600, 4to.

**BASHILOV**, (Semen,) was born 1740, in the Troitzki Lavra, at Moscow, of which convent his father was steward, and was educated in the seminary belonging to it. On the university being opened, he was sent there to pursue his

studies in 1757; but returned in 1762 to the Troitzki seminary, where he was engaged as teacher of mathematics. Two years afterwards he was appointed to accompany some young Russians educated at the academy, who were about to proceed to England; but on reaching St. Petersburg, he was apprehensive that the fatigue of so long travelling would prove too much for his weak constitution. He therefore accepted the office of translator at the Academy of Sciences in that capital, which he gave up in 1769, being then appointed one of the commission for drawing up the new code of laws. In 1770 he was made one of the secretaries to the senate, but he died in the July of the same year, of consumption. Had he not been carried off thus prematurely, it is probable that he would have distinguished himself in that literary career which he had but just entered upon; his earliest publication being that entitled, *Specimen of the first Critical Edition of Early Russian Chroniclers*, 2 vols, 1767-8. In this work he had for his coadjutor the celebrated Schlözer, who has acknowledged that he was in no small degree indebted to Bashilov for what he afterwards accomplished in the department of Russian history, and the study of its records. Bashilov's other works consist of *Dialogues of Animals*, 1768; a translation of Voltaire's *Candide*, 1769; another of several articles relative to Turkey from the French *Encyclopædia*, 1769; also some satirical pieces, and several Latin letters to Schlözer.

**BASHKIN**, (Matvei Semenov,) the leader of an heretical sect, began to disseminate his doctrines at Moscow about the middle of the sixteenth century, not only opposing the ordinances, institutions, and ceremonies of the Greek church, but also denying the divinity of Christ. The opinions he promulgated were, therefore, only a mixture of Arianism and Socinianism, which heresies were then spreading themselves through Poland and Lithuania, and penetrated even into Russia. On being imprisoned, by order of the czar Ivan (surnamed Groznii, or the Terrible), he began to retract, and gave up the names of his principal associates, among whom were some of the clergy and religious orders. At a synod held by Ivan and the metropolitan Makarius, they were all convicted on the charges alleged against them, but were merely sentenced to confinement, in order to prevent them from preaching their corrupt doctrine to the people. This



moderation on the part of despotic power at Moscow is not the less remarkable when contrasted with the contemporary one of intolerance at Geneva, where in that very same year Servetus was burnt at the stake.

**BASHUYSEN**, (Heinrich Jacob van,) a learned orientalist, was born, in 1679, at Hanau, where his father, Walther van Bashuysen, had been Dutch preacher from the year 1670. He studied first at the gymnasia of Hanau and Bremen, went to Leyden in 1697, and to Franeker in the following year; and in 1701 received the professorship of oriental languages and of church history in the gymnasium of his native city; where, two years afterwards, he was also appointed professor of theology. In 1703 he was appointed preacher of the reformed religion at Steinau an der Strasse; in 1707 preacher at Hanau; and in 1709, professor of theology and sacred philology. In 1713 he resigned his clerical office on account of ill health; was called in 1716 to the professorship of theology, history, and oriental languages, at the gymnasium of Zerbst, and died there in 1758. He was an especial friend and patron of rabbinical literature, and founded a press, at his own expense, for printing books connected with it, from which appeared, amongst others, *Commentarius R. Isaaci Abarbanelis, ed. secunda Veneta, A.M. 5339, multo Correctior, in Pentateuchum Mosis cum additione Locorum Bibl. et Talmudicorum quos Auctor non citat ut et Punctis distinctionum et Tribus Indicibus, fol. Han. 1710; Psalmi Davidis et aliorum Θεοπνευστων in Textu Originali cum Notis selectissimorum Commentatorum Judaeorum contractorum, 12mo, ib. 1712; Specimen Clavis Talmudicæ cum Annexis, 4to, ib. 1714; Clavis Talmudica Maxima, 4to, ib. 1714; Frankfurt, 1740, &c.* He also wrote, *Systema Antiquitatum Hebr. Minus, 8vo, Hanov. 1715; Institutiones Gemarico-Rabbinicæ, in quibus Usus Clavis Talmud. Max. ostenditur, 4to, Servast. 1718; Miscellanea Sacra, 4to, Witteburg, 1719; and many treatises and dissertations.* (Ersch und Gruber.)

**BASIL**, (St., the Great, 329—379,) one of the greatest prelates of the brilliant constellation of hierarchs, which illumined the church during the fourth century. He was born at Cæsarea in Cappadocia, about the year 329,\* of parents noble by their rank and wealth,

and still more so by their christian virtues; who, however, during the persecution wherewith Maximinus had desolated the church, would seem to have permanently taken up their residence in the wilds of Pontus. His father was named Basil, and is stated by the Centuriators† to have been a bishop, though there is no reason to suppose this statement true. His mother's name was Emmeleia, and to her, though more especially to his grandmother Macrina, he was indebted for the truly catholic education of his early infancy. At a proper age, his father, to whom at that time all Pontus looked up as the general teacher of holiness, took him under his own care. He was afterwards sent to Cæsarea for his education, where he first became acquainted with St. Gregory Nazianzen, but was subsequently removed to Constantinople. Thence he proceeded to Athens, where he again met with St. Gregory Nazianzen, and formed with him a warm and happy friendship, which lasted to the termination of his life.‡ The life of the two friends at Athens was most unexceptionable, and so greatly were they endeared to their companions by their virtue and demeanour, that leaving Athens was a severe trial. "Nothing is so painful," says St. Gregory, "as for associates there to be severed from Athens and each other. The sight is really distressing and worthy of record. Our fellow-students and contemporaries, and some also of the masters, surrounded us, protesting that they could not part with us, imploring, constraining, and persuading us to remain, with all the words and gestures of the most heart-felt sorrow." St. Gregory was overcome by the supplication of his friends, and remained a short time longer at Athens; but St. Basil left, and hastened through Constantinople to Cæsarea (357), with the hope, which however proved fallacious, of arriving in time to witness the last moments of his venerable father. On settling at Cæsarea, he pleaded with considerable success at the bar. He soon began to feel that his celebrity was more than he could safely bear, and accordingly, moved also by the persuasions of his sister, St. Macrina, resolved on withdrawing

† Cent. iv. c. 10. p. 939. l. 43. The authority cited is St. Greg. Naz., but I can meet with no such statement in St. Gregory, and it is not safe to take the word of the Centuriators for any thing.

‡ Greg. Naz. l. p. 326. The dates of St. Basil's passing from school to school, are not accurately fixed, but see his life prefixed to the third volume of the Benedict. edit. of his works, c. ii. 5.

\* See the remarks of the learned Benedictine editor in the life, tom. iii. p. xxxviii.



from the world. In pursuance of this resolution, he distributed his whole property among the poor, and consecrated himself entirely to God; and probably it was about this time that he received the sacrament of holy baptism, at the hands of Dianius, bishop of Cæsarea, who also afterwards ordained him. During this period he diligently studied sacred literature, and more especially the works of Origen. Taught by experience to distrust himself, he dreaded loneliness, but he could not now have the society of St. Gregory, who was engaged in the bosom of his family. He determined therefore to seek a few spirits of kindred devotion with his own, and with them to embrace the monastic life. Perhaps his determination received an additional impulse from the sudden death of his brother Naucratus, a youth whose gentleness and virtues had endeared him to every one, and who had five years before retired from the world, but was suddenly cut off in his twenty-second year (357). Be this as it may, St. Basil travelled over Egypt, Palestine, Syria, and Mesopotamia; visiting the solitaries of those parts, to perfect himself in ascetic discipline.

He at length selected a situation for his retreat; it was a desert spot in Pontus, near to the little episcopal city of Iбора, in which town his mother Emmeleia and his sister Macrina had formed a convent of nuns, with whom they resided in holy and happy seclusion. Here he most unhappily chose for his companion Eustathius of Sebaste, captivated by his outward show of sanctity; but Eustathius was a finished hypocrite for it was not till long after that he discovered him to be an Arian. His life in his desert retreat was most rigidly austere, and we need not therefore marvel that his health suffered; but his severities and self-denial were blessed by God, and it is interesting to watch his gradual casting out of the world from his heart, as he details in his letters to his friends his struggles with and victory over his temporal appetites. In this retreat he seems to have had several followers, whom he conducted in the paths of unity and faith. In 358-9 he was joined by his friend St. Gregory Nazianzen. Their friendship was unabated, they were united in prayer and in manual labour, and studied together the holy Scripture, and the works of godly men, especially Origen. He was greatly pressed by the inhabitants of New Cæ-

sarea to undertake the education of their youth, but this he steadily refused to do, though his brother St. Gregory, afterwards bishop of Nyssa, had not so much firmness. The *Ascetica* of St. Basil, or rather those treatises among them that are really his, are supposed to have been written during his retreat. There has been much disputation concerning the genuineness of these treatises, but the question has been handled with great judgment and learning by the Benedictine editor in the preface to the second volume.

St. Basil is said by Socrates to have been ordained deacon by Meletius, bishop of Antioch, but this is probably a mistake. In 359 he accompanied Basil of Ancyra, and Eustathius of Sebaste, the Semi-Arians, to Constantinople, to oppose the Anomœans in the council there held before Constantius, at which time he was only in deacon's orders;\* but whether he took any great part in the proceedings of the synod is not clear. In 361, Constantius died, and Julian acceded to the throne. He had known St. Basil and St. Gregory at Athens, and some letters are preserved, said to have passed between the saint and the emperor about this time, in which St. Basil is invited to court. The genuineness of these letters has been questioned, and the present writer looks upon them as decidedly spurious. But in 362, St. Basil was called from his retreat by one who had a right to call him—Dianius, bishop of Cæsarea, sought on his death-bed the comfort of St. Basil's communion. Dianius had obtained his name by connexion with the Arian heresy;† but such was the christian purity of his life, that St. Basil could not doubt that he had erred in ignorance, rather than wilfulness, and accordingly on his expressing his hearty assent to the Nicene formula, communicated with him. On the death of Dianius, Eusebius, though as yet but a catechumen, was elected to the see of Cæsarea; and the prelates, ceding to the violence of the people, confirmed the election, baptized, and consecrated him. Torn by the treachery of the Arian faction, and threatened by the violence of Julian, the church was in a critical situation, and Eusebius felt his inadequacy to the task laid upon him; he

\* The Benedict. editor, in *Life*, p. 56, says, he was but a reader, but Philostorgius distinctly says deacon. *H. E.* iv. § 12.

† *Sos.* II. E. iii. 5, and *S. Hilar. Frag.* II. 2, p. 1294, ed. Bened. His name is variously written Dianius, Diognis, Diognitus, Theognis, &c.

therefore sought the aid of one in whose judgment he could confide, and wisely selected St. Basil for his counsellor, and in 364 raised him to the order of the priesthood.\* To about this time we must refer his first correspondence with the great St. Athanasius.

When once elevated to the priesthood, St. Basil gave himself entirely to the work of the ministry, making diligent use of every moment of his time. Instant in season and out of season, he suffered no opportunity to pass, either of glorifying God, who had counted him faithful, and put him into the ministry; or of instructing his brethren committed to his charge in the ways of faith and salvation; and it is to his labours at this time among the citizens of Cæsarea, that we owe the nine magnificent homilies on the Six Days of Creation, from which St. Ambrose so largely borrowed in his similar work. The weight and influence which this conscientious diligence gained to St. Basil, it is sad and humiliating to find, drew upon him the jealousy and ill-will of Eusebius. The Cæsareans had, in direct contravention of St. Paul's command, elected a "novice" for their bishop; and (as St. Gregory observes) it was but human nature that he should "be lifted up and fall" into error, and St. Basil was accordingly, not without ignominy, removed from his administration. This proceeding gave very great offence to the Cæsareans, especially those who were accounted the more rigid and austere in their lives, and would doubtless have led to a most serious schism. What then was the conduct of this noble disciple of the Prince of Peace†? He was not one of those who would resent an injury, and, in his own defence, lacerate the body of the church. He felt that the attachment of the people to him was unreasonably strong, and that he should, if he continued among them, be unable to restrain them from forming a faction, and most probably a very lamentable schism in his favour. He therefore, in company with, and by the advice of St. Gregory Nazianzen, retired once more into the wilds of Pontus, where, in the holy serenity of his monastery, and in the company of his friend, he found ample indemnification for the laborious honours he had resigned. This took place at the latter end of 364. But the

retreat of St. Basil was honourable; still more so was his return. Julian had been cut off by Providence in the midst of his career of guilt and ambition, and the furious heretic Valens, a man thoroughly devoted to gain, and enthusiastically opposed to Christ our Lord,‡ had ravaged the churches of Galatia, and was now approaching Cæsarea, hoping, in the absence of St. Basil, to turn to his own advantage the difference which his treatment had occasioned, and reduce the church under the Arians. But the great Ruler of the church had a wise and devoted servant in that neighbourhood. Nazianzen saw the threatening danger, and prepared to avert it. By his good offices he soon reduced Eusebius to a right state of feeling, and brought back St. Basil to Cæsarea. He was received with unfeigned friendship and repentance by Eusebius, and by his piety, learning, and influence, so strengthened the hands of the faithful, that Valens and his Arian suit, after having exhausted all the arts of fraud and flattery, and having insulted the saint, by an offer of the archbishopric for a bribe, left Cæsarea in the most complete discomfiture, without having prevailed a single hair's breadth against the faith of the church. These events must be referred to the year 365.§

After his return to Cæsarea, the friendship between himself and Eusebius was renewed with more warmth than before; and the latter had no reason to repent of the honourable acknowledgment of his error which he had made. Though but lately baptized, he was becoming an old man, and the duties of his see were too much for his remaining energies. He found then in St. Basil not only a friend, but an assistant fully competent to perform the duties for which himself was becoming incapacitated.

St. Basil mentions his having been at Eusinoe during the Semi-Arian synod of Lampsacus, (364,) and having had much conversation with the bishops there present on the subject of the faith. It is not, however, to be supposed, that he subscribed the confession of this synod, as he justly condemns it as heretical.||

The year 368 was remarkable for a terrible visitation: "the heavens had become as brass above them, and the earth as iron," and drought and famine deso-

\* See *Life*, by edit. Bened. p. 66, where the date is discussed.

† Γεννάδας εκεῖνον καὶ τοῦ Σιρηνίκου μαθητῆς. *Greg. Naz. As. xx. p. 337.*

‡ Φιλοχρηστότατος καὶ μεσοχρηστότατος.

§ See the discussion on the date in the *Life* in the Bened. edit. pp. 68, 69.

|| *Epist. 244, ad fin.* See also *Cossart. and Labb. Conc. Gen. tom. ii. col. 829, Paris, 1671.*

lated the whole of Cappadocia. In this trying juncture St. Basil surpassed himself. His holy mother, Emmeleia, had lately gone to her eternal reward, and he thereby had become once more possessed of considerable property. The famine raged in Cæsarea, but the priest of God forgot not the poor. He again sold his possessions, and out of the sum thus realized, he provided daily for all those who, unable to provide for themselves, came to seek his charity; and so well did he economize his fund, that, though neither Jews nor heathens were excluded from his bounty, it lasted during the whole time of the distress. In the same year also an earthquake had overwhelmed the city of Nicæa, from which the providential escape of Cæsarius, the brother of St. Gregory Nazianzen, gave occasion to a very beautiful letter of congratulation from St. Basil.

In the year 370 died Eusebius, and the importance of the see, together with its undeviating orthodoxy, caused the heretics to make now a most strenuous effort to obtain it. Every means was used by the Arians (*πρωπορταρ*) to oppose the election of St. Basil, but the weight and influence of the venerable prelate of Nazianzum, St. Gregory's father, who, though too infirm to attend, pressed his cause by letter, added to his own undeniable merits, turned the tide in his favour, and he was elected accordingly; but the aged Gregory, finding that to render the election canonical he must be present, left his bed, and was carried to Cæsarea, where he witnessed the consecration of St. Basil, which took place about October 370. Being now fixed in the metropolitan see, St. Basil diligently applied himself to restoring the peace of the church, torn to pieces by the Arian heresy; and for this purpose he opened a correspondence with St. Athanasius, and the bishops of the West; and complains that many right-minded persons felt justly scandalized, that while the blasphemies of Arius were "anathematized up and down,"\* they took no steps for the suppression of the diametrically opposite heresy of Marcellus. His letters also contain many laws which he made for the better regulation of christian society, and the restraintment of incestuous marriages, matrimony being in the gospel scheme a matter of ecclesiastical decision, and wholly independent of the civil power. This year St. Basil was visited by St.

Gregory Nazianzen, and the Cæsarean church acknowledged the proceedings of St. Athanasius against the Lybian duke.

St. Basil, about 372-3, received a severe shock by the discovery of the treachery of Eustathius of Sebaste. From the time when he first renounced the world, he had always been connected in the most intimate friendship with this prelate. Eustathius was suspected by nearly every body as a time-serving man, whose faith was just what his interest required; but St. Basil's fervent charity would not allow him to be suspicious. Theodotus, bishop of Nicopolis, in Little Armenia, in whose province Sebaste was situated, refused communion with Eustathius as an Arian, and invited St. Basil to a council on the subject. St. Basil, however, determined on first seeing Eustathius, who, after a long conference, satisfied him of his orthodoxy. Theodotus on hearing of this revoked his invitation, and the saint returned to Cæsarea, but being obliged soon after to visit Armenia, and while there, knowing that Eustathius had twice already subscribed to the Nicene faith, in order to quiet the minds of the Armenian bishops, who generally suspected Eustathius of Arianism, he undertook to carry to him an orthodox confession, and see whether he would sign it. This confession contains the Nicene creed, and some considerable explanation of it; and condemns by name not only the Arian heresy, but those of Marcellus and Sabellius. Eustathius signed it without hesitation, and St. Basil was satisfied, and called a synod of the bishops of Cappadocia and Armenia, in order to acquit him. The prelates flocked to the appointed spot, in the joyful hope that all differences would be concluded, and the union of their churches established on a solid basis; but Eustathius had already revoked his subscription, and had commenced a system of furious declamation against St. Basil and the catholics. His object, it is sad to say, appears to have been the favour of the court; and he did not scruple to use the most disingenuous artifices to blacken the name of Basil, who suffered his malignity in silence, knowing that his own life was a complete refutation of the whole.

In times of theological controversy, the catholics have the disadvantage of appearing like a party, as well as the heretics; and when men grow self-sufficient by looking upon discussion, they will often, under pretence of being

\* *Ανα και κατω αναθεματισσιντες*, Ep. 68, § 2.

men of no party, and of holding the just balance between opposing parties, set up a heresy of their own, quite as fatal as, and often more absurd than, that which the church is opposing. Such appears to have been the origin of the sect called Pneumatomachi, who appear at this time to have given some trouble to the church of Cæsarea. In the very worst class of these Eustathius is to be reckoned.

The emperor was now, however, (372,) determined to proceed with a high hand against the catholics; he therefore sent before him the prefect Modestus, (a man notable for his obsequiousness and refined cruelty, who had been baptized by the Arians, but had turned pagan under Julian, and returned to Arianism under Valens,) to Cæsarea, with orders to St. Basil to receive the Arians to communion; or in the event of his refusing, to be driven from his church.\* The prefect summoned St. Basil before him, and attempted first, by representations and promises, to prevail upon him to yield to the emperor's demands; but finding persuasion of no avail, he sought to move him by threats, and the prospect of confiscation, exile, torture, and death. "None of these affect me," replied the saint, "he who has nothing is not subject to confiscation, and the wretched garment I have on, and a few books, are my whole property. Exile I cannot feel, who am circumscribed to no country, who neither call this land my own wherein I dwell, and should esteem alike any other whereon I may be cast; for all the earth is God's, whose stranger and pilgrim I am. Torture cannot last longer, than the body retains life;—you can but inflict the first pang. In death you would confer upon me a benefit, in sending me earlier to my God, to whom I live, and whom I serve, to whom I am in part already dead, and to whom I shall hereafter rise again." The prefect was confounded, and wrote to the emperor, stating that neither threats nor promises could prevail with the archbishop of Cæsarea; and Valens was wise enough to proceed no farther than to imprison for a short time the man of God. But though St. Basil and his church were thus left in peace, Valens continued the persecution among the surrounding churches with unabated bitterness; and this was a source of perpetual

sorrow to the saint, whose bad health continually confining him to his couch, disabled him from personal sympathy with his afflicted brethren. But his letters written to them while suffering under the Arian persecution, are full of real tenderness and true christian love. And to add to his troubles, a short estrangement took place between himself and his friend St. Gregory Nazianzen, in which it must be admitted that both were to blame. In his vast province, he might easily have found for St. Gregory both high and honourable episcopal preferment; and for a man of such undeniable talents and virtues, who had been his bosom friend from his earliest youth, and to whom moreover he was highly indebted for his own preferment, he ought undoubtedly to have done so. But instead of this, he selected for his friend's see, the wretched, filthy, and uncivilized little town of Sasima. This was an unfriendly and cutting act, of which we should not have thought St. Basil capable; and St. Gregory's burst of indignant sorrow and disappointment is both beautiful and pathetic.† But St. Gregory ought to have remembered that the souls of the poor and uncivilized are as precious a treasure, and therefore as honourable a care in God's eyes, as those of the great and influential; and though he was certainly more fitted to rule the latter class, and over such St. Basil ought to have placed him, yet, as he himself honourably confesses, his conduct was on this occasion greatly to blame. The estrangement, therefore, of the two friends was not of long duration; St. Gregory had really renounced the world, and his holier feelings soon regained their ascendancy. Another event also caused some contention this same year. The province of Cappadocia being found overlarge for one civil magistrate, was divided into two, having Cæsarea and Tyana for their respective capitals. On this, Anthimus, bishop of Tyana, made an attempt to erect his city into a metropolitan see, and thus sever half the province from the archbishop of Cæsarea; but the anti-evangelical principle

† Τοιαύτ' Ἀθναί, καὶ ποταὶ κοινὸν ληγῶν;—  
Ὁμοστέγοντες τε καὶ συνεστίοντες βίον;—  
Νοῦς εἰς ἐν ἀμφίον, οὐ δυοί, — θανάμ' Ἑλλάδος;  
Καὶ δεξίαι, κόσμον μὲν ὡς πορὶν βάλλειν,  
Αὐτοὺς δὲ κοῖνον τῷ ΘΕΩΙ ζητεῖν βίον,  
Λογούμεν τε δούναν τῷ μόνῳ σοφῷ ΛΟΓΩΙ;  
Διεσκέδασται—πάντα δ' ἐρήνιται χαμαί—  
Αὐραὶ φέρουσι τὰς παλάσας ἐκείδον.  
Πονεὶς τὴν πλάνην; ὅθρην οὐ δεξέσθαι με;  
Παρ' οἷς τοῖς πλείονσι, ὡς γ' ἐμοὶ δοκεῖ.  
S. Greg. Naz. De Vita sua, p. 3. C.

\* See the account in Greg. Naz. Orat. xv. p. 348-51. Theodoret. H. E. iv. 19. Socrat. iv. 28. Soz. vi. 16.

which allows the civil power to meddle with and remodel the ecclesiastical polity, had not yet been suffered to bind in fetters the gospel of our Saviour; and the usurpation was successfully resisted.

The estimation in which the virtues, judgment, and learning of St. Basil were held, enabled him to draw largely upon the funds of the rich for charitable purposes; and by this means he accomplished one of the noblest undertakings ever planned by human benevolence, the magnificent hospital, or Ptochotropheion, called afterwards the Basileias. The vast structure rose like a second town without the walls of Cæsarea; it was open to every description of human misery, and every description of misery met there with the best attention that could be procured; and, in the true spirit of the catholic faith, large and airy apartments were provided in this institution for that miserable class, who till then, hunted out of human haunts, knew not whither to flee for rest—the lepers, and every attention was paid to their distressing disorder. But as this noble establishment was intended to relieve the distresses, not minister to the corruptions of human nature, idleness was not there allowed. Spacious workshops were provided for every kind of handicraft, and all its inmates who were able, were called upon to add by their labour to the funds of which they were reaping the benefit. The institution was endowed with some lands, which Valens had placed at the disposal of the archbishop for charitable purposes, and some immunities were obtained for it. St. Basil built for his metropolitan city a cathedral church on a magnificent scale, with a close around it, containing residences for the bishop and his clerks.

In the year 374, he commenced his famous work, *De Spiritu Sancto*, but with this year and the preceding, his health had been extremely bad; but in 376 the calumnies of Eustathius against him had become so notorious, that he was obliged to publish a circular in reply, which is yet preserved among his letters.

But the time was now approaching for St. Basil to receive the crown that was laid up for him. His health, never good, had for some time been giving way, and on Jan. 1, 379, feeling his end approach, he called his disciples around him, and, having blessed them, and solemnly commended them to God, and given them his parting charge, he closed his exhortation, and calmly repeating David's

words, (Ps. xxxi.) "Into thy hands, O Lord, I commend my spirit," expired.

Never was a death more universally lamented; all persons, even Jews and heathens, went forth to honour his remains, as his body was carried to the grave; and so great indeed was the crowd, that many lives were lost in the press. The orations of St. Gregory of Nyssa and St. Amphilochius were delivered on the very day of his death; those of St. Gregory Nazianzen and St. Ephraim, not till some years after. His person is thus described by an anonymous writer: "He was tall, upright, spare, and slender; a dark, pallid complexion, straight nose, and eye-brows highly arched; long and slightly wrinkled countenance, hollowish temples, and hair approaching to grey."

His works were edited at Basil, fol. 1551; and again at Paris, in three vols, fol. 1638. But the best edition is that of the learned Benedictine, Julian Garnier, printed at Paris in folio, and of which the three volumes appeared severally in 1721, 1722, and 1730; in which edition the letters are arranged in chronological order as far as may be, and to it the writer of this notice has in the foot notes uniformly referred. This edition has been reprinted at Paris in imperial 8vo, during the past year, (1839.)

The first volume contains nine homilies on the Six Days of Creation, (Hexæmeron;) thirteen homilies on Psalms 1, 7, 14, 28, 29, 32, 33, 44, 45, 48, 59, 61, 104; (i.e. 1, 7, 15, 29, 30, 33, 34, 45, 46, 48, 60, 62, 105;) five books against Eunomius, to which is added an appendix of works considered by the Benedictine editor, (with whom, however, the present writer cannot always agree,) as spurious, viz. *De Hominis Structura Orat.* ii.; *De Paradeiso*; on Psalms 14, 28, 37, 115, 137, (i.e. 15, 29, 38, 116, v. 10, to end, 138;) *Enarratio in Esaiam*. The second volume contains twenty-four homilies on the following subject: 1 and 2. *De Jesu-nio*. 3. On Deut. xv. 9. 4. *De Gratiarum Actione*. 5. In *Martyrem Julittam*. 6. *De Avaritia Luc.* xii. 18. 7. In *Divites*. 8. In *Famem et Siccitatem*. 9. *Quod Deus non est Auctor Malorum*. 10. *Adversus Iratos*. 11. *De Invidia*. 12. In *Principium Proverbiorum*. 13. In *Sanc-tum Baptisum*. 14. In *Ebriosos*. 15. *De Fide*. 16. In *Joan.* i. 1. 17. In *Barlaam Mart.* 18. In *Gordium Mart.* 19. In *Santos* xl. *Martyres*. 20. *De Humilitate*. 21. *Quod Rebus Humanis ad Hærendum non sit*. 22. *De Libris*

Gentilium. 23. In Mamantem Mart. 24. Contra Sabellianos, Aρειum et Anomæos. The Ascetica, containing Previa Institutio. De Renuntiatione Sæculi. De Ascetica Disciplina. De Judicio Dei. De Fide. Moralia, Sermones Ascetici ii. The rules both larger and shorter, with their Proemia. Poenæ in Monachos delinquentes, Epitimia in Canonicos. Constitutiones Monasticæ. There is added an appendix of works considered by the Benedictine editor, sometimes, perhaps, very gratuitously, as spurious. They are, a homily de Spiritu Sancto; the Homilia diæta in Lacizis; Homilies in Generationem Christi de Penitentia, adv. Calumniatores SS. Trinitatis; De Libero Arbitrio, in Prov. vi. 4, and de Jejunio; another ascetic sermon; eleven books de Baptismo; the Alexandrine and Coptic Liturgies; De Consolatione in Adversis; De Laude Solitariae Vitæ; Admonitio in Filium Spiritualem. This volume also contains several translations from St. Basil into Latin by Rufinus, all of which, except the piece Ad Virginem Lapsam, are extant in the original, and I therefore need not particularize them. The third volume contains the magnificent treatise De Spiritu Sancto. The letters are divided into three classes: 1. Those written before his episcopate. 2. Those written after his consecration. 3. Those of uncertain date. The first and third classes contain many spurious. The appendix contains twenty-four sermons, collected by Simeon Metaphrastes, on the following subjects: 1. De Virtute et Vitio. 2. De Doctrina. 3. De Caritate. 4. De Eleemosyna. 5. De Divitiis et Paupertate. 6. De Avaritia. 7. De Peccato. 8. De Penitentia. 9. De Oratione. 10. De Jejunio. 11. De Morte. 12. De Tristitia. 13. De Patientia. 14. De Futuro Judicio. 15. De Imperio. 16. De Ingluvie. 17. De Ira. 18. De Invidia. 19. De Temperantia. 20. De Humilitate et Inani Gloria. 21. De prosp. et advers. Fortuna. 22. De Providentia. 23. De Anima. 24. De Honore Parentibus debito. And also a book, De Virginitate, supposed to be spurious.

St. Basil's style is that of highly polished eloquence. It has not the rugged force of St. Athanasius, nor the brilliancy of St. Chrysostome's diction; but it is pure, sustained, and full; and he handles holy Scripture with a solemn and reverential spirit, well worthy of careful imitation. His memory has ever been holden in the highest reverence by the church, and ever will be, as long as there is faith on earth.

BASIL, so called by Prosper (Chron. ad ann. 383), but generally known by the names of either Ascholi or Achiolius, the first being used by the Greeks, the second by the Latins, was archbishop of Thessalonica in the reign of Theodosius, who, on the occasion of a fit of illness, A.D. 300, received baptism at his hands (Socrat. v. 6; Sozom. vii. 4). The honoured and beloved friend of St. Ambrose, even had it not been expressly stated, (Socrat. and Sozom. as above,) could not but have been distinguished both for orthodoxy and for piety. It is even said, although there is some doubt as to the correctness of the assertion, that the council of Constantinople, A.D. 381, at which he was certainly present (Socrat. v. 8; Sozom. vii. 7), suspended their decision until his arrival (Cod. Theodos. Appendix, ed. Sirmond. p. 108); and if the civilized world revered his judgment, the Barbarians appear to have dreaded his sanctity, for the retreat of the Goths from Macedonia, A.D. 378, is attributed by St. Ambrose (Epist. 22, ed. Par. 1603) to their fear of the bishop of Thessalonica. He was present at the council of Rome, A.D. 382, (Theod. Hist. Eccl. v. 9; S. Ambros. Epist. 22,) and died, at a great age, about two years afterwards. St. Ambrose addressed consolatory letters, (Epist. 21, 22,) upon the occasion, both to his flock and to his successor, in which the activity of his zeal, the purity of his faith, and the holiness of his life, are eulogized in glowing terms. It remains to add, that three letters of St. Basil the Great, (Epist. 337, 8, 9,) of whom he was a fellow-countryman, convey to him that prelate's thanks for the present of some relics. (Baron. Annal. Tillemont, Mém. Eccl.)

BASIL, the friend and fellow-student of St. Chrysostom, whose elevation to a bishopric that truly great man contrived to accomplish, while he shrunk from so weighty a responsibility himself; and to whom, by way at once of apology and assistance, he addressed his celebrated Treatise upon the Priesthood (De Sacerdotio, lib. i.) Of Basil's history nothing further is known, and consequently much has been conjectured. The generality of modern critics, e.g. Montfaucou (in his edit. of S. Chrys. tom. i. p. 361), Sam. Basnage (Annal. Politico-Ecclesiast. ad ann. 382, numm. 6, sq.), Tillemont (Mém. Eccl. note viii. art. S. Jean Chrys.), and Faugeron (Dict. Gr. vol. viii. pp. 64, 66), identify him with a Basil, bishop of

aphanea near Antioch, who was present at the council of Constantinople, A.D. 381 (Concil. tom. ii. p. 955). Others, as Baronius (ad ann. 382, num. 68), and Dupin (Hist. Eccl. tom. iii. p. 7), waver between the bishop of Raphanea, and a Basilides, bishop of Byblos in Phœnicia, who was also present at the same council (Concil. as above). Lastly, Hermant (Vie de S. Chrys. liv. i. c. 11) prefers to both of these St. Maximus of Seleucia, who was certainly a friend of St. Chrysostom, and appears to have sometimes borne the name of Basil. The older critics—critics, however, not old enough to claim the weight of authorities—are divided between the two most celebrated persons of the name, viz. St. Basil the Great, and Basil of Seleucia. The latter is selected by Photius (Biblioth. cod. 168). The majority, and among others, Nicephorus Callistus (Hist. Eccl. xiii. 2), and the emperor Leo, (in Laudat. S. Joh. Chrys. apud S. Chrys. Op. ed. Savil. viii. p. 270.) follow Socrates (vi. 3) in preferring the former. Both are excluded, among other circumstances, by date and by country.

BASIL OF ANCYRA I., or BASILAS, (Βασίλειος, or Βασίλας, Socrat. ii. 42,) headed the party in the church, about the middle of the fourth century, properly called semi-Arians, who differed from the orthodox in the single point of denying the consubstantiality (ὁμοουσιον) of the Father and the Son, and from the Eusebians, who began with professing the same heresy, in holding it conscientiously. By his great namesake, indeed, Basil is spoken of as a catholic bishop; and by St. Athanasius, who, however, describes him in earlier works, perhaps while he was yet undistinguished from the worldly Eusebians, as an intruder into another's bishopric (Apolog. contra Arian. c. 49, written about A.D. 350,) and a patron of impiety (Epist. Encyc. ad Episcop. Egypt. et Lybie, c. 7, written A.D. 356), he is yet at a later period (De Synodis, c. 41, written A.D. 359,) mentioned as differing from the catholics not in the sense, but in the expression of the doctrine in question. On the other hand, he appears from St. Jerome (De Viris Illust. c. 89) and St. Epiphanius (Hæres. 73, where his opinions are minutely set forth,) not only to have held Arian errors themselves, but to have carried them out to their natural result, and to have agreed with the Macedonians in denying the proper divinity of the Holy Spirit.

The earliest\* mention of his name occurs on the occasion of his election by the Eusebian council of Constantinople, A.D. 336, to fill the see of Ancyra, his native place, upon the deposition of Marcellus. He was deposed in his own turn by the orthodox council of Sardica, A.D. 347; but through the authority of Constantius, who at this time seems to have stood in awe of his talents and his uprightness (Theodor. Hist. Eccl. ii. 25), the decree of the council was rendered ineffectual, and he retained his see until a second and final deposition, A.D. 360. His active life, which is contained within the two last-named dates,—they mark also the limits of the preponderance of his party in the eastern church,—was employed in a zealous struggle with two very opposite classes of error. On the one side, Marcellus, his own predecessor and rival, the energetic defender of the catholic faith at Nice, and, through Marcellus's tuition, a deacon of his diocese, named Photinus, in their anxiety to identify the substance, had fallen into the Sabellian error of confounding the Persons of the holy Trinity. Against the first of these Basil employed his pen (S. Hieron. de Vir. Illust. c. 89); against the second he exerted his eloquence. Of his book nothing is known except its title; his disputation, which was held before umpires in the presence of Constantius, at the semi-Arian council of Sirmium, A.D. 351, is recorded to have been successful (Sozom. iv. 6). But his efforts were principally directed against the opposite class of opinions; and during the temporary depression of the orthodox, both the Anomœans and the Eusebians, of whom the former asserted, and the latter gradually ceased to deny, the entire dissimilarity of the Father and the Son, found in Basil their most formidable opponent. The condemnation of these in a council held at his own metropolis, A.D. 358 (see its synodal letter in St. Epiphanius, Hæres. 73); the imposition of a semi-Arian creed upon the bishops then assembled in the court at Sirmium, and, among them, upon Eudoxius and Valens, the leaders of the Eusebians, and upon the orthodox

\* That Basil was bishop of a place called Ark Mechem, before he held the see of Ancyra, (Cave, Hist. Litt.) rests upon a various reading of a passage in St. Jerome (as quoted above), viz. Basilis Ancyranus, episcopus Arcis Mechem. for Bas: Ano. Ep. artis medicine, scilicet peritus—a reading for which there appears to be little authority, although Milæus, as well as Cave, has adopted it. (See Fabric. Bibl. Gr. vol. viii. p. 217. Bibl. Eccl. ad Hieron. c. 89.)



but timid Liberius of Rome; the plan of a final settlement of the disputed question by a second ecumenical council—a plan, however, exchanged through the intrigues of Acacius of Cæsarea, for that of a double council of east and west at Seleucia and Ariminum; and, finally, the establishment of a semi-Arian creed at the former place, A.D. 359, together with the degradation of Acacius and his coadjutors; these were the successive results of Basil's persevering activity. (Sozom. iv. 13—22. Socrat. ii. 29, 30, 39, 40.) His honesty, however, was finally overpowered by the cunning of Acacius. Immediately upon the result of the council of Seleucia, that unprincipled prelate hastened to the presence of the emperor; seized the advantages offered by the contrary result of the council of Ariminum; and persuading the emperor that Basil was the sole obstacle to the peace of the church, procured the assembling of a council at Constantinople, A.D. 360, by which the sentence of ecclesiastical degradation was retaliated upon him, and rendered effective by a civil sentence of banishment into Illyricum. (Theodoret. ii. 26, 27. Sozom. iv. 24. Socrat. ii. 42.) Cruelty, schism, defamation, and the admission into holy orders of an unworthy person, formed the substance of the charges upon which he was condemned. The interested accusations indeed of an Acacius will now obtain little credence against the incidental and unbiassed testimony of St. Hilary (De Synodis, *in fin.*) and Theodoret (Hist. Eccl. ii. 25) to the general purity and praiseworthiness of his character; but the immediate purpose of the accuser appears to have been fully answered, for as nothing more is heard of Basil, except an unsuccessful petition for restoration, presented A.D. 363 to the orthodox emperor Jovian, (Socrat. iii. 25,) he must be supposed to have remained in exile until his death.

A treatise De Virginitate, (S. Hieron. de Vir. Illust. c. 89),\* that against Marcellus above mentioned, and, if it be a separate work, one *περί πτωχών*, spoken of by St. Athanasius (De Synodis, c. 41), are the only writings of his of which the titles are known. None of them remain to test the accuracy of Sozomen's panegyric (ii. 33) upon his learning and eloquence. (Tillemont, Mém. Eccl. art.

\* The Benedict. editors of St. Jerome appear to have thought that the treatise De Virginitate was the same with that against Marcellus; Fabricius, (Bibl. Eccl. ad Hieron. c. 89,) more correctly, that it was a separate work.

"Ariens." Cave, Hist. Litt. Dupin, Hist. Eccl. tom. iv. pp. 59, 60. Fabr. Bibl. Gr. vol. viii. p. 347; Bibl. Eccl. ad Hieron. c. 89. Newman's Ariens.)

BASIL OF ANCYRA II. (St. and Mart.) was a contemporary of the preceding, and a priest of his diocese. He distinguished himself by his orthodoxy when the court was Arian, in the reign of Constantius, and by his zeal for Christianity when it became pagan in that of Julian; was suspended from his priestly functions by the Arian council of Constantinople, A.D. 360, in the time of the former, and cruelly put to death, A.D. 362, by order of the latter (Sozom. v. 11). The day of his martyrdom is kept in the Roman church on the 22d of March. (Baron. Martyrol. and Annal. Tillemont, Mém. Eccl. art. Persécution de Julien.)

BASIL OF ANCYRA III., a bishop of that see in the eighth century, assented to the condemnation of image-worship in the council of Constantinople, A.D. 754, but retracted his opinion in the second council of Nice, A.D. 787. (Concil. tom. vii. pp. 54, 55. Cave, Hist. Litt.)

BASIL, bishop of Amasea in Pontus, (St. and Mart. called *Βασίλειος* by St. Athanasius, but usually *Βασίλειος*), was present at the first and orthodox council of Ancyra, A.D. 314, and at that of Neo-Cæsarea, A.D. 315, both held for the purpose of settling the church after the persecution of Maximin. He suffered martyrdom himself, if St. Jerome may be credited (Chronicon ad ann. See also Theophan. Chronograph. p. 13), in the persecution of Licinius, A.D. 323. The accuracy, however, of St. Jerome's assertion has been called in question by Valesius (Adnot. ad Euseb. Vit. Constant. lib. i. c. 1), and Baronius (Martyrolog. Rom. ad April. 26), upon the positive authority of Philostorgius (i. 7) and Nicephorus Callistus (viii. 14), who mention St. Basil as present at the council of Nice, A.D. 325, and the negative authority of St. Athanasius (Epist. Encyc. ad Episcop. Egypt. et Libyæ, c. 8), who, in eulogizing his orthodoxy, omits to add to his name the epithet of martyr. It is supported, on the other hand, by Fagi (ad Baron. Annal. ann. 316, n. vi.—ix.) and Tillemont. The day of St. Basil's supposed martyrdom is kept by the Roman church upon the 26th of April. See his Acts ap. Acta SS. (Fabr. Bibl. Gr. vol. viii. p. 63. Baron. ad ann. 318. Tillemont, Mém. Eccl.)

BASIL the Ascetic. There are two persons known by this name and



epithet : 1. A disciple of the Syrian anachoret, Marcian, who lived about the close of the fourth century, and has been identified by Baronius (Annal. ad ann. 382, num. 68,) but upon insufficient grounds, with Basil of Seleucia. He founded a monastery at Seleucobelus, near Antioch, and is highly eulogized by Theodoret (*Ἀσκητικὴ πολιτεία*, c. iii.) for the extent of his hospitality and the fervour of his piety. (Fabr. Bibl. Gr. vol. viii. p. 65. Tillemont, *Mém. Eccl. arts. Marcian et Basile de Seleucie*.) 2. A person who followed a similar mode of life before the reign of the emperor Leo, in whose time (the close of the ninth century) a memoir of his life was written by a disciple named Gregory. (Fabric. Bibl. Gr. vol. viii. p. 64; vol. ix. p. 62. Lambecii, *Comment. lib. viii. xxxiv. num. 2*.)

BASIL, afterwards bishop of Aquæ Sextiæ (Aix), is spoken of by Honoratus of Marseilles (*Vita S. Hilar. Arelatens*, c. 22, ap. S. Leon. M. Opera, tom. i. p. 748,) as assisting at the funeral of St. Hilary of Arles, A.D. 449, being apparently at the time a presbyter of the diocese. To him, probably, although Fabricius seems to attach the circumstance to a Decius Cæcina Basilus, who was cos. A.D. 463, (see BASIL THE PATRICIAN I.) was addressed the letter of Sidonius (Epist. 6, lib. vii.) written A.D. 475, and spoken of by Gregory of Tours (ii. 25), in which he requests the assistance of a bishop Basil in the defence of the Gallican church against the persecutions of the Arian Visigoths. The Basil there spoken of was a man of fiery and fluent eloquence, and a vehement defender of orthodoxy. Lastly, it is probable that he is to be identified with the Gallican bishop of the name, who was present at a council held at Arles, between A.D. 470 and A.D. 480, in order to condemn the predestinarian Lucidus (Concil. tom. iv. pp. 1044, *sq.*), perhaps better known as having occasioned the treatise *De Gratia* of the semi-Pelagian Faustus. (Tillemont, *Mém. Eccl. arts. Sidoine et Fauste*. Fabric. Bibl. Gr. vol. viii. p. 64.)

BASIL, the Deacon, confessor, was abbot of a monastery in Constantinople, and protested, with some other monks, against the celebrated sermon of Nestorius, in which that heresiarch first avowed his heresy, A.D. 428. He was in consequence very cruelly treated by him, and presented a complaint upon the subject, A.D. 430, to the emperor Theodosius (Concil. tom. iii. pp. 427—432).

Persecution, however, did not damp his zeal. Upon the fall of Nestorius, if the two stories relate to the same person, he transferred his opposition to Theodore of Mopsuestia, whom he assailed with great pertinacity. His first step was to present a memorial to S. Cyril of Alexandria, accompanied by the letter of Proclus, patriarch of Constantinople, to the Armenian bishops; a second was presented to Proclus himself (that this is, at least, probably Basil's, see Tillemont, *Mém. Eccl. note iv. S. Cyrille d'Alexandrie*, and the Memorial itself, *Concil. tom. v. pp. 465, sq.*); and, lastly, he composed a set treatise upon the subject, not now extant (*Liberati Diac. Breviarium*, c. 10, apud *Concil. tom. v. pp. 752-3*). (Baron. Annal.; Tillemont, *Mém. Eccl. art. S. Cyrille d'Alexandrie*.)

BASIL, usually called the Blest, (*ὁ μακάριος*, Phot. Biblioth. cod. 168,) was archbishop of Seleucia in Isauria, in the middle of the fifth century. He was, probably, the Basil to whom is addressed the 85th letter of Theodoret. The few incidents of his life which have been preserved, throw a strong suspicion upon the sincerity, or the firmness, of his character. He joined in the condemnation of Eutyches, and his heresy, at the council of Constantinople, A.D. 448, and in the condemnation of the catholic faith, and of its defender, Flavian, at the infamous council of Ephesus, A.D. 449, and again returned to his original and orthodox opinions, under the compulsion of a threatened degradation; first, by subscription to the celebrated letter of pope Leo the Great to Flavian, A.D. 450; and then by verbal confession at the council of Chalcedon, A.D. 451. (See the Acts of those Councils; Evagr. ii. 4; and Niceph. Callist. xv. 30.) To these, however, he seems thenceforth to have adhered, as we find him signing a synodal letter from the bishops of his province, A.D. 458, to the emperor Leo, in which they prayed for the enforcement of the Chalcedonian decrees against Timotheus, the Eutychian patriarch of Alexandria (Concil. tom. iv. p. 923). His works, of which many are still extant, confirm the unfavourable impression which these facts suggest. They have been characterised, perhaps with a little too much severity, as the writings of a man of considerable talent, but equal love of display; in style possessing much suavity and clearness, yet not seldom strained into artificial tropes and unnatural antitheses; in sentiment occasionally here-

tical, and if true, too frequently either affected or common-place (Tillemont, who partly follows Photius). They consist of forty orations, of which the subjects of the first seventeen are taken from the Old Testament, and those of the remaining twenty-three from the New; and of a prose life of St. Thecla, mentioned by Photius as if in metre, and from this circumstance, coupled with internal evidence, rejected as spurious by Voss. (*De Histor. Græc. lib. ii. c. 24*), Dupin, and Cave, although considered genuine by Tillemont and Fabricius. The thirty-eighth oration, a demonstration against the Jews of the advent of Christ, which was separately printed in a Latin translation by Turrianus (Ingolstadt, 1616, 4to), is also rejected by Cave and Fabricius. The most complete edition of his works is appended to those of St. Gregory Thaumaturgus, (Paris, 1622, folio), and is accompanied by notes and a Latin translation; the orations by Dausqueius, with considerable deficiencies, both in critical and theological knowledge; the life of St. Thecla, by Peter Pantinus. Two homilies, however, besides those already mentioned, are attributed to Basil. One of them, entitled *De S. Stephano*, which Tillemont considers spurious, was printed by Combefis (Paris, 1656, 8vo), with some homilies of St. Chrys., whom Basil is said by Photius to have imitated. The other, which is yet unpublished, and of which the subject is the history of Job, is mentioned by Leo Allatius (*De Simeon. Scriptis*, p. 115). (*Fabric. Bibl. Gr. vol. viii. p. 130; vol. ix. p. 430. Tillemont, Mém. Eccl. Cave, Hist. Litt. Dupin, Hist. Eccl. tom. ii. pp. 139—141.*)

BASIL, bishop of Larissa in Thessaly, was present at the council of Ephesus, A.D. 431, but united with John of Antioch, on his arrival at the close of its session, in condemning its proceedings. He persevered in his support of Nestorianism, after the majority of those with whom he acted had been frightened into submission. (*Acta Concil. Ephes. apud Concil. tom. iii.*) He appears to be the Basil addressed, among other Illyrian metropolitans, in a letter of pope Celestine the First, (which is extant in Holsten. *Veter. Rom. Eccl. Monum. Collection. tom. i. p. 85.*) urging submission to the see of Thessalonica subordinately to that of Rome. (*Fabric. Bibl. Gr. vol. viii. p. 64. Tillemont, Mém. Eccl. arts. S. Cyrille d'Alexandrie, Célestine. Baron. ad ann. 431.*)

BASIL, a cardinal presbyter of the

Roman church, is mentioned repeatedly by pope Leo the Great in his letters as one of his legates to the council of Chalcedon, A.D. 451. His name, however, does not occur in that capacity in the Acts of the Council. (*Baron. Annal.*)

BASIL, bishop of Antioch, held that see during two years, (*Niceph. Constantinop. Chronol.*) viz. A.D. 456-7. Two letters still remain, addressed to him respectively by pope Leo the Great, (*Epist. 118.*) and the celebrated Symeon Stylites, (*ap. Evagr. ii. 10; Niceph. Callist. xv. 19;*) and a third is mentioned (*Photii Bibl. cod. 229, in fin.*) from another ascetic named Baradatus, encouraging him in his opposition to the Eutychian heresy, and to its principal defender, Timotheus of Alexandria. His name also occurs in the list of bishops to whom was sent the circular letter of the emperor Leo upon the same subject (*Concil. tom. iv. p. 890*). (*Fabric. Bibl. Gr. vol. viii. p. 63. Baron. ad ann. 456.*)

BASIL, the Patrician. Two persons are known by this name and epithet.

1. *Cæcina Decius Basilus*, cos. A.D. 403, and afterwards præfect of Rome. He was the patron by whose advice Sidonius wrote his panegyric upon Anthemius (Sidon. *Apollin. carmen ii.*), and by whose favour the same Sidonius was himself advanced to the præfecture of Rome. He was, in return, elaborately eulogized by the grateful poet in a letter written, A.D. 467, to a friend named Heronius (*Epist. 9, lib. i.*) Either this Basil, or a Flavius Basilus who was cos. A.D. 480, was subsequently prætorian præfect to Odoacer, king of Italy, and in that capacity gave offence to the Roman clergy, by an attempt to interfere with the property of the church upon the election of a successor to pope Simplicius, A.D. 483. His ordinance to that effect, which appears to have been framed for the protection rather than the injury of ecclesiastical property, was condemned by a council held at Rome A.D. 502. (*Concil. tom. iv. p. 1335.*) (*Baron. ad ann. 467, 483. Tillemont, Hist. des Empereurs, art. "Odoacre." Mém. Eccl. arts. "Sidoine; Acace de Constantinople."*) (*Fabric. Bibl. Gr. vol. viii. pp. 64, 65.*)

2. The second was master of the bed-chamber (*Præfectus Cubiculi*) to Constantine Porphyrogenitus, and consequently lived at the beginning of the tenth century. A short treatise of his, in Greek, entitled *Navpayika*, gives an account of ships of war, their parts and nomenclature, the titles of their officers

and equipments, with a list of technical terms. The first few chapters have been printed by Fabricius (Bibl. Gr. vol. viii. pp. 136—143); the remainder is lost.

**BASIL** of **CILICIA**, a presbyter of the church of Antioch during the reign of Anastasius the emperor (A.D. 491—518) and the episcopate of Anastasius the pope (A.D. 496—498), was probably the Basil who afterwards became bishop of Irenopolis in Cilicia. Two works are attributed to the presbyter by Photius; one to the bishop by Suidas. Those of the presbyter were, 1. An Ecclesiastical History, in three books, which extended from the death of Simplicius, bishop of Rome, A.D. 450, to the reign of the emperor Justin, and was characterised by an inequality and roughness of style, and a tedious and undistinguishing minuteness of narrative (Phot. Bibl. cod. 42). 2. A treatise, in sixteen books, against John of Scythopolis, whom Basil accuses of Manicheism, i. e. Eutychianism. In his own opinions, however, he nowhere expressly adopted those of Nestorius, but professed adherence to the doubtful orthodoxy of Theodore of Mopsuestia and Diodorus of Tarsus (Phot. Bibl. codd. 95, 107). The third work, that attributed to the bishop, was a treatise against Archelaus, a presbyter of Colonea, in Armenia, and is mentioned by Suidas, (*in vocc.* Ἀρχελαος ἐτ Βασίλ.) with a compliment to the talents, as well as to the ascetic life of its author, whom he compares on both accounts to his great namesake, St. Basil of Cæsarea. It has been suggested by Mich. Lequien (ad Johan. Damasc. tom. i. p. 100), and after him by Fabricius (Bibl. Græc. vol. viii. p. 64), that the Nestorians derived the name of Βασιλειανοί from this Basil; but it is, perhaps, more probable that the word is merely a translation of their ordinary appellation of Melchites, for which see Gibbon (c. xlvii. p. 590, note, 4to ed.) (Fabric. Bibl. Græc. vol. vi. p. 114, vol. viii. p. 64. Cave, Hist. Litt. Dupin, Hist. Eccles. tom. v. p. 28.)

**BASIL**, the Magician, a member of the consular family of that name, was proscribed by Theodoric the Goth, king of Italy, A.D. 504, as one of the chief among those who practised unlawful arts (See the letter of Theodor. apud Cassiod. lib. iv. epist. 22). He contrived, however, to escape from Rome in the disguise of a monk, and at the recommendation of Castorius, the bishop of the see, was received into the monastery of Amiternum. After a short interval, the ill-timed exer-

cise of his art upon one of the sisterhood in a neighbouring nunnery procured his expulsion by the abbot Equitius, who may perhaps have foreseen, without the intervention of the miracle, which is ascribed to him, that the fever of the nun would not survive the removal of Basil. He appears to have prosecuted the art with still less success at Rome, whither he ventured to return, being soon after seized and burned by the populace. (See his history in S. Greg. M. Dialog. lib. i. c. 4. Baron. ad ann. 504. Fabr. Bibl. Gr. vol. viii. p. 64.)

**BASIL**, archimandrite, or abbot of the monastery of St. Sabas, at Rome, lived in the early part of the ninth century. One letter of Theodosius Studita is addressed to him, and he is mentioned in another as suffering imprisonment for some of his opinions. (Theod. Stud. Epist. ap. Baron. Annal. ad ann. 808, 809. Fabric. Bibl. Gr. vol. viii. p. 66, vol. ix. p. 238.)

**BASIL**, patriarch of Constantinople. This see was twice filled by persons of the name of Basil. 1. The earlier of the two, originally a monk in a monastery near the Scamander, was elevated to the dignity A.D. 970, and deposed for misconduct A.D. 975. 2. The latter, surnamed Camaterus, became patriarch A.D. 1181; took part in the guilty schemes of Andronicus Comnenus against his young ward, the emperor Alexius, A.D. 1183 (see Gibbon, c. xlviii.), and was deposed by Isaac Angelus, A.D. 1187. (Banduri, Imper. Orient. lib. viii. Baron. Annal.)

**BASIL**, hæresiarch of the Bogomili, a word which is said to signify in the Slavonic dialect "seekers of God's mercy," was a physician and monk of the lower Greek empire, and lived towards the close of the eleventh century. He contrived, it is said, during fifty years to promulgate his errors without compromising his safety; but being at length ensnared by the pretended curiosity of Alexius Comnenus, which he was either too zealous or too simple-minded to distrust, he was burned by that emperor's order in the Hippodrome at Constantinople, about A.D. 1118 (Annal. Comn. Alexiad. lib. xv. Zonar. lib. xviii. c. 23). His tenets were principally borrowed from those of the Gnostics, and have indeed attached to his followers many appellations which originally belonged to branches of that sect, e. g. Euchitæ, Encratitæ, and Massaliani. Whilst, however, he is accused of imitating only too closely the licentiousness of the Gnostic

practice, neither the age nor the man seem to have been capable of maintaining the fantastic subtlety of the Gnostic theory, and we find in its stead an assemblage of coarse and senseless impieties, which are hardly palliated, although some of them may have been provoked, by the coldness and the errors of the then existing church. He commenced the catalogue by denying the inspiration of the historical books of Scripture, by attributing the creation of the world to the agency of evil angels, and by calling Satan a son of God; the last, apparently, a perversion of the first chapter of Job. Passing from the Old to the New Testament, he repudiated all forms of prayer except the Lord's prayer; called churches the habitations of demons; abjured all reverence for saints as well as images; reviled the cross as the instrument of Christ's death; rejected both sacraments, affirming the outward rite in baptism to belong to the imperfect dispensation of John, and explaining away the term Eucharist; held the human nature of Christ to have been a mere phantom, and the incarnation of the Word to be true in the same sense of Christ and of all real Christians; and, finally, besides a complicated theory concerning the doctrine of the Trinity, attributed a distinct human form to each person of the Godhead. His opinions are minutely detailed in one treatise, (*Panoplia*, pars 2nda, tit. 23,) and severely anathematized in another, (entitled *A Refutation of, and Triumph over the Bogomili, &c.*) by Euthymius Zigabenus, who wrote at the command of the emperor Alexius. The latter tract has been edited with notes by Tollius (*Antiquit. Sacr.* pp. 107, sq.) They are more concisely stated by Constantine Harmenopolus (*Libellus de Hæresibus*). The modern authorities upon the subject are Baronius, (*Annal.* ad ann. 1118,) Lambecius, (*Commentar. lib. iii.* pp. 170, 172,) and a disquisition by John Christian Wolf, 4to, Wittemb. 1711, mentioned by Cave, (*Hist. Litt.* ad Euthym. Zigab.) which the present writer has not been able to see. Tollius has identified the sect, or rather the Massaliani, of which it was a branch, with the Zingari, Bohemians, or Gypsies.

BASIL of ACHRI was archbishop of Thessalonica, A.D. 1155. Two letters of his, written in that year, are extant: 1. A reply to a letter of pope Hadrian IV. justifying the refusal of the Greek church to submit to the Roman. (*Leunclavii Jus Gr. Rom. lib. v.* p. 307. *Baron.* ad ann. 1155.) 2. A decision upon

a disputed question of marriage (*Jus Gr. Rom. lib. v.* p. 309, *lib. vi.* p. 408). There is said also to exist in MS. a disputation upon the controversy between the Greek and Roman churches, held by him at Thessalonica with Henry, archbishop of Beneventum, and recorded by a monk named Nicetas. (*Lambecii Commentar. de Biblioth. Cæsar. lib. v.* § 213.) (*Fabr. Bibl. vol. viii.* p. 66. *Cave, Hist. Litt. Dupin, Hist. Eccl. tom. iv.* p. 188.)

BASIL, of CÆSAREA. Several archbishops of this see were so named; only one, however, besides St. Basil the Great, deserves mention; viz. the author of some scholia, still extant in MS., upon several orations of St. Gregory of Nazianzum. They are dedicated to an emperor Constantine; Pogonatus, according to Cave (*Hist. Litt.*); Porphyrogenitus, according to Fabricius (*Bibl. Græc. vol. vii.* p. 540; *vol. viii.* p. 64). The former, consequently, would place Basil at the close of the seventh, the latter at the beginning of the tenth, century. It has been supposed that he was archbishop of Thessalonica, but he expressly claims for himself "the throne, as well as the name of the great Basil."

BASIL, (Maleinus,) abbot of the monastery of St. Laura, near Jerusalem, wrote two tracts in Greek, still extant in MS., upon an ascetic life. A Latin translation of one of them, entitled *De Ascetica Vita*, is to be found in the *Biblioth. Patrum*. (*Cave, Hist. Litt. Fabric. Bibl. Græc. vol. viii.* pp. 63, 65.)

BASIL, (Basilius,) was the name of a Roman family of some note in the later days of the Roman empire. Besides the distinguished member of it, mentioned above, (Basil the Patrician I.) one of the name was count of the Sacred Largesses A.D. 379, and A.D. 383; another, præfect of Rome A.D. 395; and a third, count of the Sacred Largesses A.D. 407; to each of whom are addressed several rescripts in the Theodosian code. A second Decius Cæcina Basilius was cos. A.D. 529; a Flavius Basilius A.D. 480; and another Flavius Basilius A.D. 541. The last-named appears, from the *Chron. Alexandr.* to have been the last private person elevated to the consulship. (*Moreri and Fabric. Bibl. Gr. vol. viii.* p. 64.)

BASIL I., surnamed *the Macedonian*, the founder of a dynasty of Greek emperors which bore the same appellation. On his father's side, he pretended to claim descent from the royal Arsacids of Persia and Armenia, and his maternal line ascended to the great Constantine,

and the Macedonian Alexander! but his family were in straitened circumstances, and his childhood and youth were spent in captivity among the Bulgarians, who had destroyed his native city. After escaping from bondage, he rose, through various adventures and vicissitudes, to the rank of chamberlain in the imperial palace; by stooping, at the command of the emperor Michael, to become the assassin of the Cæsar Bardas, he earned from that weak and cruel prince the rank of colleague in the empire; and in A.D. 867, the murder of Michael removed the only obstacle to his assumption of supreme and undivided power. But the crown thus attained by crime was dignified by the wisdom and ability of the wearer. The affairs of the Byzantine monarchy were retrieved from the ruin and confusion into which they had fallen under the last reign; the treasury was replenished by a partial resumption of the prodigal gifts of Michael, and by the introduction of a fixed system, which regulated the collection, and apportioned the expenditure, of the revenue; and the decay of the science of jurisprudence was rectified by a new digest of the code, which had not been revised since the time of Justinian. Though his education and life had not been calculated to give him military skill, he headed his armies in person, on his accession to the throne, repressed the incursions of the Saracens, and succeeded, after several painful campaigns, in partially crushing the Paulician sectaries of Tephrike, who, under their chief, Chrysoscheir, spread pillage and devastation through Asia Minor. His death, in 886, was occasioned, or hastened, by an accident in hunting. The lamentations of his subjects attest his popularity; and the flourishing state in which he left the empire, as well as the long period during which the throne was filled by his descendants, establish his title to be considered one of the ablest sovereigns who filled the precarious throne of Constantinople during the long period of the decline and fall of the Roman or Greek empire. (Gibbon, ch. xlvii. liv. Cedrenus. Elmakin.)

BASIL II., great grandson of the preceding, was proclaimed emperor at the age of five, A.D. 963, in conjunction with his younger brother, Constantine IX., on the death of their father, Romanus II., who had been poisoned by his wife, Theophano. But the reigns of Nicephorus Phocas, and John Zimisces, the

successive husbands, or paramours, of their mother Theophano, left them, till the death of Zimisces in 976, only the empty title of emperors; and we possess but scanty details of the long subsequent reign of Basil, who alone supported the cares, leaving to his brother the pleasures of sovereignty. He appears, however, to have been a martial and energetic prince, who repressed in arms both his foreign and domestic enemies. Two generals, who assumed the purple in Asia, were successively overthrown; the Saracens were attacked by frequent incursions on their Syrian and Mesopotamian frontier; and the subversion of the kingdom of Bulgaria relieved Constantinople from the close vicinity of a troublesome enemy. But his virtues were only those of a soldier; his mind, left wholly uninformed by the neglect of his early education, was enslaved by superstition, and he was detested for his avarice, which he carried to such a height, that he left at his decease 200,000 pounds of gold, (upwards of 8,000,000*l.* sterling,) heaped up in the vaults of the palace. He died A.D. 1025, aged sixty-eight, as he was preparing to attack the Moslems in Sicily; and with his brother Constantine, who survived him only three years, the male line of the Macedonian dynasty became extinct. (Gibbon, ch. xlviii. liii.)

BASIL, or WASSILI, I., grand prince of Vladimir, or Moscow, succeeded his brother, Yaroslav III. A.D. 1272, and received investiture of his sovereignty, as well as of that of Novogorod, from Mangu-Timur, khan of Kapchak, on whom all Russia was then dependent. He died, however, four years later, A.D. 1276, and was succeeded by his nephew, Demetrius, who had previously opposed his succession.

BASIL II., son of Demetrius IV. (surnamed *Donski*), succeeded his father as grand prince of Moscow A.D. 1389, and was confirmed in his dignity by the Tartar khan, Tokatmish, who also bestowed on him the investiture of Novogorod. His reign, of thirty-six years, presents a constant scene of strife with the other petty sovereigns of Russia, and the Tartar princes who disputed the throne of Kapchak; but the invasion of Russia, by Timur, in 1396, which threatened the ruin of all the contending parties, proved in its results advantageous to Basil, by weakening the power of the *Golden Hords* (see *Baru*); and a Tartar army which was directed against Moscow in 1409, by the generals of Poulad-Sultan,

was repulsed with loss. The power and importance of the princes of Moscow greatly increased under Basil, who is said to have been the first Russian prince since the Tartar conquest who ventured to wear a crown. He died in 1425, at the age of fifty-eight, and was succeeded by his son.

**BASIL III.**, son and successor of the preceding, mounted the throne at the age of ten years, and was established in his authority by the mandate of the khan Mohammed, in spite of the opposition of his uncle. Basil, however, repaid this benefit in 1438, by sending an army against the khan, who had been driven, by a competitor for the empire, from the Golden Horde; but the Russians were utterly routed by an inferior force of Tartars, who, in the ensuing war, burnt Moscow (1441); and Basil, after losing his right hand in battle, was taken prisoner in 1445, and carried before the khan, who released him the following year on payment of a heavy ransom. The remainder of his reign was occupied in the reduction of some of the minor princes of Russia. He died in 1462, after a life of forty-seven, and a reign of thirty-seven, years; leaving as his successor his son Ivan, by whom the yoke of the Tartars was finally broken. The adhesion of the metropolitan Isidore, at the councils of Ferrara and Florence, to the hollow reconciliation of the Greek and Latin churches, forms an event in the ecclesiastical history of this reign; but his conduct on his return to Russia was disavowed by the orthodox Basil, by whom Isidore was deposed and imprisoned, but escaped to Italy, where he received a cardinal's hat.

**BASIL IV.**, grandson of the preceding, and son of Ivan III. by the Greek princess Sophia (niece of the last emperor Constantine Palæologus), succeeded to the throne A.D. 1505. Nearly the whole of his reign was occupied by wars against the Poles and the Tartars of Kasan, who had been rendered tributary to Russia by Ivan, but had again revolted in 1502, under their khan, Mohammed Amin, and routed, with great slaughter, an army of 100,000 Russians, which Basil sent against them immediately after his accession. The Krim Tartars now came to the aid of their brethren of Kasan, and Russia was fearfully devastated by their united forces in 1510; but the capture of Smolensko from the Poles, in 1514, in some degree compensated for this misfortune. The Tartars, however, appeared before

Moscow, in 1521 in irresistible force; and though their commander, the son of the khan of Krimea, was prevailed on by gifts and submission to spare the city, the whole country was again ravaged with fire and sword, and 300,000 Russians dragged into slavery. A peace concluded with Poland, in 1523, left Basil at liberty to turn his whole force against Kasan; but his health did not allow him to head his troops in person, and the efforts of his generals were without success. In 1524 the Russians were signally defeated off the Volga; and a vast host, which in 1530 besieged Kasan under the command of thirty waiwodes, was compelled to purchase a safe retreat by concluding a dishonourable peace with the Tartars. Basil died, worn out by disease, in December, 1533; and was succeeded by his son, the famous Ivan the Terrible, the first who assumed the title of czar. Though the reign of Basil was unmarked by brilliant successes, his administration was wise and prudent; he maintained Russia in the rank of an independent nation, to which his father had raised her; and by reuniting the free city of Pskov, and the principality of Severia, to the dominions of Moscow, completed the fusion of all Russia into a single sovereignty. (Tooke's Russia. De Guignes, Histoire des Huns, &c.)

**BASIL SCHUISKOI**, a Russia *boyar*, or noble, who played a distinguished part in the troubles which followed the extinction of the house of Rurik. He vehemently opposed the elevation to the throne of the false Demetrius, in 1605, asserting that he had seen the dead body of the veritable prince; for this he was condemned as a traitor, and pardoned only when his head was on the block. But this narrow escape did not prevent his renewing his intrigues; he headed the revolt (1606) in which Demetrius lost his life, and procured himself to be elected czar by popular suffrage, in opposition to prince Galitain, who was also a candidate. He attempted to strengthen himself by forming an alliance with the king of Sweden, who sent him an auxiliary corps, under the command of the famous de la Gardie; but his reign was a constant scene of anarchy and civil war, and though a second false Demetrius, who was set up by Poland, was killed, after gaining some successes, by the Tartars, Schuisкои gave a fatal blow to his own hopes by poisoning, out of jealousy, his own nephew Michael, whose valour had been the mainstay of the

throne; thus acting, as the Russians observed, like a man, who cuts off his right hand with his left. On the favours of Russia by the Poles, in 1610, he found himself deserted by his subjects, and he was at last seized by a band of conspirators, who, after forcing him to assume the monastic habit, sent him in chains to king Sigismund, whose son, Ladislaus, was laying claim to the Russian throne. Schuiskoi was sent to Warsaw, where he shortly afterwards died in prison, probably by violence.

BASIL, (Valentine), a celebrated chemist and alchemist, whose history is obscure. His name, however, appears in the most prominent manner in the history of chemistry and alchemy. Many have supposed it entirely fabulous, whilst others have conceived the real name to be hidden under some hermetic allegory. Among the advocates of the latter opinion the celebrated Boerhaave and Stoll are enrolled. Vincent Placcius assures his readers that the real name of Valentine Basil was Tholden, and others have stated it to be John Estchenreuter. Tullius has attempted to resolve the name by reference to the Greek and Latin languages; hence he gives as the mystic explanation of Basil in the Greek, Royal, and Valentine he derives from the Latin Valendo. These united he regards as the symbol of power, which gives the regulus for the penetration of bodies. Authors are almost as little agreed as to the period in which he lived, or the profession to which he belonged. The emperor Maximilian took great pains to discover to what monastery he was attached, the general opinion being that he was a monk. His researches, however, were not successful. He has been stated to have been a Benedictine belonging to the monastery of St. Peter at Erfurth. A monastery of this description did exist at this place, although the authors of the article Basile in the *Biographie Universelle* have treated it as a chimera. Mollenbæck learnt from the prior of the monastery that no such name was entered on their records. If, however, his name be disguised as above conjectured, these inquiries cannot determine the question. The general opinion is, that a person called Basil Valentine really existed; that he was born at Alsace, on the borders of the Rhine; and that he travelled in his youth into Flanders and England, and that he also made a painful pilgrimage to St. James of Compostella. This information, which constitutes all that

is really known of him personally, is derived from his celebrated work, the *Curum Triumphale Antimonij*, in which he says, "I am a man, religious, incorporated in a most holy order, in which I will persevere as long as it shall please the omnipotent God to animate this miserable body with vital spirit;" and in another place, he says, "I, Basil Valentine, by religious vows, am bound to live according to the order Benedict;" and, in his last will and testament, he calls himself a "Cloysterman." His period of existence must be referred to the fifteenth century, perhaps towards the latter part of it, as he speaks of the French malady as the *Newe Frantzosen-Krankheit*, *Frantzosen*, *Frantzosen-Sucht*, *newe Krankheit der Kriegs-Leute*, *newe Kriegs-Sucht*. He appears to have lived to a great age, for he returns thanks to God for his preservation, "till this my great age and lowest weakness." The style of his writings is rude and deficient in order; he is the first, however, to make any extended application of the principles of chemistry to the science of medicine; but it is effected by a most extraordinary mixture of devotion, mysticism, and astrology. The manner in which he speaks of the professors and practitioners of medicine is not a little curious. He addresses them as poor miserable creatures, with great pretensions and little experience, who write long prescriptions, on large portions of paper; and of the apothecaries he says, that they boil their medicines in porridge-pots of a size sufficient to cook victuals for great lords entertaining more than a hundred persons. He conjures them to cast off their blindness, and study by his faithful mirror. He contended that divine revelation was necessary for the discovery of the philosopher's stone. He held the purification of gold to be analogous to the condition of the bodies of man and of animals, and he conceived antimony to be the agent upon which both could be operated. He makes many curious reflections on the importance of the metals, and their application to the arts. He was the first to give antimony internally, and he speaks of its various preparations still employed in medicine, by the terms of glass of antimony, emetic (or tartarized) antimony, &c. &c. The name antimony was first given to the substance now known under that appellation, by Basil Valentine, who in his search after the philosopher's stone was in the habit of extensively using it



to flux his metals; and throwing a parcel of it where swine were accustomed to be fed, he found that those who partook of it were violently operated upon by it, but that afterwards they grew fatter; whereupon he exhibited it as a cathartic to the members of his fraternity, in the expectation that it might be equally serviceable to them as to the pigs. The experiment, however, did not succeed so well, for it was said that those to whom it was administered died. Hence it was called antimony, as being destructive to monks. In the year 1566 the French parliament altogether interdicted the employment of antimony as a medicine, and exactly a century after ordered its use, but forbidding any one to administer it but in accordance with their advice and permission; and they called upon the physicians to meet and discuss the qualities of this medicine.

There can be no question but Basil's knowledge of chemistry exceeded that possessed by others of his day, and that many discoveries were made by him, which have since been improved upon, and are now medicinal preparations in constant use. Of these, it is sufficient to mention the sulphuric æther, vinegar from honey-water, and sugar of lead, litharge, fulminating gold, many mercurial preparations, &c. He seems also to have had precise notions on the importance of air to the sustaining of animal life, and he speaks of the death of fishes ensuing when the entire surface of a tank of water, in which they were included, was frozen over. He conjectures the air to be the source of vital heat. From this brief statement, it will be evident that he was a man possessed of considerable knowledge, and that in his writings will be found many things of importance in the history of chemical philosophy. His writings are numerous, and among those chiefly worthy of notice are, *Philosophia Occulta*, Lips. 1608, 8vo; *De Primâ Materiâ Lapidis Philosophici*, Eisleben, 1603, 8vo; *Azoth Philosophorum*, seu *Aurellæ Occultæ*, &c. Francof., 1613, 4to; Paris, 1624, 8vo; *Apocalypsis Chémica*, Erfurt, 1624, 8vo; *De Microcosmo deque magno Mundi Mysterio et Medicinâ Hominis*, Marburgi, 1609, 8vo; *Triumphwagen des Antimonii*, allen, so den Grund der Uralten Medicin suchen, &c. Lips. 1604, 8vo, (this has gone through repeated editions, and been translated into Latin, French, and English;) *Scripta Chymica*, Hamb. 1700, 8vo.

**BASIL.** Biographies of other Rus-

sians of this name will be found under **VASSILL.**

**BASILE**, (Giovanni Battista cavaliere di,) a celebrated Neapolitan poet, born at the end of the sixteenth century. He became afterwards count of Torone, and an intimate friend of Ferdinando Gonzaga, duke of Modena. He belonged to many of those literary societies which flourished then in Italy. His works in the Tuscan dialect are very numerous. He has enriched the Neapolitan dialect (the oldest of Italy) with a work, popular up to the present time, entitled *Il Cunto de li Cunti*, ovvero *le trattenemiento de Peccerille*, published under the name of Gianalesio Abbattutis, Jornate cinco, Napoli, 1644, 12mo. It contains tales, which Italian authors consider to be perhaps superior to those of the Arabian Nights, with a minute detail of all the words, proverbs, and the whole manner of speech of the Neapolitans. (*Glorie de gl' incogniti di Venezia. Biografia degli Uomini illustri del R. di Napoli*, where a portrait of him is to be found. Toppi, Bibl. Napol. Mazzuchelli, &c.)

**BASILE**, (Adriana,) a Neapolitan poetess, sister of the preceding, learned in letters, an excellent musician, and moreover distinguished by her great beauty. Contemporary writers are full of her praise, and a work was even published on that account, *Il Teatro delle Glorie della Signora Adriana Basile*, alla virtù di lei, dalle cetri de gli Anfonì di questo Secolo fabricato, Venice, and afterwards reprinted in Naples, 1628, 12mo. She herself published a work of poetry, but which even Toppi could never see. (Toppi, Bibl. Napol.)

**BASILE**, a native of Albania, who in the seventeenth century bought of the Ottoman court the government of Moldavia, and by the influence of money was allowed to exercise the most culpable acts of tyranny with impunity. His subjects rose against him, and drove him away. He obtained in the first instance some assistance from Bogdan-Kiemelnisky, whose daughter he had married, but he was afterwards deserted even by his father-in-law, and died in obscurity. (Biog. Univ.)

**BASILE**, (Giovanni Battista,) of Catania, in Sicily, and a canon of the church of that city, died 1692. Besides several MSS. on the affairs and the families of that island, which are preserved in the chapter of that church, he published *Discursus . . . super Concessionibus Ter-*



rarum per Episc. Catanenses, &c., Cataniae, 1685, folio. Another *Basile* Battista, of Palermo, has published an Idyll in the dialect of Sicily, *La Siringa*, Palermo, 1613, 12mo. Under this pseudonyme, two other Sicilian poets have published their works—Giuseppe di *Montagna*, who published *La Cuccagna conquistata*, Poema Siciliano, Palermo, 1640, 8vo. Gio. Batt. del *Giudice* wrote *Il Battillo*, Poema Buccolico, *ibid.* 1686.

**BASILE**, (Gennaro,) a Neapolitan painter, who settled at Brünn, in Moravia, and lived about 1756. His best picture is the altar-piece in the chapel of the chateau at Seeberg, in Salzburg. Most of his works remained in Moravia. (Nagler.)

**BASILE**, (Domenico,) a Neapolitan poet, who translated Guarini's *Pastor Fido* into the Neapolitan dialect, printed in that city, 1628, 12mo. (Quadrio.)

**BASIL**, (Pierangiolo, about 1550—about 1604,) a painter, a native of Gubbio, was first a scholar of Felice Damiani, and afterwards studied under Cristofano Roncalli, whose manner he followed, though in a more delicate style, and combined in his own much variety and grace. His fresco paintings in the choir of S. Ubaldo are highly esteemed; and at S. Margiale, there is a picture in oil by him, of our Saviour preaching, with a beautiful portico in perspective, and a great number of auditors. The figures are small, and like those observed in the compositions of Albert Durer. (Lanzi, *Stor. Pitt.* ii. 112. Bryan's Dict.)

**BASILICO**, (Jerome,) a jurist of celebrity in the seventeenth century, who was a native of Messina, and for some time practised as an advocate in Sicily, from whence he went to Spain, where he was judge of the supreme court in 1669, and died at Madrid in the following year. In addition to his legal acquirement he was well versed in polite literature, and was a member of the academies of Messina and Palermo. His works are, 1. *Four Academical Discourses*, published separately; *Gli Anelli di Sant' Agata*, Mess. 1654; *Il Fato Nemico all' Armi Francesi in Sicilia*, Palerm. 1655; *Le Dame Guerriere*, Palerm. 1661; *La Ruota degli Amani Avvenimenti*, cioè la Divina Provvidenza Scherzante nei ragiri degli Affari dell' Universo, Palerm. 1662. 2. *Gli Applausi della Sicilia al Governo Eccellentissimo Signore D. Francesco Gaetano, Duca de Sermoneta*, Mess. 1663. 3. *A Panegyrick on Charles II. of Spain*, in Italian and Spanish, 1666. 4.

*Panegirito scritto a Gio. Everardo Nittardo, Confessore della Regina, Madrid, 1668.* 5. *Decisiones Animales Magnæ Regiæ Armæ Regni Siciliae*, Florence, 1691, fol. (Biog. Univ.)

**BASILICO**, (Ciriaco,) a Neapolitan writer of the seventeenth century, who translated into Italian verse the *Satyricon* of Petronius and the *Moretum* attributed to Virgil. (Biog. Univ.)

**BASILIDES**, a Gnostic, who lived and taught in the first half of the second century. He professed to have received his system of theosophy from Glaucias, a disciple of the apostle Peter, and interpreter of his secret instructions; but no such interpreter or secret instructions are mentioned in ecclesiastical history. That he came from Syria to Alexandria, according to an account which makes him the scholar of the Gnostic Menander, or that he was by birth a Persian, are facts admitting of much greater doubt, than that of the near connexion of his doctrine with the Syrian Gnosis, or the Persian Dualism; for he sets out with the supposition of two opposed principles, the Good, or Supreme Being, and the Evil principle of darkness, whose kingdom was the province of matter. From the good principle proceed, says this system, immediately the spirit, (*vous*,) and mediately the six powers or æons, reason, understanding, wisdom, power, righteousness, and peace. From these proceed descending systems of beings, each system consisting, like the first, of seven individuals, and forming altogether the three hundred and sixty-five heavens, of which the kingdom of light is composed; and which, according to some writers, are denoted by the mystical word ΑΠΑΞΑΣ, so often occurring on Gnostic gems, &c.; and the letters of which, according to the numerical values, make up the number already mentioned, three hundred and sixty-five. The harmony with which the various heavens reflected the image of the Most High God, remained undisturbed so long as the kingdom of light was divided from that of darkness; but when the darkness began to be aware of the kingdom of light, from the brightness of the last order of the heavenly kingdom shining over to it, this darkness began to strive after a union with the light; and thus certain powers of the heavenly, or spiritual kingdom, being drawn down into a union with matter, the visible and sensible world was produced. Of this world, says the system of Basilides, the

ruler and governor is the first son of the last, or lowest heaven: he is, indeed, the creator of it, according to the conditions already mentioned; and this creation happened in accordance with the will of the Supreme Being, but not with a full understanding, on the part of the creator, of his superior's ideas. From this imperfect understanding on his part, the creatures subject to him are not able to reach to a union with the higher systems of the heavenly kingdom without extraneous help, which was given by the first-born of God—the *vous*, which descended upon Christ on his baptism at the Jordan. The purification and ascent of the soul, considered as an emanation of the divine light defiled by its union with matter, is to be accomplished by a successive passage through various stages of existence, each of which includes the retribution for the life led in the stage immediately preceding; until at last it obtains a union with the highest order of the kingdom of light. The writings of Basilides appear to have consisted of a Gospel, and twenty-four books of Commentaries upon it. Fragments of these are to be found in Clemens Alexandrinus, Epiphanius, and Grabe Spicilegium. (Ersch und Gruber.)

**BASILIO**, (Giovanni,) a Paduan cosmographer and juriconsult, who flourished about the year 1310, and was prætor of Rimini, where he died. (Maz-zuchelli.)

**BASILISCUS**, brother of the empress Verina, wife of the emperor Leo, the Thracian. The military reputation which he had gained in his youth against the Scythians, occasioned his being appointed to the command of the mighty armament fitted out at Constantinople, A.D. 468, for the reconquest of Africa from the Vandals; but the surprisal and defeat of the expedition, (the equipment of which is stated to have cost more than 5,000,000*l.* of modern money!) was attributed to the incapacity or corruption of its leader, whose pardon was with difficulty obtained by the empress from her husband. After the death of Leo, A.D. 474, Basiliscus was encouraged by his sister to assume the imperial purple in opposition to her son-in-law, Zeno; but he was unable to maintain himself in the usurped dignity, and his overthrow was followed by the execution of himself and his whole family. (Marcellinus. Gibbon. ch. xxxvi. 39.)

**BASILIUS**, (P. de Glemona,) friar of the order of strict observance, and a

French missionary in China. Having, after a protracted study of the Chinese language, found that the dictionary hitherto considered the best (Tching tsú thóung) was but imperfect, he composed one about 1726, to which he gave the title, *Hán tsú sí y*. This excellent work was soon acknowledged as such, and a great many MS. copies of it circulated in China, as well as in Europe. It was also translated into Spanish, Russian, Portuguese, and French. When the original MS. of Basilus had been transferred from the Library de Propaganda Fide of the Vatican to Paris, M. de Guignes, jun. published it under the title, *Dictionnaire Chinois, François et Latin, d'après les Ordres de S. M. l'Empereur et Roi Napoléon le Grand*, Paris, de l'Impr. Impér. 1813, in large fol. Julius Klaproth published a Suppl. au Dict. du P. Basile de Glemona in 1820; both are very costly and laborious works.

**BASILIUS**, (Stephanus,) by some called Stephanus Balás, born at Clausenburg, in Hungary. He studied several years at Wittemberg, and was a staunch protestant. Some authors even say that he sided with the Socinian opinions of Blandrat and Franciscus David. He spread the tenets of the reformed religion widely over Hungary, as well by his preaching as by his writings, and gained whole cities to the new creed. (Horányi, Mem. Hung.)

**BASILY**, (Francesco,) a distinguished musician, and the son of a musician, born at Loretto in 1766. He was a pupil of abbatè Tannaccor: at Rome, and became a master of the chapel at Poligno. Here and in Macenata, he composed several cantate and many operas. He was also a composer of church music, of which several pieces have been printed in Florence, Leipzig, and Milan. (Schilling, Univ. Lex.)

**BASIMOFF**, **BASMOFF**, or **BASHENOW**, a Russian architect. He studied abroad, and returned in 1765 home, when the academy of Petersburg elected him a member. He made a plan for the rebuilding of the Creniel, but the enterprise was dropped. He built subsequently several good edifices, and died as vice-president of the Imperial Academy in 1798. (Nagler.)

**BASIN**, (Thomas,) an eminent jurist, bishop of Lisieux, who was born at Rouen, was magister in Paris, and professor of law at Louvain, where he was so highly esteemed, that Charles VII. appointed him one of his council. Louis XI.,

however, banished him, after which, according to Savigny (Gesch.), he was again professor at Louvain, and held the situation of vicar-general at Utrecht. Another account styles him "episcopus et dux Lexoviensis in Armorica, ac postea episcopus Cæsariensis," and asserts that when Charles, the son of Louis, wished to recall him from Utrecht, to which place he had been exiled, he refused to return, and died there on the 3d of December, 1491. (Val. Andreas, Fast. Acad. Lovan.)

**BASING**, or **BASINGSTOKE**, (John,) an English scholar of considerable celebrity in the thirteenth century. He studied first at Oxford, then at Paris, and afterwards, in his zeal for the cultivation of the Greek language, he went to Athens. He returned thence to England, bringing with him many Greek MSS., and according to Matthew Paris he introduced into England the Greek numerals. (De quibus figuris hoc maxime admirandum, quod unica figura quilibet numerus representatur; quod non est in Latino vel in Algorismo. M. Par. p. 721.) Basingstoke's learning obtained for him the acquaintance and esteem of some of the most distinguished men of his time, and in particular of Robert Grosseteste. He was made archdeacon of Leicester, and died in 1252. He translated a Greek treatise on grammar into Latin, which he entitled *Donatus Græcorum*, for the use of his pupils, and was the author of several theological treatises, particularly one *De Concordia Evangeliorum*. (Tanner.)

**BASINIO DE BASANII**, a very distinguished Italian Latin poet of the fourteenth century, born at or near Parma, about the year 1425. Remarkable for precocity of talent, he received his first instructions from Victorinus de Feltra, and was taught Greek at Ferrara by Theodorus Gazæus. He also studied with success philosophy and mathematics. His first patron was Lionel d'Este, to whom he dedicated his first poem, the *Meleagrides*, and who appointed him professor of Latin eloquence at Ferrara. The troubles of the time drew Basinio into politics, the result of which was his being obliged to take shelter at the court of Rimini, where he was munificently rewarded for his talents by the duke Sigismond Malatyta, in whose praise he wrote the poem entitled *Hesperides*. He died in 1457, when one of his poems, the *Argonautica*, was but partly executed. He also wrote *Astronomica*, in imitation

of Aratus, and *Isotta*, or a collection of elegies in praise of Sigismond's mistress, *Isotta*. His works have been printed both separately and collectively, the latter in two vols, 4to, Rimini, 1794, edited by Laurenzo Drudi. (Biog. Univ. Suppl.)

**BASINUS**, or **BISINUS**, a king of the Thuringians, with whom Childerich, king of the Franks, took refuge when driven from his own kingdom by his nobles for his debaucheries. Childerich repaid his protector's hospitality by seducing his wife Basina, whom he persuaded to accompany him on his return to his kingdom, where she bore him the famous Chlodovic, the founder of the French monarchy. Basinus avenged himself on his treacherous guest by an invasion of his territory, part of which he ravaged cruelly; but in 461 he was obliged to acknowledge the superior power of Chlodovic, the son of his rival. He had himself three sons, Baderich, Berthar, and Hermanfried, the last of whom suffered himself to be persuaded by his consort Amelberg, a Vandal princess, to murder his brother Berthar, for the sake of possessing his share of the kingdom. He subdued Baderich also, by the help of his step-brother, Theodorich, king of the East Franks, but was at length punished by him for his double fratricide. (Ersch und Gruber.)

**BASIRE**, (Isaac,) an English theologian, born in 1607, in the island of Jersey. He was for some time master of a school at Guernsey, but afterwards obtained various benefices, and about 1640 he was appointed chaplain to Charles I. His loyalty made him obnoxious to the other party, and he took shelter with the king at Oxford. When that city surrendered, he resolved to leave England, and he conceived the idea of going to preach the doctrines of the English church in the East. Quitting England in 1646, he travelled through the Morea, Palestine, and Mesopotamia, and was received with distinction by the patriarchs of Jerusalem and Antioch. After remaining some time at Aleppo, he travelled on foot with a party of Turks to Constantinople, and from thence he went into Transylvania, where the prince George Ragotzi II. made him professor of theology in the university of Weissembourg, then newly founded. He had held this place seven years, when the news of the restoration caused him to return to England, where he was restored to his benefices, and appointed chaplain to Charles II. He died in 1676. His principal works are a

*Diatribe de Antiqua Ecclesiæ Britannicæ Libertate*, 8vo, Bruges, 1656; and a *History of Presbyterianism in England and Scotland*, 8vo, London, 1659 and 1660. In an English translation of the former work is printed a letter from Basire to Sir Richard Brown, giving an account of his life and travels.

BASIRE, the name of three engravers.

1. *Isaac*, (1704—1768), who was also a printer. He engraved the frontispiece to an improved edition of Bailey's Dictionary, 1755. (Nichols's Lit. Anecd. iii. 719.)

2. *James*, (Oct. 6, 1730—Sept. 6, 1802,) son of the preceding. He was bred to his father's profession, and studied under the direction of Mr. Richard Dalton, and was with him at Rome. He made several drawings from pictures of Raffaele and other masters, at the time that Mr. Stuart, Mr. Brand Hollis, and Sir Joshua Reynolds were there. He was appointed engraver to the Society of Antiquaries about 1760, and to the Royal Society about 1770. As a specimen of his numerous works, it may be sufficient to refer to the plates of the *Vetusta Monumenta*, published by the Society of Antiquaries, and to Mr. Gough's *Sepulchral Monuments*. When that author had formed the plan of his great work, and hesitated on actually committing it to the press, he says, "Mr. Basire's specimens of drawing and engraving gave me so much satisfaction, that it was impossible to resist the impulse of carrying such a design into execution." The Royal Portraits and other plates in the *Sepulchral Monuments* fully justify the idea which the author had entertained of the engraver's talents, and are handsomely acknowledged by him, vol. vi. p. 288. The plate of *Le Champ de Drap d'Or*, or the interview between Henry VIII. and Francis I., after the original picture at Windsor, was finished about 1774—a plate so large, that paper was obliged to be made on purpose, which has ever since borne the name of antiquarian paper. This was the largest print that had been engraved in one plate, measuring about twenty-seven inches by forty-seven inches. Besides the numerous plates which he engraved for the societies, he was engaged in a great number of public and private works, which bear witness to the fidelity of his burin. He engraved the portraits of Fielding and Dr. Morrell, 1762; Earl Camden, 1766, after Sir Joshua Reynolds; Pylades and Orestes, after a

picture by West, 1770; Algernon Sydney, Andrew Marvell, William Camden, and William Brereton, 1780; captain Cook's portrait, and other plates for his first and second voyages; a great number of plates for Stuart's Athens, and an immense number of other portraits and subjects. In another branch of his art, the maps for general Roy's *Roman Antiquities in Britain* are particularly excellent. He was twice married, and is buried in the vaults of Pentonville chapel. In the third and eighth volumes of Nichols's *Literary Anecdotes*, a copious account of his works may be found.

3. *James*, (Nov. 12, 1769—May 13, 1822,) the eldest son of the preceding by his second wife, was also engraver to the Royal and Antiquarian Societies, and attained to a very high degree of eminence. The most important of his works are the engravings he executed for the Society of Antiquaries, particularly the English cathedrals, after the drawings of John Carter. James Basire is also noted for having engraved for many years the numerous plates illustrative of the parliamentary records and reports. He was greatly noticed by Mr. Gough, the antiquarian, who bequeathed him a legacy of 500*l*. He married, May 1, 1795, Mary Cox, by whom he had several children, of whom the eldest, a third James Basire, succeeded his father in business.

Concerning the architectural engravings of the artists above-mentioned, it should be borne in mind that though they are executed with spirit and freedom of touch, the art in that particular line had not by any means reached the degree of accuracy and delicacy of handling and finish that it has attained in the hands of more recent English engravers. (*Gent. Mag.* vol. xcii. p. 474.)

BASIUS, (Johannes,) a Frieslander, who studied at Louvain, and afterwards in France, where he was made a doctor of law. He became then an advocate in his native country, and died as secretary of the senate at Delft, in Holland, about 1600. He wrote, *Paradoxorum Disputationum Juris Civilis*, lib. iv. (*F. Swertii Athenæ Belgicæ*. Freher.)

BASKERVILLE, (John,) born 1706, died 1775, a celebrated letter-founder and printer, was born at Wolverley, in Worcestershire, and not having been brought up by his parents to any particular occupation, settled himself at the age of twenty as a writing-master in the town of Birmingham—a place which he never

afterwards quitted. Having a taste for design, he entered into the business of a japanner, in which he was very successful, and during the remainder of his life he continued to exercise it, and to this business, rather than to that of letter-founding or printing, he owed the moderate affluence which he enjoyed. He built himself a handsome house in what was then the suburb of the town, but which, or rather its successor, (for the original Baskerville house, then the residence of Mr. Ryland, was burnt in the riots of 1791,) has been long surrounded with houses and manufactories. He frequently appeared in a gold-laced suit, and had his carriage, which was drawn by a pair of cream-coloured horses. It is related of him that he made this carriage a kind of pattern-card of his business, every panel of it being richly and variously decorated with paintings.

It was in 1750 that he first turned his attention to the possibility of improving the art of book-printing, both as respected the form of the letters, and the quality of the paper. It was some time before he had satisfied himself with his type, and it was not till 1756 that he produced his first work, which was a quarto Virgil. Having made a beginning, he produced his volumes in rapid succession; and by the year 1763, nearly the whole of the works were printed and published which form the Baskerville series. These works have been greatly admired for the sharpness of the type, the excellence of the ink, the correctness of the press-work, and the strength of the paper; so that he has been regarded as the Bodoni of England. As editions of the several authors they are said not to possess any very particular merit.

He appears to have grown weary of the business of printing, which he left with a large capital invested in his types, which, after lying long unused, were purchased by a literary society at Paris in 1779, for the sum of 3700*l*.

He died on January 8, 1775, and was buried in his own garden at Birmingham, purposely choosing to lie in unconsecrated ground. This was in character; for he was much of an humorist, and did not take pains to conceal his unbelief in revelation, and his dislike of the church. His last will contains some very strong expressions on this subject.

**BASKO**, a custos at Posen, considered the oldest Polish historian after Kadłubko, and said to have written, *Historia Polonica*, A. 1370, in the reign of Casimir

the Great. Hartknoch and other authors saw this chronicle in MS. (Varsevicius, Catal. Script. Polon. Hartknoch, Cat. quorund. Script. Polon.)

**BASMADJI**, (the Printer,) the surname of Ibrahim Effendi, an Hungarian renegade, to whom is due the establishment of the first *Turkish* printing-press at Constantinople. The project originated with Said-Effendi, who had accompanied his father, Mohammed-Effendi, in his five years' mission to the French court, and returning to Constantinople in 1726, was anxious to introduce in his own country the various improvements and inventions, the beneficial effects of which he had witnessed during his travels. The mechanical skill of the renegade Ibrahim, and his proficiency as a linguist, pointed him out as a coadjutor in this undertaking: the scheme was authorized by sultan Ahmed III., to whom a memorial had been presented by Ibrahim; and a *fetva* from the mufti sanctioned the innovation, specially excepting, however, the Koran, the Sunnas, and works on the Moslem law; a stipulation intended partly to conciliate the numerous and influential body of the Katibs, or scribes, and partly to spare the prejudices of the vulgar, who held it an abomination that the word of God should be stamped and pressed! Under these restrictions, the imperial press commenced its operations, in 1728, in the valley of Kyat-khana, and was superintended by Ibrahim till his death, in 1746. During these eighteen years, however, he had only succeeded in producing sixteen works, notwithstanding the patronage and favour of the sultan, who invested him with a *timar*, or fief, and granted him an allowance of ninety-nine aspers a day. A catalogue of the works which have appeared from this press, from its establishment to 1830, is given in a note to the 65th book of Von Hammer's Ottoman History.

**BASMAISON**, (Jean de,) a French lawyer of the sixteenth century, born at Riom in Auvergne, of a distinguished family. Having studied at Paris with Etienne Pasquier, on his return home he practised at the bar with considerable success, and having been, in 1576, elected as a deputy to the states of Blois, he distinguished himself by advocating a mild policy towards the protestants. He was afterwards commissioned with the bishop of Autun and the Seigneur de Montmorin, to invite the prince of Condé to attend the States, and was afterwards twice deputed to wait on the king, Henry

III., respecting the affairs of the province. In the latter years of his life he experienced the intrigues of the league, in whose opinions he did not concur. He died, according to Moteri, about the year 1600. His published works are: 1. *Sommaire Discours de Fiefs et Arrière-fiefs*, Paris, 1579; relating to the customs of Auvergne! 2. *A<sup>u</sup> Commentaire* on the Customs of that province, 1590. (Biog. Univ.)

**BASMANOV**, (Alexis Dauilovitch,) was a Russian noble, who distinguished himself in the reign of Ivan Vassilivitch. His first important military exploit was at the siege of Kazan, when he entered the town by a breach, and took the citadel by storm. Three years afterwards (1555), he successfully resisted 60,000 Krim Tatars, under their khan, Devlet-Gherci, with only 7,000 men, taking up his position in a ravine, where he maintained his ground till the enemy, after making several fruitless attacks, withdrew, apprehensive of being intercepted by the main body of the Russian troops coming to Basmanov's assistance. It was against the same Tatar chief that in 1564 Alexis and his son Pheodor defended Riazan, and notwithstanding the decayed state of the fortifications, and the resolute assaults of the Tatars, compelled them to abandon the siege. The services of both the father and the son were liberally rewarded by Ivan, but they abused his favour, and instigated him to various acts of cruelty and oppression; and it was also by their advice that the tzar deposed first the metropolitan Herman, who had admonished him of his conduct (1566), and afterwards the metropolitan Philip (1568). A dreadful retribution, however, shortly after overtook the Basmanovs; for in 1570, having received notice of a conspiracy, Ivan ordered all the suspected to be seized, thrown into prison, and put to the torture. Among them were Alexis and his son, and the latter was compelled by the tyrant, of whom he had formerly been the chief favourite and the boon companion in his revels, to act as the executioner of his own parent. This horrible punishment, however, did not obtain mitigation of his sentence for Pheodor, since, after being conducted back to prison, he was executed the following year on the scaffold.

**BASMANOV**, (Peter Pheodorvitch,) the grandson of Alexis, and son of Pheodor, of whom he inherited the abilities, together with many of their bad qualities, was a mere boy at the time of his father's

death. His mother marrying again, he was brought up with his half-brothers, the children of prince Vassili Golitzin, her second husband. Soon after Boris Godunov (1598—1605) ascended the throne, the young Basmanov attracted his notice, and in 1598 was sent in capacity of voyvod to found a fortress at the mouth of the river Valuijk, where a town of that name now exists. In 1604 he was despatched, together with prince Trubetsky, to defend Tchernigov against the Samozvanetz, or false Dmitrii, who represented himself to be Ivan's younger son, and the brother of Pheodor, the late tzar. Finding that Dmitrii had anticipated them, Basmanov and his colleague shut themselves up within Novgorod Sæversky, and it was here that the valour and patriotism of the former displayed themselves most brilliantly. It was only his authority that preserved order, and kept the city from being given up to Dmitrii, whose seductive offers he scornfully rejected, and repulsed a most vigorous assault made by him upon the place. He thus held out until Boris's army came up; and when a hard-fought battle afterwards took place between the two rival forces, Basmanov decided the fate of the day (Dec. 21, 1604,) by attacking Dmitrii's rear. For this exploit, and his other services, Basmanov was most splendidly rewarded by Boris, and he was enthusiastically hailed as their preserver and champion both by his sovereign and his fellow-countrymen. Did his history here terminate, the name of Peter Basmanov had been less conspicuous, but more bright; for the tale of his ignominy is yet to be narrated.

Though defeated, Dmitrii was not vanquished. Doubt and indecision again began to prevail everywhere, when the sudden death of Boris threw all into confusion. Basmanov alone seemed to be destined by Providence to be the support of the throne and the preserver of his country. He solemnly vowed to the young tzar, Pheodor, and his mother, that he would die in their defence. Religion, gratitude, patriotism—all seemed pledges for his conduct; and yet within a few days he violated them all. He went over to Dmitrii, and from that instant the hero was lost in the traitor and the perjurer. Base as was his conduct, there have not been wanting those who have endeavoured to extenuate, if not excuse it. By some he is thought to have been influenced by the persuasions of his step-brothers, the princes Vassili

and Ivan Golitzin; by others, among whom is Karamzin, to have yielded to circumstances, on finding that those around him preferred attaching themselves to the fortunes of the impostor. Shortly afterwards, the young Pheodor and his mother were strangled; and if Basmanov did not actually participate either in that deed or other atrocities, certain it is that he connived at them, and, what is more, became the companion and confidant of the usurper. Yet he fatally deluded himself, if he hoped thereby to obtain a salutary influence over him. If he merely dissembled his real feelings, and feigned attachment out of motives of policy, he paid no less speedily than dearly for his duplicity; for within ten days after his joining Dmitrii, a revolt broke out in the Kremlin at Moscow (May 17, 1604), where they then were, and Basmanov fell by the hand of the boyar Tatitchev. The dead body was dragged to the Lobnoe Mæsto, or place of public execution, but was afterwards given up to his relative, Ivan Golitzin. Thus perished one who having once signalized himself as the brave defender of his country, became its perjured betrayer. It would seem that an awful fatality had marked out the whole race; for the grandfather, the father, and the son, all came to an untimely end. There was one of the family, however, who escaped from the vengeful doom of his kin, namely,

*Ivan Pheodorovitch*, Peter's younger brother, who, if he fell untimely, at least lost his life honourably and valiantly; for being sent in 1604 against the rebel, Hetman Khlopki, he was killed in an obstinately-fought battle, not far from Moscow, and Boris Godunov ordered his body to be interred with great solemnity in the Troitzky-Sergiev monastery. The princess Golitzin, the mother of the last two Basmanovs, afterwards took the veil in the Voznesensky convent at Moscow, where she was still living in the year 1623.

**BASNAGE**, the name of a distinguished family of French protestants in the seventeenth century.

*Benjamin Basnage*, born at Carentan in 1580, died 1652, was a celebrated protestant minister, and wrote a *Traité de l'Eglise*, which was much esteemed by those of his communion in France.

*Antoine Basnage*, eldest son of Benjamin, born in 1610, was a minister at Bayeux, and took refuge from persecution in Holland, where he died in 1691, at Zutphen. His son,

*Samuel Basnage de Flottemanville*, born at Bayeux in 1638, also a minister, followed his father to Zutphen, and died there in 1721. He wrote some works on ecclesiastical history of no great merit.

*Henri Basnage du Fraquenay*, a celebrated French lawyer, younger son of Benjamin, was born at St. Mère Eglise, in Lower Normandy, on the 16th of October, 1615, and having been admitted an advocate of the parliament of Normandy, in the year 1636, was employed in almost every important cause, and with two deputies of the province went to Paris in order to expose the injustice of the tax of *Tiers* and *Danger*: the *factum*, or statement of the province was prepared by him, and he was himself selected to defend it. He was afterwards in Paris at the wish of the marquis de Matignon, to settle respecting the shares of the succession with the Marquis de Seignelai; and it is supposed that, had the project of M. Le Tellier to review the whole jurisprudence of France been persevered in, he would have been named one of the persons to whom that task would have been committed. In 1677, he was commissioner for the affairs of religion, an office he discharged with great propriety and zeal. He died at Rouen, on the 20th of October, 1695. His works were, 1. *Coûtumes du Pays et Duché de Normandie avec Commentaire*, 1678-81. 2. *Traité des Hypothèques*, 1687—1724. His complete works were published at Rouen in 1709, 1776. (Gen. Dict. Biog. Univ.)

*Jacques Basnage de Beauval*, the celebrated ecclesiastical historian, was eldest son of Henri Basnage, and was born Oct. 8, 1653. He was sent while young to Saumur, and became the favourite pupil of Tannaquil Faber. He afterwards went to Geneva, and studied at Sedan under Jurieu. He was received a minister of the reformed church at Rouen in 1676, and in 1684 married Suzanne Dumoulin, granddaughter of the famous Pierre Dumoulin. He was obliged afterwards for his opinions to seek refuge in Holland, where he was high in favour with the grand pensionary Heinsius. His rigid candour and honesty commanded the respect even of his enemies, and he was by the French court made an instrument in concluding the alliance of Jan. 14, 1717. In return for his services on this occasion, all his property in France was restored to him. He died Dec. 22, 1723, leaving a daughter, who was married to M. de la Sarraz. The works of Basnage.



are too numerous and too well known to require being enumerated here in detail. The principal are his *History of the Church*, 2 vols, folio, Rotterdam, 1699. This included a history of the reformed church, of which there were several separate and more complete editions. A *History of the Jews*, from the birth of Christ to his own time, a most valuable and learned work, of which the best edition is that of 1716, in 15 vols, 12mo. A *Treatise on Jewish Antiquities*, 2 vols, 8vo, 1713; a *History of the United Provinces*, from the Peace of Munster, 2 vols, folio; *History of the Old and New Testament*, with engravings by Romain de Hooghe, 1705, of which there are several editions. He was also engaged with Canisius in the publication of the *Thesaurus Monumentorum Ecclesiasticorum et Historicorum*. A pious work by Basnage, *La Communion Sainte*, first published in 1668, went through many editions. In 1720, at the solicitation of the duke of Orleans, who feared some insurrectionary movements of the protestants in the south of France, he published *Instructions Pastorales aux Réformés de France, sur l'Obéissance due au Souverain*.

*Henri Basnage de Beauval*, brother of the preceding, born at Rouen in 1656, was an advocate of parliament, but on the revocation of the Edict of Nantes in 1687, he also fled into Holland, where he died in 1710. He continued there the *Nouvelles de la République des Lettres* of Bayle, under the title of *Histoire des Ouvrages des Savants*; published the *Dictionnaire Universel de Furetière*; and wrote a work on religious toleration. (Biog. Univ.)

BASQUE, (Michel le,) the name of a famous Buccaneer commander, who in conjunction with F. l'Olonnais, took, at the head of about 600 men, the towns of Maracaibo and Gibraltar, in the gulph of Venezuela (about the year 1660). The booty and plunder obtained was estimated at 400,000 crowns. (Charlevoix, *Hist. de la Nouv. France*.)

BASS, (J.) an artist, known only by the portrait of Vladislav Sigismund, king of Poland, marked with his name. (Heineken.)

BASS, (Henry,) a celebrated surgeon, born Nov. 5, 1690, at Bresme, where his father was also a surgeon of eminence. Having acquired the rudiments of his education at his native city, he went to Halle in 1713, to study medicine under the celebrated Frederic Hoffmann. In

1715 he went to Strasburg, and in 1717 to Basle. He returned to Halle in 1718, and took the degree of doctor of medicine. He was appointed to a chair of anatomy and surgery in the university, and retained it until his death, March 5, 1754, from an attack of apoplexy. He was an excellent anatomist, and an able surgeon. Devoted to practice and teaching his profession, he wrote but few works. Those which he published increased his reputation, and have been often praised by his contemporaries and successors. He wrote a treatise on *Bandages in German*, the first regular work on the subject in that language; and he also wrote *Commentaries on the Surgery of Nuck*. He published, *Disputatio Medica de Fistulâ Ani feliciter curandâ*, Halle, 1718, 4to, a translation of which appeared in French by Macquart, Paris, 1759, 12mo; *Observationes Anatomico-chirurgico-Medicæ*, Halle, 1731, 8vo.

BASS, (George,) surgeon of the *Reliance*, British ship of war, a man whose ardour for discoveries was not to be repressed by any obstacles, nor deterred by danger. He was the discoverer of Bass's Strait, between the continent of New Holland and Van Diemen's Land. Similarity of pursuits united him during his stay at Sydney, New South Wales, with captain Flinders, and their first exploits were made in the *Tom Thumb*, a boat eight feet long. In this frail craft, the crew consisting merely of one boy, Bass doubled the heads of Botany Bay, and went up George's River much farther than it had previously been explored. In March following, (accompanied by captain Flinders,) he explored, in the same boat, Port Hacking River, equally unknown before. In December, 1797, Bass was furnished by governor Hunter with a large whale boat and an adequate crew and provisions. He sailed along Point Bass, (about 34° S. lat.) and explored Shoal's Haven, Jarvis's Bay, Ram Head, &c. On the 4th Jan. 1798, Bass entered Western Port. The provisions running short, he was obliged to turn back, but examined on his return (from the 26th January to 1st Feb.) Wilson's Promontory; on the 15th February he entered Twofold Bay; all of these are places now exceedingly important in respect of Australian colonization. A voyage of discovery, undertaken with such small resources, has not, perhaps, its equal in the annals of maritime history. Even at this period, he expressed his conviction that a wide strait separated (contrary to the hitherto prevalent opinions) New



Holland from Van Diemen's Land. In September 1798, Bass was sent with captain Flinders from Sydney in the *Norfolk* (a vessel of twenty-five tons,) to confirm that by observation which he was the first to surmise from accurate and judicious inductions. After Bass had examined many points of the coast, the *Norfolk* entered Port Dalrymple, or Van Diemen's Land, and subsequently made Cape Grim, the north-west cape of Van Diemen's Land. The existence of the strait was consequently ascertained by evidence. Bass also first ascended the huge Mount Table on the west side of the Derwent. On the 11th January, 1799, the *Norfolk* returned to Sydney Cove. At the recommendation of Flinders, governor Hunter gave the name of Bass's Strait to this important inlet, which he had courageously entered first in a whale boat. Bass never received any distinction or reward. He died somewhere in South America. The wharf, where his adventurous boat had been built in Sydney, has received the name of Bass's wharf. (Flinders's *Journey of Discovery to Terra Australis*.)

BASSÆUS, (Nicolas,) a celebrated printer at Frankfort-on-the-Maine, at the end of the sixteenth century, from whose press issued a considerable number of medical and botanical works, of considerable importance at the time. (Biog. Univ.)

BASSAL, (Jean,) a French priest, born about 1750, in Auvergne, was curé at Versailles at the period of the breaking out of the revolution. He was remarkable for his violent republican principles, and had saved Marat from the pursuit of Lafayette and Bailly. He was deputy to the legislative assembly, and to the national convention for the department of the Seine and Oise. He voted for the death of the king; was one of the first ecclesiastics who renounced celibacy; and was zealous in denouncing aristocrats and counter-revolutionaries. In 1793 he was sent to the departments of the east, and his moderation caused him to be accused before the society of the Jacobins, but he was saved by the influence of his friends. They represented that he had formerly exhibited his zeal by giving an asylum to Marat and "other persecuted patriots;" and it appeared that in the case for which he was now prosecuted, his moderation consisted in not having arrested more than two thousand eight hundred persons in one department! His judges seem to have been in the end quite satisfied of his own patriotism.

and he was shortly afterwards named president of the very society of the Jacobins which had brought him to a trial. He remained, however, very quiet till the fall of Robespierre. He was afterwards employed as a revolutionary agent, particularly in Italy. After the occupation of Rome by the French, he was employed in the government of the new Italian republic. He was afterwards secretary to Championnet, general of the army which invaded Naples; but the disorders in which he had a chief hand, caused him, with Championnet and other generals, to be arrested and brought before a court-martial. They obtained their liberty after the revolution of June 18, 1799. Bassal died in 1802, at his house near Paris. (Biog. Univ. Suppl.)

BASSAND, (Jean Baptiste,) a French physician, born in 1680 at Baume-les-Dames, in Franche-Comté. He studied first at Besançon and Paris, and afterwards at Naples, and was received doctor in medicine at the university of Salerno. In 1706 he went to Leyden to attend the lectures of Boerhaave, who was charmed with his talents, and ever afterwards became his warm friend. A few years later, he entered the Austrian service as army physician, and was successively raised to various offices of distinction, and received letters of nobility. He died at Vienna in 1742. The letters of Boerhaave addressed to Bassand were published at Vienna in 1778. (Biog. Univ. Suppl.)

BASSANI, (Giovanni,) a composer and musician of Venice, lived in the seventeenth century. He invented an instrument called after him Bassanello, which was blown with a reed, but has long fallen into disuse. (Prætorii Syntag.)

BASSANI, or BASSIANO, (Alexander,) an eloquent advocate of Padua, who flourished about the end of the fifteenth century, and who acted in many towns as assessor to the podestà. He acted in this capacity under Bernard, father of cardinal Bembo, amongst others. He died in Ravenna about the year 1495. None of his works have been printed.

2. Another of the same name and birth-place, supposed to have been the father of the above, flourished in the fifteenth century, and was with Jean Cavaccio, also of Padua, employed describing the different figures and actions of the Roman emperors, who adorned the grand hall of the Capitani, or military commanders, of Padua. His *Lives of the Twelve Cæsars*, with their portraits, has not been published, but a

description of the honours paid to the Polish queen in her journey to Padua has been printed. (Biog. Univ.)

**BASSANI**, (Giambattista,) a celebrated musical composer of the seventeenth century, was maestro di capella of the cathedral of Bologna. His works, which are very voluminous, consist of masses, psalms, motes with instrumental parts, and sonatas for the violin, on which last-mentioned instrument he was an excellent performer. He was instructor of the famous Corelli, to whom he seems to have transmitted much of the softness of accent, and some of the melting tones, for which that master's music is distinguished. Bassani's compositions display great learning, fine invention, and pure taste. His compositions for the church, the theatre, and the chamber, range from 1680 to 1703. (Dict. of Mus.)

**BASSANI**, (Jacopo Antonio,) born at Venice, whose family name was Cagliari, died in 1747. He studied first at Vicenza, and after having entered the order of Jesuits at Bologna. He possessed extensive knowledge, and was one of the most distinguished preachers of his age, and travelled in that capacity through most of the Italian towns. Pope Benedict XIV. often attended at his sermons. He wrote *Poesie Latine e Vulgari*, Padova, 1749, 4to. Some of his sermons were also printed. (Mazzuchelli.)

**BASSANINO**, (Francesco,) a native of Venice, and a secular priest, who published, *Vita e Morte di Sta. Rosalia Palermitana*, Venecia, 1733, 12mo; and some other works. (Mazzuchelli.)

**BASSANO**, (Martinello da,) the name of a very early Italian painter, who worked about 1262, and is supposed by Lanzi to have painted the sarcophagus in wood of the Beata Giuliana at Venice. He is placed by that author in the first epoch of the Venetian school. (Lanzi, Stor. Pitt. iii. 7.)

**BASSANO**, (Annibale,) architect at Padua, who made in 1493 the designs for the loggia of the common council. This artist is also mentioned by Milizia, but he confounds him (as Ticozzi asserts) with his nephew, Alessandro Bassano, the author of the most rare work, *Dichiarazione dell' arco fatto in Padova alla venuta della Regina Bona di Polonia*. Padova, 1556. (Nagler.)

**BASSANO**, (Giacomo, da Ponte,) a celebrated painter, was born in 1510 at Bassano, a town of the Venetian States, and was instructed in the elementary principles of his art by his father Fran-

cesco, who was a painter of mean talents, and was afterwards sent to Venice to study under Bonifazio, who, however, would not allow his pupil to be present when he was at work,—a little jealousy which obliged young Bassano to look at him through the cracks of a door. He for some time applied himself with assiduity to copy the works of his master, and particularly of Titian, to whose style his own bears occasionally a resemblance.

At the death of his father he returned to his native town, and tried to improve his style, by studying that of Corregio. His fame now rose so high, that he was invited by the emperor Rodolph II. to reside at his court, an offer which he was induced to decline on account of his settled habits of life, and attachment to his four sons, whom he had brought up and educated in his profession. But he painted for that monarch several pictures of the Twelve Months and the Four Seasons, and died in 1592.

The works of Bassano are many, but not all of the same merit; for in him three different styles succeeded one another. At first he imitated his father, whose manner, though exact, was dry, and deficient in expressing the passions. Whilst at Venice, by copying the works of the great masters which abounded in that city, he became more natural, and acquired both grandeur and conception; and it was after his return to Bassano that he finally adopted the manner which was undoubtedly his best. Thus, in the fresco, which he painted in the front of Casa Michelli, of Samson destroying the Philistines, we discover in some measure, and especially in the figure of Samson, an attempt to imitate the grandeur of Michael Angelo. In the picture of Joseph of Arimathea, representing Jesus carried to be buried, in the figures of the women he emulated Titian in the gradation of light—the tints are more lively and better expressed on the limbs which form an angle, such as the elbow, the knee, the shoulder; whilst in the Flight into Egypt, which was for the church of St. Girolamo, and particularly in the Nativity, for the church of St. Giuseppe, he exhibits an improvement so remarkable and striking, as to have caused Lanzi to look upon this picture not only as the best of Bassano, but perhaps the best of all modern pictures, as regards the colorite and the chiaroscuro.

Bassano, however, had no elevation of mind, and he may with propriety be called the Italian Rembrandt, for he

exhibits the main characteristics of that Dutch artist; gross vulgarity of character, absurd anachronism in costume, and occasionally a poetic feeling of effect in regard to the background, which offers an offensive contrast to the homely style of the figures. He is admirable for the exact fidelity by which he represents homely objects. Country inns are his great favourites; and even in his historical or scriptural subjects, the principal characters are with him of a secondary or subordinate consideration; the principal light falls on groups of peasants, the cook busy amongst her utensils, domestic animals, a dog, a white napkin, a kettle. Animals he was extremely fond of painting, and at times he introduced them without the least attention to propriety. In the picture of Christ, for instance, driving the money-changers from the temple, in the Doria palace, at Rome, he has exhibited a herd of oxen escaping amongst the intruders. It cannot, however, be denied that they, as well as all other animals, in all his pictures, are touched with the utmost skill and truth; and notwithstanding all his faults, such is the spirit and fidelity of his touch, the freedom of his pencil, and the effect of the whole, that his pictures not only commanded the admiration of the contemporary artists, but have also obtained that of the superior judges even of our own time.

Of his four sons, Francesco, Giovanni, Leandro, and Girolamo, whom he brought up, and taught his own profession,

*Francesco da Ponte*, his eldest, was born in 1548, and to distinguish him from his grandfather, is called the *Younger Bassano*. He has less strength than his father, though he obtained considerable reputation by his altar-pieces, and particularly by a series of fresco pictures in the Doge's palace at Venice, commemorating the leading events in the history of the republic, after the designs of Paolo Veronese. He died in 1591, by throwing himself from a window in a fit of delirium.

*Giovanni da Ponte*, the second son, was born in 1553. He is known as a copyist of his father's works, which he imitated so well and accurately, as to render it extremely difficult to distinguish them from the originals. He died in 1613.

*Leandro*, the third son, was born in 1558. He imitated closely his father's style, and distinguished himself particularly as a portrait painter. He was

knighted by the doge Grimani, who sat to him, a distinction which almost turned his brain; by adopting a magnificent style of living, appearing in public in the midst of a number of pupils, with a golden chain round his neck, which he had received from the doge, and assuming the importance of a great man, by making his pupils taste of all his dishes under the fear of being poisoned, but at the same time preventing them from taking too large a portion. He also painted historical and sacred subjects, amongst which the most remarkable are the Birth of the Virgin, for the church of St. Sophia, and the Resuscitation of Lazarus, for that of La Carità, both in Venice. He died in 1623.

*Girolamo da Ponte*, the fourth son, was born in 1560. He was by his father mostly employed in copying, and the only original performance which is known of him is an altar-piece of great merit, for the church of St. Giovanni at Bassano. He died in 1622.

BASSANO, the name of two engravers.

1. *Cesare*, a painter and engraver, born at Milan about the year 1581. There is no account of his works as a painter, but he engraved the following plates: Portrait of Gaspar Asellius, marked Bassanus F.; a Funeral Frontispiece of Francesco Piccolomini, same mark; the Nativity, mentioned by Gandellini, no mark; besides some plates after Bassano, Crespi, Guido, and others. He also engraved on wood, several plans of towns, and maps. M. Heineken states him to have lived at the commencement of the seventeenth century; but Mr. Bryan gives the year of his birth as above. Mr. Strutt, however, gives the following account of him under the title of Bassanus:—"An artist, who was a painter as well as an engraver. According to Florent le Comte, there are three prints engraved by him from J. Battista Lampus, Joan. Ant. Lælius, and Jacobus Lodus; and from him nine prints have been engraved, but he has not specified any of them." He also says he has seen in an upright oval the portrait of Gaspar Asselinus, executed with the graver, in a style something resembling that of Cornelius Cort, and inscribed Bassanus fec.; also an architectural frontispiece with figures, &c. dated 1622. (Bryan's Dict. Heineken's Dict. des Artistes. Strutt's Dict. of Eng.)

2. *Bernardino*, an Italian engraver, mentioned by Gandellini, who says he

engraved in 1641. (Heineken, *Dict. des Artistes*.)

**BASSANO**, (Alvaro de,) marquis de Santa Cruz. His father (who bore the same name) had been a general of Ferdinand the Catholic in the wars of Granada. Alvaro took to the sea, and distinguished himself so much by his courage and prudence, that Charles V. made him admiral of the Spanish galleys. In 1530 he fought with success against the Moors, and in the year following against the French, and the Barbary corsairs. It was chiefly owing to him, that in those warlike times the coasts of Spain were well defended. The battle of Lepanto, (7th October, 1571,) covered the brow of Alvaro with still more laurels. In this battle, where the Turks were completely routed, and lost 25,000 men, he was at the head of forty galleys, and received three wounds. When Philip II. undertook the conquest of Portugal, Bassano beat the French fleet, which tried to impede, or at least delay, the intentions of the king, but on this occasion stained his character by the cruelty practised against the prisoners. In the year 1586 he engaged, at Cape St. Helena, the British squadron under Drake. The king thereupon named him chief admiral of the fleet, (called the Invincible,) which he was fitting out against the English, but as he would not listen to the judicious advice of Bassano, and even offended him with some hard words, he took this so much to his heart, that he became sick, and died in 1588. When subsequently the Spanish fleet had been destroyed, Philip II. exclaimed, "If Bassano had lived, things would have been better." (Cartenagg. *Hist. Lusit. Ersch und Gruber*.)

**BASSANTIN**, (James,) a Scotch astronomer of the sixteenth century, born in the reign of James IV. of Scotland. He was the son of the laird of Bassantin in the Merse. After taking a degree at the university of Glasgow, he travelled through Germany and Italy, and then settled in the university of Paris, where he taught mathematics with great applause, and published several mathematical works in the French language. Having acquired some property in this employment, he returned to Scotland in 1562, where he died in 1568. Bassantin possessed considerable reputation as an astronomer in his time, but he was greatly addicted to the study of judicial astrology, and from the art of fortune-telling derived more fame than from all his mathe-

matical knowledge. Sir James Melvil, in his *Memoirs*, says, that his brother, Sir Robert, when he was using his endeavours to reconcile the two queens, Elizabeth and Mary, met with one Bassantin, "a man learned in the high sciences," who told him, "that all his travel would be in vain, for they will never meet together; and next, there will never be anything but dissembling and secret hatred for awhile, and at length captivity and utter wreck to our queen from England." Bassantin added that "the kingdom of England at length shall fall, of right, to the crown of Scotland, but it shall cost many bloody battles; and the Spaniards shall be helpers, and take a part to themselves for their labour." Notwithstanding his predictions, he was, however, as far as can be judged from his works, a very respectable mathematician for that time of day; although, in common with so many foreign men of science at that time, he appears to have been very fond of dabbling in the regions of the Platonic philosophy. His works were collected and published together in Latin and French, in one vol. fol. *Genev. 1599*, and edited by Tornæsius. An unpublished tract by him on Geometry remains in MS. in the Bodleian Library.

**BASSANUS**. See **BASSANO**.

**BASSASIRI**, (Roostan Abu'l-Hareth Al-Modhaffer,) the surname of a Turkish general in the service of the last Bouyan princes of Irak and Bagdad, under whom he attained such great power, as to conceive the project of deposing his master Malek-Raheem, and possessing himself of the protectorate of the khalif. This design was, however, anticipated by the arms of the first Seljookian sultan Togrul-Beg, who entered Bagdad A. D. 1055, (A. H. 447,) and destroyed the remains of the Bouyan power; but Bassasiri still maintained himself in Basra and Anbar, where he openly disclaimed the spiritual and temporal authority of the Abbassides; and in 1058, availing himself of the absence of Togrul to repress a distant revolt, he boldly seized Bagdad, deposed the khalif Kayem, and proclaimed the Fatimite anti-khalif Mostanser in the capital of the house of Hashem. But this usurpation was terminated in the following year by the return of Togrul with an irresistible force; Bassasiri fell in battle, and his head was sent to Kayem, who was reinstated in the khalifate. Cedrenus calls this bold adventurer Πισσαριππος. (Cedrenus. *Elmakim. Abulfeda. D'Herbelot. De Guignes*.)

**BASSARABA.** See **BRANCOVAN.**

**BASSE,** (William,) is principally known to the modern reader by his lines "On William Shakespeare, who died in April, 1616," which perhaps deserve the distinction of being considered the earliest epitaph upon our great dramatic poet. Shakespeare was probably then not buried, or at all events it was not known that he had been placed in the vault at Stratford-upon-Avon; for Basse writes as if it were intended that he should be entombed in Westminster abbey, near Chaucer and Spenser. In a note upon what Anthony Wood says of Basse, (Athen. Oxon. iv. 222, edit. 1820,) Dr. Bliss commits an error, when he states that the lines by Basse were prefixed to the first folio edition of Shakespeare's plays in 1623. They were originally printed in 1633, in the first edition of Dr. Donne's poems, but as they were not from his pen, they were excluded from the more authentic impression in 1635. Malone mentions only two copies of them in MS. (Shakesp. by Boswell, ii. 171;) one among Rawlinson's Collection in the Bodleian at Oxford, and the other among the Sloane MSS. in the British Museum: but there are several others, one in the Harleian MSS. (No. 791,) another in the library of the late Mr. Heber, and two more in private hands. They all differ, though not very materially. The earliest poem by Basse, if we except *The Sword and Buckler*, 1602, which has been imputed to him, is entitled, *Great Brittaines Sunnes-set*, bewailed with a Shower of Teares; it was printed with his name at Oxford in 1613, and is upon the death of Prince Henry. It is dedicated to Sir Richard Wenman, knight, who Basse calls his "honourable master;" and Anthony Wood informs us that he was "a retainer" of that family, which was resident at Thame Park: he also states that Basse was "of Moreton, near Thame, in Oxfordshire," but he could hardly be the same William Basse who was admitted into Emanuel college in 1620, and took the degrees of A.B. and A.M. in 1632 and 1636, as is stated in *Restituta*, (iii. 69,) by Sir Egerton Brydges: it was possibly his son. Basse contributed a poem to the *Annalia Dubrensis*, 1636; and Isaac Walton in his *Angler*, (the first edition of which came out in 1653,) tells us that Basse "made the choice songs of *The Hunter* in his Career, and *Tom of Bedlam*, and many others of note." He was, no doubt, then living, and in 1651 he had con-

templated the publication of a collection of his poems, because on the 13th Jan. in that year, Dean Bathurst addressed some lines to him referring to such an intention. (*Life and Remains of Bathurst*, by Warton, 8vo, 1761.) The late Mr. Heber had a MS. volume in his library, entitled, *Polyhymnia*, consisting of miscellaneous pieces in verse by Basse, which most likely had been put together by the author for the press. The latest production there inserted with a date is June 19, 1618, but it contains a sonnet addressed to lady Falkland, on her departure for Ireland, and other poems from which we may gather that Basse late in life visited that country himself. Whether he died there is uncertain; and the date of his birth, as well as that of his death, are alike unknown. There seems no sufficient ground for assigning to Basse the translation of the tenth Satire of Juvenal, printed with the initials W. B. in 1617, under the title of, *That which seems Best is Worst.* (*Restituta*, i. 11.)

**BASSE.** (See **BAS.**)

**BASSEE,** (Bonaventure de la,) a French Capucin friar, born in the latter years of the sixteenth century. Previous to entering that religious order, he had been professor of philosophy at Douai. He was the author of a religious book, often reprinted and translated into French, known by the different titles of *Parochianus Obediens*, *Theophilus Parochialis*, or *Parochophilus*. He died in 1650. (*Biog. Univ. Suppl.*)

**BASSELIN,** (Olivier,) a French poet, who flourished during the latter half of the fourteenth and beginning of the fifteenth centuries, in Lower Normandy. A fulling mill which was his property, at the confluence of the rivers Vire and Virene, still bears the name of *Moulin Basselin*. His poems, known by the name of *Vaux-de-Vire*, under which he himself mentions them, are all of a gay and joyous character, and sing the praises of wine, (or of cider, the national beverage of Normandy;) while they speak of love, that frequent and engrossing theme of the poetry of the age, only to depreciate it by a comparison with the superior charms of the joys of Bacchus. They are chiefly adapted for singing in chorus, and appear to have been so sung during the lifetime, and in the company of their author, who travelled through the country with them, "a welcome guest." For the time in which these songs were composed, the language is

polished, and they betray no inconsiderable acquaintance with the classical poets, especially with Anacreon, whom the author often happily imitates. Basselin in his latter days grew poor, probably from the profusion of his expenditure, and his free mode of life; and he appears to have come by a violent death. A contemporary Vau-de-Vire has the lines,

"Hélas ! Olivier Basselin  
N'orron nous poinet de vos nouvelles ?  
Vous ont les Englois mys a fin."

Basselin's poems were orally preserved for nearly a century, during which time it is probable they went through many changes, till his countryman, Le Roux, collected and published them towards the end of the sixteenth century, (12mo, Vire, no date.) This edition was often reprinted, till a new one was prepared by Augustin Asselin, who restored the old orthography, under the title of, *Les Vaudevires, Poésies du xv. Siècle, par Olivier Basselin, avec un Discours sur sa Vie et des Notes, Vire, 1811.* The last edition has the title, *Vaux-de-Vire d'Olivier Basselin, Poète Normand de la fin du xiv. Siècle, suivis d'un Choix d'Anciens Vaux-de-Vire, &c. publiés avec des Dissertations, des Notes, et des Variantes, par M. Louis du Bois, ancien Bibliothécaire, &c. Caen. 1821.* (Ersch und Gruber.)

**BASSELLI**, (Daniello,) an engraver, who is stated by M. Heineken only as having engraved after P. Caton. Mr. Strutt mentions an upright plate, arched at the top, executed by him after that artist, representing Daniel in the lion's den, etched, and retouched with the graver, in a very slight style. The effect is not well managed, nor is the drawing correct. (Strutt, Dict. of Eng.)

**BASSEN**, (B. . ? van,) an architectural painter of great merit; as well his optic as his linear perspective being most true, and the illumination strictly artist-like. At Salzdaehlen, in Germany, a picture representing a large hall filled with people existed some time ago. He lived also at London, where he was much appreciated. In the palace of Kensington are two pictures by him, Charles I. and his wife, and the king and queen of Bohemia. Still more admired are his small pictures, adorning the drawers of a very costly press of ivory, which was once in the Arundel collection, and thence bought by the earl of Oxford for 310*l.* Each drawer contains a picture by Poelerburg, and an architectural painting by Bassen. (Fiorillo. Nagler.)

**BASSENGE**, (Jean Nicolas,) born at 328

Liege in 1758, a poet of considerable merit, who made himself remarkable by his republican opinions, and, after having taken an active part in the troubles of his own country, was residing in Paris as an emigrant at the breaking out of the revolution. He had ventured to show some disgust at the acts of violence which characterised the reign of terror, and was thrown into prison by order of Robespierre, but was released before that tyrant's fall. In 1798 he was deputy to the Council of the Five Hundred, and after the revolution of 18th Brumaire was a member of the corps législatif, which he quitted on account of his republican opinions in 1802. He died in 1811, after having spent the last years of his life in retirement. His poems were published in 1822, with those of his friends Henkart and Regnier, in two volumes, entitled *Loisirs de trois Amis.* (Biog. Univ. Suppl.)

**BASSEPORTE**, (Madelaine Françoise, 1701—October, 1780,) a lady celebrated for her talent in painting in water-colours plants and other subjects of natural history, was born at Paris. Her ingenuity attracted the notice of Aubriet, painter at the Jardin du Roi, who cultivated her talents, and she took lessons of him, and was considered worthy to succeed him when he died in 1743. Louis XV. appointed her to give lessons in flower-painting to the princesses his daughters. Her works are to be found in the collections of amateurs, but her principal performance is the continuation of the superb collection of plants painted on vellum, commenced for Gaston, duke of Orleans, brother of Louis XIII., deposited in the library of the museum of natural history. Her portion is the least forcible of the collection; nevertheless, there is much grace and elegance in her design, but the energy and truth which characterise those of Aubriet are not to be found. Mlle. Basseport also engraved some plates for the Crozat collection and others. We have by her the *Martyrdom of St. Fidelio de Sigmaringa*, after P. A. Robert, and *Diana and Endymion*, after a design by Sebastiano Conca. There are also three books of flowers, drawn from nature by her, and engraved by Avril. (Biog. Univ. Bryan's Dict.)

**BASSET**, (John,) the author of two works on navigation, viz. *A Pathway to Perfect Sailing*, 4to, London, 1664, and *A Nautical Discourse to prove the Way of a Ship*, 4to, London, 1644, the latter of which was published as an appendix

to Potter's work on the same subject. His Pathway had a considerable share of reputation in its time. He took a part in Bond's controversy on the longitude, but we are not aware that any particulars of his life are known.

**BASSET**, the name of three engravers mentioned by M. Heinecken.

1. *Antoine*, by whom we have a plate of the Return from Egypt, engraved after Rubens, a middling-sized upright plate. (Heinecken, *Dict. des Artistes*.)

2. *André*, who worked at Paris, by whom there is a portrait of René Charles de Maupou, first president, engraved after Le Chevalier.

3. *François*, also of Paris, who was a printseller, and in partnership with Basset the younger. He engraved after F. Boucher. (*Dict. des Artistes*.)

**BASSET**, (C. A.) a French Benedictine, born about 1750, who distinguished himself by his endeavours to improve popular education in France. In 1791 he was professor of rhetoric at the school of Sorrèze, but was obliged by the revolution to emigrate. In 1806 he returned to France, and died at Paris in 1828. He published a considerable number of books on subjects connected with education. (*Biog. Univ. Suppl.*)

**BASSET DE LA MARELLE**, (Louis,) a French lawyer and magistrate, who in July 1794 was put to death, with his wife and son, by the revolutionary tribunal. He is known as the author of a book entitled *La Différence du Patriotisme National chez les Français et chez les Anglais*. (*Biog. Univ. Suppl.*)

**BASSET**, (Peter,) an English writer of the fifteenth century, born of a good family in Staffordshire. He was chamberlain of Henry V., whom he attended in his campaigns, and wrote a history of his own times, which is still preserved in MS. under the title *Acta Regis Henrici V.* It was in the College of Arms. (Tanner.)

\* **BASSETTI**, (Marc Antonio, 1588—1630,) a painter, born at Verona. He was a scholar of Felice Riccio, called Brusasorci, but left him early to pursue his studies at Venice, where he paid great attention to the admirable colourists of that school. The style which he seems most to have preferred is that of Tintoretto. After leaving Venice he went to Rome, whence, after copying several of the pictures of the best masters, he returned to Verona. The excellence of Bassetti lay as well in colouring as design, the former of which is in many

respects, particularly in draperies, similar to that of Titian, notwithstanding, as stated above, that he preferred the tones of Tintoretto. He painted several pictures for the public edifices of his native city. In the church of S. Tommaso is a picture of St. Peter and other saints; in S. Anastasia, the Crowning of the Virgin; in S. Stefano, an altar-piece representing various bishops of the city arrayed in their sacred habits, admirably contrasted; besides other works, which evidence that he held a high rank as an historical painter. At Rome there are in the church dell' Anima two frescos of the Birth and the Circumcision of Christ. He died of the plague, which ravaged Verona in 1630. (Lanzi, *Stor. Pitt.* ii. 157, iii. 199. Bryan's *Dict.*)

**BASSETTI**, (Simone,) a very learned citizen of Bergamo. He wrote, *Virtutum et Vitiurum Monomachia*, Bergamo, 1616; *De Laurent. Justin. Berg. Præfetti Sisusdu Dial.* *ibid.* 1617. (Calvi *Script.* Bergam.)

**BASSEWITZ**, (Hon. Friedrich, born 1680, died 1749,) president of the privy council to the duke of Schleswig-Holstein, and knight of the order of St. Andrew, of the first class; was for several years ambassador from his own court to Peter the Great, and during his residence in Russia composed some curious historical memoirs relative to the principal political characters and events in that country, from the year 1713 to 1725. Extracts from them were published in Busching's *Magazin für die neue Historie*, under the title of *Eclaircissements sur plusieurs faits relatifs au Règne de Pierre le Grand*, &c. On the death of Peter, Bassewitz was instrumental in raising Catherine I. to the throne.

**BASSI**, (Ugo,) a natural son of the family of Visconti, born at Pisa about the latter end of the thirteenth century. At the death of his father, the government of that republic having refused him, on account of his illegitimate birth, the possession of his paternal inheritance, which comprehended the lordships of Arborea and Oritagni, and a full third of the whole island of Sardinia, without the payment of 10,000 florins by way of investiture, he conceived so implacable a hatred against every individual connected even by name with Pisa, as to adopt one of the most extraordinary modes of vengeance.

He began with offering the dominion of the whole island to James II. king of Arragon, a warlike and powerful sove-

reign; and as the Malaspina, the Doria, and other noble families possessed great estates in the island, he contrived to persuade them to follow his example, by showing how much to their advantage it would be to have for their sovereign so great a monarch as James, instead of the poor republic of Pisa. Having so far succeeded in his undertaking, he then informed the Pisan government of the project of the king of Arragon, and offered himself to defend the island against any attempt he could make, if they would assist him with a body of soldiers. They did so, and Bassi having taken care to separate them into small detachments, on the 11th April, 1323, had them all killed, together with the merchants and travellers who could be found on his estates; and although he afterwards closed his ports against the fleet of Arragon, James did not relinquish the project of conquering the island, which, after three years, was given to him by treaty of the 10th June, 1326.

BASSI, (Pietro Andrea de') a native of Ferrara, flourished about the year 1470. He published *La Teseide Poema di Giovanni Boccaccio chiosato e dichiarato*, Ferrara, 1475, folio. Bassi undertook this work at the desire of Niccolò III. duke of Ferrara, the ancestor of whom he much praises in his dedication. He complains therein to be very old, and much suffering from illness. He wrote also a work entitled *Le Forze d'Ercole*, printed at Ferrara, also in 1475, and which Haym and Orlandi have ascribed to Boccaccio. (Mazzuchelli.)

BASSI, (Martino,) a Milanese architect, who lived in the middle of the sixteenth century, and is chiefly known to us for the vigorous opposition that he offered to the capricious alterations and additions, with which Pellegrino Tibaldi was about to disfigure the Duomo of Milan. No fabric has been more unfortunate than this superb edifice; which, although highly effective on account of its size, the splendour of its brilliant marble, and the solemnity of its interior, yet begets a feeling of disappointment in the spectator. It cannot but be regarded as a failure from the heterogeneous features of its principal front, which is an absurd mixture of Gothic and Italian architecture struggling for pre-eminence; from its want of general elevation; and from the absence of towers on the western end to give dignity to that façade. The Italians appear never to have felt the true spirit of Gothic architecture. The

genius of Roman art has always been too influential on their taste, and thus there was no really predominant period when the Gothic exclusively prevailed as in other countries; a period between the crude erections of the barbarous ages, and the more refined productions of the "rinascimento." Hence, although Heinrich von Genunden, towards the end of the fourteenth century, began this cathedral in a character purely Gothic; yet every succeeding architect, apparently ignorant of that style of art, seems to have done his best to destroy all the unity of the conception of the original designer. Bassi, with much good sense, exerted himself to prevent the purient genius of Pellegrini from introducing some fresh blemishes, and roused the spirit of Palladio, Vignola, Vasari, and other leading men of the time to support his opinions, which he published in a volume entitled, *Dispareri in Materia d'Architettura c di Prospettiva*.

BASSI, (Simeone,) born at Benevento towards the end of the sixteenth century. From a book which he published under the title of *Apologia per la Monarchia di Spagna*, in answer to *La Pietra del Paragone Politico*, by Trajano Boccalini, it appears that he had dwelt for some time in Spain, and was by no means attached to the interest of France. From him we have a collection of *Rime Toscane*, recorded by Ginguené, in which he assumes the titles of Patrizio, that is, nobleman, and Canonico Beneventano, published at Madrid in 1610, 4to, and secondly, *Frammenti dell' Epica Poesia*, Venezia, 1615, 4to.

BASSI, (Giuseppe,) a patrician and Count of Villettri, flourished at Rome about 1630, being mentioned in *Allatii Opes Urbanæ*. Taking human affairs rather whimsically, he wrote several works in that strain—*Se le cose umane sieno più degre di niso o di piento*, Roma, 1625, 12mo; another treatise on the aptitude of men to reflect rather upon the imperfections, than to applaud the perfections of their neighbours, *ibid.* 1625, 12mo. Some more works are enumerated in Mazzuchelli.

BASSI, the name of three Italian artists.

1. *Francesco*, the elder, called *Il Cremonese da Paesi*, (1642—about 1700,) a native of Cremona, and so called from his eminence in painting landscape, which he touched with great spirit, and at the same time with sufficient finish. His powers were extremely varied and pleas-



ing; united to great polish, he had much power in his shading and warmth of tone. He frequently introduced into his pictures figures of men and animals in a tolerably correct taste. His works are in many of the private collections at Venice. (Lanzi, Stor. Pitt. iv. 132. Bryan's Dict.)

2. *Francesco* the younger, also a Cremonese, the pupil, and probably a relative of the former. He too was a landscape painter, but much inferior to his preceptor. His works are also in various collections. (Lanzi, Stor. Pitt. iv. 132.)

3. *Francesco*, (1652—1732,) a painter of the Bolognese school, and born in that city. In most accounts he is called a scholar of Lorenzo Pasinelli, and said to have died at the early age of twenty-nine years, in 1693; but Lanzi supposes this to have originated in mistake, for that Oretti calls him a scholar of Barbieri, and afterwards of Gennari, and that he died in 1732, aged eighty. In the church of S. Antonio in Bologna is a picture by Bassi of that saint taken up to heaven by angels, which is greatly admired. He was also an admirable copyist, especially of the pictures of Guercino. (Lanzi, Stor. Pitt. v. 3; vi. 15, 16. Bryan's Dict.)

BASSI, or BASSO, (Bartolomeo,) an able painter of perspective at Genna, a pupil of Ansaldi. His style is pleasant and delicate, wherefore many artists made him add architecture and perspective to their works. His scenery for theatres was especially admired. He died about 1650. (Nagler.)

BASSI, (Ferdinando,) an eminent naturalist, native of Bologna. He died on the 9th of May, 1774, leaving to the institute of that city his library, his herbarium, and all that he had collected during his travels, which could serve to promote the interest of his favourite science.

BASSI, (Laura Maria Caterina,) a learned Italian lady, born at Bologna on the 13th October, 1711. Her father, who was a doctor of law, instilled into her mind the love of learning, and her progress in literature and science was truly surprising. At the age of twenty-one, on the 17th April, 1732, she held a public thesis in philosophy, in which she defended her opinion against seven professors, in the most classical language, in the presence of cardinals Lambertini and Grimaldi; and on the 12th of May following she received the doctor's degree in philosophy, and was received a member of the Philosophical College, with the professorship, and authority of giving

public lectures on experimental philosophy, which she did till the time of her death. This extraordinary solemnity was celebrated by all the contemporary poets, and two large collections of their poems were published with her portrait, bearing the inscription, L. M. C. Bassi, Phil. Doct. Coll. Acad. Institut. Scientiar. Societ. ætat. ann. xx., with a distich alluding by her name to Petrarca's Laura.

"Laura, vale, ingenio quæ et carmine nota Petrarchæ:  
Laura hæc eloquio et mento Petrarca sibi."

By the order of the senate, a medal was struck, bearing on one side her likeness, and on the other the figure of Minerva appearing before a young woman, and holding a lamp on one hand, and the inscription, "Soli cui fas vidisse Minervam." Nor were the acquirements of Madame Bassi confined to philosophical and mathematical knowledge; for she was eminently skilled in literature, and particularly in the Greek, Latin, and French languages, which procured her the honour of being a member of several literary academies. It is asserted that she had written a poem on the wars of Italy, which has not been printed.

In 1738 she married Joseph Veratti, a physician, to whom she bore several children; and after an exemplary life of honourable exertion, and distinguished by her great charity to the poor and the orphan, she died on the 20th of February, 1778.

BASSI, an Italian singer, one of the most excellent buffos Italy ever produced, perhaps the last of the ancient school. In 1797 he visited Germany with the Compagnie Guardasoni, where especially his performance in Don Giovanni made a great noise. His popularity remained the same when he reappeared in Italy. He died in 1825 at Vicenza. (Schilling.)

BASSIANO, (Landi,) a celebrated physician, a native of Plaisance. He studied at Padua under J. B. Monti, and took degrees in philosophy and medicine. In 1544 he was appointed to teach philosophy, but he resigned his chair in 1547 for that of theoretical medicine, succeeding Ant. Fracastanus. He was appointed to another chair upon the death of De Oddis, and continued his duties until the time of his melancholy death, which took place from an attack made by a villain, who pierced him in seven places with a Bayonet. He died October 31, 1562. He was esteemed one of the most eloquent professors in the university

of Padua. He published, *Dialogus qui Barbaro-Mastix, seu, Medicus inscribitur*, Venet. 1533, 4to; *De Humana Historia, vel de Singularum Hominis Partium Cognitione*, lib. ii. Basil, 1542, 8vo; *Francof.* 1605, 8vo; *Iatrologia*. Basil, 1543, 4to; Venet. 1557, 4to; *Præfatio in Aphorismos Hippocratis*, Patav. 1552, 8vo; *De Origine et Causa Pestis Patavinæ anni 1555*, 8vo; *De Incremento Libellus*, Venet. 1556, 8vo.

**BASSIANO**, (Ulisæ,) a native of Bologna, and an intimate friend of M. A. Flaminio, who advised him to pursue the legal profession, which counsel Bassiano could not follow, on account of feeble health. In 1549 he lived at Rome with Conte Torelli. Several of his poems are inserted in the rare work of G. P. Ubal dini, *Carm. Poet. Nobil.* Mediol. 1563, 8vo. (Mazzuchelli.)

**BASSIANUS**, (Johannes,) an eminent jurist, but few particulars of whose life are known, except that he was born at Cremona, and lived at Bologna about the end of the twelfth century. He is supposed to have died at a great age; Ode-fredus says at the age of a hundred years. His most striking characteristic as a writer is the extreme precision with which he explains his opinions, although sometimes the very effort to be clear involves his meaning in obscurity. Savigny, in his *History of the Roman Law in the Middle Ages*, has given a list and character of his writings.

**BASSIGNANA**, (Giovanni Stefano da,) so named from his birthplace, a castle near the Po. He was a Carmelite friar, and flourished from 1480 to 1520. He studied at Pavia, and became a reader in different convents of his order. He was elected commissary-general over the convents of Malegnano, Lodi, and Crema. At the chapter general, held at Naples in 1510, he was made a compagno of the prior-general. From the latter he received directions to inspect all the libraries of the order, and to publish some of the works of famous Carmelite monks. Having subsequently been sent to France, he returned in 1516 to Italy, and was shortly after nominated by the pope governatore dell' Isola Gorgona in the Adriatic, whence he took the name Gio. Step. Gorgonio. He published a work of his own, *Oratio de Animæ Immortal.*, cum *Exhortatione contra Infideles*; besides editing several works of Carmelite monks. (Mazzuchelli.)

**BASSIGNANO**, (Baldo da,) a poeta volgare of the first epoch of Italian lite-

ature. He is mentioned in Allacci's Index amongst the poets of whom manuscripts are preserved in the Vatican, Barberini, and Ghisiani libraries.

**BASSINET**, (the Abbé Alexander Joseph de,) a native of Avignon, born in 1733, who obtained great reputation as a preacher. After the breaking out of the revolution, he was charged with having received the king's brother into his house in 1792, and only escaped the scaffold by concealing himself. After the 18th Brumaire, he supported himself at Paris by literary employment. He was one of the editors of the *Magasin Encyclopédique*. In 1806 he was arrested for being engaged in a political correspondence, and imprisoned in the Temple for several years. He died in 1813. (Biog. Univ. Suppl.)

**BASSINI**, (Tommaso,) a painter of the modern school, born in Modena, and who flourished some time in the fourteenth century. His works and the exact period when he lived are alike uncertain, (Lanzi, *Stor. Pitt.* iv. 26, vi. 16.)

**BASSINON**, (Philip,) an Italian contrapuntist of the fifteenth century, and one of the first whose history or works have reached us. He wrote some masses, which in the earlier period of typography (1513) were printed at Venice, by Ottavio Petruccio da Fossembione. They appeared in a collection, called *Missæ diversorum Auctorum*.

**BASSO**, the name of several minor Italian writers.

*Basso*, (Giovanni,) reader of philosophy at Padua, was one of the first who called attention to the errors of Aristotle's system of spontaneous generation, by researches, the continuation of which was published by Vallisneri. (Nov. Letter. di Venezia.)

*Basso*, (Girolamo,) a Milanese, and ordinary physician to the ospedale maggiore of that city. Some consider him the writer of *Il Flagello de' Medici*; but it is pretty certain that it belongs not to him. See BOVIEL, Z. (Picinelli. Mazzuchelli.)

*Basso*, (Simone,) a poet and canon of Benevento, in the kingdom of Naples. He published, *Rime Toscane*, Madrid, 1610, 4to; and some other works, which are mentioned by Toppi.

*Basso*, (Antonio,) a Neapolitan lawyer and poet, who acted a great part in the revolution of 1647. The duke of Guise mentions him largely in his *Memoirs*. "Tomeo Basso fut celui qui porta la parole, homme éloquent, et d'un esprit fort chaud,

et fort emporté. Il me dit que l'établissement de la République était si nécessaire, il me pria d'en vouloir jeter les premiers fondements." It seems that he was one of the first movers of that insurrection, influencing the mob by his oratory. The duke de Guise caused him to be tortured, and then beheaded. He wrote, *Parte prima (!) delle Poesie*. Nap. 1645, 4to. (Toppi, Bibl. Napol. and Addizioni.)

*Busso*, (*Carlo Andrea*), a native of Milan, of the congregation degli Oblati, and a prior first at Anghiera, and then of Trezzo, lived at the beginning of the seventeenth century. He went with cardinal Giberto Borromeo to Rome, and died on his return to Milan. He wrote several religious books. (Mazzuchelli.)

**BASSOL**, (John,) a Scottish schoolman of the thirteenth century, denominated from the method and accuracy of his writings, doctor ordinatissimus, who was born some time during the reign of Alexander III., and in 1304 studied belles-lettres and philosophy at Oxford, under the tutelage of Duns Scotus, his illustrious fellow-countryman. So highly were his attainments esteemed by his master, that Scotus used to say, "If John Bassol be present, I have a sufficient auditory." In 1313 he entered into the order of Minorites, and was sent by the general of the order to Rheims, where he studied medicine and lectured on "the Master of the Sentences." From thence, in 1322, he went to Mechlin, where, after having taught theology, he died in 1347. There are extant the following works by him:—1. *Commentaria seu Lecturâ in 4 libros Sentiarum curâ Orontii Finei Delphinatis edita*. Paris, 1517, folio. 2. *Miscellanea Philosophica et Medica, ib.* (Cave, *Historia Literaria*.)

**BASSOMPIERRE**, (François de,) a maréchal of France, celebrated for his courage and his gallantries during the reigns of Henri IV. and Louis XIII. He was born in Lorraine, April 12, 1579, and was descended from a branch of the house of Cleves. He made his first campaign in 1602, in the war against the duke of Savoy; and the following year he distinguished himself in the imperial service in Hungary. He returned to France to become the friend and one of the ornaments of the court of Henri IV. In 1617 he was present as grand master of the artillery at the siege of Château-Port-cieu; and he was wounded at that of Rhétel. In 1620 he was present, as maréchal-de-camp, at the battle of Pont-

de-Cé, and at the sieges of St. Jean d'Angéli, Montpellier, &c. In 1622 he was made maréchal of France. He was afterwards sent as ambassador to Spain; and in 1625 was ambassador first in Switzerland, and then in England. After his return to France he signaled himself in other military actions; but after the influence of Richelieu was established, he was sacrificed to that minister's jealousy, and was committed to the Bastille (in 1631), where he remained till the minister's death. He died of apoplexy in 1646. Bassompierre was in every respect a man of brilliant talents. The memoirs of his time are full of anecdotes of his actions and sayings. While in the Bastille, he occupied his time in composing *Memoirs of his Life from 1598—1631*, and a *Relation of his Embassy*, which were published after his death. A Supplement to his *Memoirs* was published in 1802, of somewhat doubtful authenticity. (Biog. Univ.)

**BASSOT**, (Jacques,) the name attached to a singular book on the existence of giants, entitled, *Histoire véritable du Giant Teutobochus, Roi des Teutons*, &c. Paris, 1613. The giant Teutobochus, whose pretended bones were at that time exhibited by a surgeon named Pierre Masuyer, is here stated to have been about twenty-six feet high. It has been supposed that the real author of the book was Pierre Masuyer himself, under this assumed name. The work caused a great sensation at the time of its publication. (Biog. Univ. Suppl.)

**BASSOTTI**, (Giovanni Francesco,) a painter of the Roman school, born at Perugia, and who flourished about 1665. (Lanzi, *Stor. Pitt.* ii. 193, vi. 16.)

**BASSUEL**, (Peter,) a Parisian surgeon, born in that city in 1706, and received a master in surgery in 1730. He was elected into the Royal Academy of Surgery in 1731 and made royal demonstrator of therapeutics in 1745, in the room of Hévin. He was highly esteemed for his probity, his amenity, and his talents. He was an eloquent debater in the discussions of the academy. M. Morand gave the eulogy upon his death, which took place June 4, 1757. He published some papers in the *Memoirs of the Academy*, relating to the physiology of the heart.

**BASSUS**. Of the different persons who bore this name, E. H. Barker has given a full account in the *Classical Journal*, Nos. 60 and 61, extracted from the works of different scholars; the sum and

substance of which is, that there were, 1. Cneius Aufidius, who lived during the civil wars of Marius and Sylla, and is stated by Cicero, *Tusc.* v. 39, to have spoken in the senate after he had become blind; but as he wrote a Grecian history, he is prettily said to have retained his eye-sight in literature. Before his time, persons were prohibited from importing panthers from Africa into Italy; but he obtained a remission of the enactment in favour of those which were brought for the purpose of being exhibited in the games at the Circus.—2. Cn. Aufidius Orestes, the adopted son of the former, was the author of a Latin history, only a few fragments of which have come down to us.—3. Aufidius, who lived to a very advanced age, and was the author of a Latin history, in thirty-one books, of which those of Pliny were intended as a continuation. According to Pliny, *Epist.* iii. 5, he adopted in the last eight books a kind of Tacitean obscurity, and perhaps from the same cause, the impossibility of speaking and writing openly during the latter years of Nero's reign. The last two were, however, in all probability one and the same individuals.—4. Junius, an orator in the time of Augustus. Some specimens of his speeches have been preserved in the *Declamations* of Seneca, who finds fault with the bitterness of his language. According to Quintilian, he was called *Asinus Albus*, "a white ass;" an expression that no scholar has been able to explain satisfactorily; because none have been aware that *albus* is merely a corruption of *latus*, for thus the abusive Roman would be the counterpart of the Greek *Thersites*.—5. Ventidius, who was born in the country of the Piceni, and carried, when an infant, in the arms of his mother, when she followed the triumphal car of Pompeius Strabo. • During the early part of his life he was a muleteer, but following Cæsar into Gaul, he brought himself into such notice, that he was raised to the consulship, when he obtained a triumph over the Parthians, and was honoured with what fell to the lot of only a few Roman citizens—a public funeral.—6. Cæsius, a lyric poet, a little older than the time of Quintilian, who says he had seen him, and places him next to Horace. According to Diomedes the grammarian, he wrote some verses in the Molossic measure, one of which has been preserved:—

Romanis | Germanis | victis | victores;

while Priscian says, he wrote a work on

metres; but this was, perhaps, merely a<sup>1</sup> prologue to one of his books of *Lyrics* dedicated to Nero. He is thought to be the person to whom Persius addressed his sixth satire, and is said to have been destroyed, when residing at his villa, during an eruption of Mount Vesuvius.—7. Caius, or rather Gavius, or Gabius, a grammarian, whose work *On the Origin of Words* is quoted by A. Gellius, and that *On Demons*, by Johann. Lydus de *Mensib.* p. 57, who states, on the authority of Caius, that Janus was a kind of half-deity, who floated midway between heaven and earth, and whose business it was to convey the prayers of men to the ears of the gods. He is thought to have flourished in the time of Trajan.—8. Saleius, an epic poet of some celebrity in his day: for he is praised by Tacitus, and was raised by the bounty of Vespasian from the humble state in which, according to Juvenal, vii. 80, he had previously lived. It would seem, however, from Quintilian, that, as in the case of Valerius Flaccus, age did not ripen the fruits of his earlier years.—9. Julius, who was accused of receiving presents contrary to law, but was defended successfully by Pliny the younger.—10. The last person mentioned in Barker's list is the tragic poet, ridiculed frequently by Martial, and abused for his sordid and disgusting habits. • To the ten preceding must be added,—11. Lollius of Smyrna, who was the author of some Greek epigrams, one of which is on the death of Cæsar Germanicus; and lastly, Cassianus Scholasticus, to whom has been attributed the collection of Greek writers on Agriculture: an opinion from which Needham, the editor of the *Geoponica*, Cant. 1704, 8vo, is disposed to dissent; who says that neither the time when, nor the place where Bassus lived, is known for certain; for though the author speaks in v. 6, of his farm in *Μαπαρωνίᾳ*, yet nobody has yet been able to discover such a place. Had, however, Needham remarked that the passage in question relates to the culture of vines, and remembered that one of the most celebrated wines of antiquity was produced at Maroneia, in Thrace, probably similar to the Tokay of Hungary, he would have seen perhaps that *Μαπαρωνίᾳ χωρίῳ* is only a corruption of *Μαρωνίειῳ ἐμῷ χωρίῳ* i.e. "my farm in the district of Maroneia."

BASSUS, (Antonio Maria,) a poet of Cremona in the sixteenth century. He wrote *P.V. Maronis Bucolicon*, *Georgicon*, &c., index, Venitiis, 1586. This opus

laboriosissimum, he is said, by contemporaneous authors, to have completed the more eagerly, "as he knew that Virgilius and he had frequented the same Gymnasium of Cremona." (Arisius, Cremona Literata.)

**BASSVILLE**, (Nicolas Jean Hugon de,) a French writer, who published several works of a miscellaneous character. At the epoch of the revolution, he was editor of the *Mercure National*. In 1792 he was named secretary of legation at Naples, and was murdered by a mob at Rome, on the 13th January following. His death was the subject of several poems in Italian and French, and was much resented by the National Convention. (Biog. Univ.)

**BAST**, (Peter,) an engraver, who made six plates of parables, published by C. Visscher in 1598. Some of his engravings are also in Meteran's *Netherland History*. (Nagler.)

**BAST**, (Martin Jean de,) an ecclesiastic of Gand, born in 1753, who took an active part in the revolution of Brabant in 1789. He afterwards became more moderate in his political principles, and devoted his leisure to the study of antiquities. A list of his publications is given in the *Supplement to the Biog. Univ.* After the conquest of Belgium by the French, he was a constant object of search, but escaped under different disguises. He died in 1825, and was then canon of St. Bavon.

His nephew, *Lavin Amand Maria de Bast*, obtained some reputation as an engraver and artist, and also published several works of no great importance connected with his pursuits. He was born in 1787, and died in 1832. (Biog. Univ. Suppl.)

**BAST**, (Frederic Jacob,) was born about 1772, in the territory of Hesse-Darmstadt, and was the son of the rector of the gymnasium at Bouviller, from whom he imbibed a taste for classical literature, and especially Greek, that never left him till his death, by apoplexy, at Paris, Nov. 1811. After studying at Jena, under Griesbach and Schutz, the editors of the *New Testament* and *Æschylus*, he made his first appearance as a classical scholar with his *Notes on the Banquet of Plato*, and shortly afterwards printed a specimen of a new edition of *Aristænetus*, both of which were based on MSS. found in the Imperial Library at Vienna, where he was then living in the suite of the representative of Hesse-Darmstadt at the court of Austria. Like

Rutgersius, Grotius, and Spanheim, he divided his time between diplomacy and philology, having been appointed secretary of legation at the congress of Radstadt, and subsequently in a similar capacity at Paris. For his services in conducting and bringing to a happy conclusion the long and difficult question of the indemnity to be paid by France to the German states at the close of the war, he obtained the title of a chevalier, which was seldom granted except for military services, and to persons of noble birth. During his residence at Paris, he occupied himself without intermission in the collation of Greek MSS., and gave in 1805 the fruits of some of his researches in the *Lettre Critique à M. Boissonade*. This was translated subsequently into Latin by Wiedeburg of Helmstadt, and printed at Leipsic in 1809, together with an appendix by Schæfer, whose edition of *Gregorius Corinth. de Dialect.* published at Leipsic, is enriched with the numerous notes of Bast, and his both learned and valuable *Dissertation on Paleography*, the object of which is to show how errors have crept into Greek authors by the scribes mistaking not only single letters, but combinations of letters expressed in contractions slightly different from each other. After his death, the university of Oxford purchased a portion of his papers and books, which are now deposited in the Bodleian.

**BASTA**, (George,) an Epirote by family, though born at Rocca, near Tarentum, commanded a regiment of Albanian cavalry, in the service of the duke of Parma, when governor of the Netherlands. He distinguished himself in 1596 by provisioning the town of La Fère, which was besieged by Henry IV. He afterwards passed into the service of the emperor, and was made a count. He died in 1697. He left two books on branches of military science. (Biog. Univ.)

**BASTA**, (Giuseppe, 1743—1819,) an Italian jurist. His early education was in Naples. After some years he took priest's orders, and opened a private school, for students at law, at Naples. Ferdinand I. appointed him professor extraordinary at the university, but he was unable to obtain one of the regular professorships there. He published some juridical works, *Institutiones Jurium Universitatum*, Naples, 1777; *Institutiones Juris Romano-Neapolitani*, 1780. (Tipaldo, iv. 321.)

**BASTARD**, or **BESTARD**, a painter

of Majorca, and pupil of C. Maratta. In the island of Palma, some charming pictures by him are to be found, the best of which is, Angels ministering to Christ in the Desert, which is in the building of the university at Palma. (Fiorillo. Nagler.)

**BASTARD**, (Thomas,) a celebrated epigrammatist in the reign of Elizabeth, who afterwards went into the church, and in the end became, as Anthony Wood expresses it, "a quaint preacher," (Athen. Oxon. ii. 227, edit. Bliss,) was a native of Blandford, and was educated at Winchester college. He must have been born prior to 1560, if Wood be correct in stating that having removed to New college, Oxford, he was made perpetual fellow in 1588. After taking his degree of B.A. in 1590, he wrote a severe satire "upon all persons of note in Oxford who were guilty of amorous exploits," which was in Wood's possession, and which, though Bastard denied the authorship of it, occasioned his expulsion from the university. He subsequently suffered much from poverty, and in his epigrams, seven books of which he printed in 1598, under the title of Chrestoleros, he says that he is

"Now left naked of prosperity,  
And subject unto bitter poverty;"

while elsewhere he complains that he could obtain nothing from a bookseller for the whole collection. He had by this date taken a lesson of forbearance from his earlier propensity, and assumes credit to himself for avoiding personalities in his epigrams, having, as he remarks, "turned all their bitterness rather into sharpness." According to Sir John Harington, (book ii. epigr. 64,) Bastard was in orders at the time he wrote Chrestoleros, but he does not appear to have obtained any preferment until after the accession of James I., when he wrote a Latin poem in hexameters, *Serenissimo, potentissimoque Monarchæ Jacobo, &c.*, which he afterwards enlarged, and printed in 1605. This would seem to be the same piece which Anthony Wood calls *Poema entit. Magna Britannia*, to which he assigns the date of 1605, which the author of the General Biographical Dictionary, however, imagines a distinct work. It is very likely that this acceptable proof of his scholarship brought Bastard into notice, and he was first appointed one of the chaplains to the earl of Suffolk, whom Wood calls *lord-treasurer*, meaning probably *lord-chamberlain*. Bastard next obtained the

vicarage of Beer Regis and the rectory of Alnar, in Dorsetshire; and a Latin epigram he has left behind him, which Wood printed, shows that he was three times married. In 1615 he published fifteen sermons, in two separate volumes, and died three years afterwards. He lost his faculties late in life, and was confined for debt in the prison in All-hallows parish, Dorchester. He was buried on the 19th April, 1618, in the churchyard of the same parish. Wood says of him that "he was a person endowed with many rare gifts, was an excellent Grecian, Latinist, and poet."

**BASTARD**, or **BASTART**, (Guillaume de,) a French noble of great influence at the beginning of the fifteenth century, remarkable for his fidelity to his sovereign at that trying period. He was master of requests, captain of Bourges, and, during the internal wars, lieutenant-general of the province of Berry. He died in 1447. A detailed account of him and of other members of his family who have attained to some distinction in France, will be found in the Supplement to the Biog. Univ.

*Dominique de Bastard*, descended from this family, was born at Toulouse in 1683, and educated among the Jesuits. At a very early age he made himself remarkable by extraordinary ability at the bar, and as a magistrate, became distinguished through a long life by his clear-sighted judgments. He was first dean, and afterwards premier président of the parliament of his native town. He died in 1777.

*François de Bastard*, son of the foregoing, born at Toulouse in 1722, and, like his father, educated by the Jesuits, and distinguished like him as a magistrate. He was at a later period made a counsellor of state, and refused several appointments of high confidence. In 1773 he was made *chancelier-garde-des-sceaux*, and superintendent of finances and buildings to the comte d'Artois. He died in 1780. His name holds an important place in the domestic history of France during the years which preceded the French revolution. (Biog. Univ. Suppl.)

**BASTARD**, (John Pollexfen,) born at Kitley, in Devonshire, the son of William Bastard, member of parliament for North Worsley, has obtained a reputation in history by the vigour which he exercised in the repression of a general revolt among the workmen in the docks, &c. of Plymouth, excited by emissaries of the French republic. The rising was

so sudden and general, that no preparations were made to resist it, and the consequences might have been most serious, had not Bastard raised the militia, without waiting for the legal requisitions, and marched against the insurgents. He was member of parliament for his native county during thirty years, and died at Livorno in 1816. His body was brought to England, and buried in the church of Ycalmpton, in Devonshire, where there is a monument to his memory.

**BASTARDI**, (Zaccheria,) a native of Modena, and a monk of Monte Cassino, died at Reggio about 1650. He wrote, *Ceremoniale Monasticum Casinense*, Vened. 1639, 4to, and some other works. (Mazzuchelli.)

**BASTARO**, (Giuseppe de,) a painter, a native of Rome, and, according to Baglioni, flourished during the pontificate of Urban VIII. There are several of his works in the churches in that city. One of his most admired productions is the picture he painted for the church of S. Maria Maggiore, representing the Assumption of the Virgin. In the church of S. Girolamo is a Descent from the Cross, and the Death of St. Jerome. (Bryan's Dict.)

**BASTARUOLO**, (Il,) See MAZZUOLI, GIUSEPPE.

**BASTE**, (Pierre,) a distinguished French naval officer, born at Bordeaux in 1678. An ardent advocate of the revolution, he distinguished himself in several small actions at the beginning of the war; was sent in 1794 to explore the coasts of New England; was employed in 1795 in the lac de Garda; and furnished valuable assistance at the siege of Mantua. He also distinguished himself by his bravery at the siege of Malta by the English, and was mainly instrumental in saving some part of the garrison. He was also employed in the unfortunate expedition to St. Domingo; and after his return, was made captain of a frigate. He was next employed in the Boulogne flotilla. In the latter years of his life he was employed by Napoleon chiefly in his land campaigns, and rendered frequent services on the great rivers of central Europe. He fell at the battle of Brienne in 1814. (Biog. Univ. Suppl.)

**BASTER**, (Job,) a celebrated botanist, was born at Zirizkee, in Zealand, in 1711, and devoted himself almost entirely to the study of natural history, particularly botany. He studied and took his degree of doctor of medicine at Leyden in 1731; and Haller has thought

his thesis, *De Osteogeniâ*, worthy of a place in his collection. In 1759 he published at Haarlem, *Natuurlyke uytspanningen behelzende ceninge Waarneemingen over sommige Planten en zee Insecten*, which was followed by, *Opuscula subsecisa, Observationes Miscellaneas de Animalibus et Plantis quibusdam Marinis, eorumque Ovarii et Seminibus*, Continentia, 2 vols. 4to, 1761-65. He also contributed papers to the *Verhandelungen der Holland*, to the *Philosophical Transactions*, and to the *Acts of the Academy of the Curious in Nature*. He died in 1775, having had the honour to have his name affixed to several genera of plants, by different professors celebrated for their botanical knowledge.

**BASTERIO**, (Nicolao di Carmagnola,) an Eremitic friar of St. Augustin, known as a philosopher and theologian, which sciences he professed for many years in Pavia. He wrote, *Trattato dei Silogismi*, con alcuni Commentarii sopra la Logica di Paulo Veneto, Pavia, 1610. (Chiesa, Scritt. Piemont.)

**BASTIOLM**, (Christian,) a celebrated and talented Danish clergyman, was born at Copenhagen in 1740. His earlier labours were devoted rather to the natural sciences, and other branches of profane learning, than to the theological studies to which he was at length induced by his father's desire to apply himself; but he succeeded so well in these latter, that he passed his academical examination with great distinction. In 1764 he wrote an essay, which obtained the prize at the high school of Copenhagen, of which the subject was, *An Omnia Officia, tam Naturalia quam Socialia e Studio propriam nostram Felicitatem promovendi deduci queant*; but the imprimatur of the censor, professor Holm, was refused on account of some free opinions expressed in the essay on the relation between princes and subjects. He was unwilling to suffer any mutilation of his treatise, and thus it remained unpublished; but a more favourable judgment was passed on his essay *De Morte eterna ut Consequente naturali Vitæ anteaetæ*, Havn. 1764. He exercised himself after this in German preaching, in which he took for his pattern the discourses of Dr. B. Münter, and in 1767 he accepted an invitation to the pastorship of the German community in Smyrna. Both here and on his journey he escaped numerous perils of shipwreck, earthquake, war, pestilence, and rebellion; but the dangerous and

disturbed position in which he found himself did not hinder him from composing an Explanation of the Lutheran Catechism for the School at Smyrna, Amsterdam, 1769; and The Praise of Messias, Zurich, 1770; both of them in German, but the latter was translated into Danish, and published at Copenhagen, 1772. For the first of these works, the author received a severe rebuke from the Missionary Society of Copenhagen, for having published it without their approbation; but the overseers of the church of Smyrna declared that it was ridiculous to suppose that man incapable of writing religious instruction who had been judged qualified to impart such instruction orally, and the work was used in the public school of Smyrna during the author's stay, (four years,) and after his departure. On his return to Denmark, Bastholm held successively the pastorship of several small communities, till the universal applause which his sermons gained procured him the appointment of first Danish court preacher. At this time he was employed on various works, of which the most important are, A Treatise on the Resurrection of the Dead, (German,) Kopenhagen, 1774, (translated into Danish by Birch, 1777; Swedish, Stockholm, 1779;) Spiritual Eloquence, (Danish, Copenhagen, 1775; German by Markus, 1780; Swedish, Stockholm, 1781.) These works, by the express command of the emperor Joseph II. were used in every public place of education in Austria. Spiritual Discourses, Copenhagen, 1777 and 1783, (Swedish, Stockholm, 1799.) The Jewish History, Copenhagen, 1777 to 1782, (German, Flensburg, 1784.) After this came his Translation of the New Testament, with free Annotations; a work which involved him in much controversy, during the course of which he attempted to show that the proof of the divinity of Jesus Christ must be drawn from other arguments than those to be found in the first chapter of St. John, and similar places. In 1782, after a journey which he took for the recovery of his health, and for literary purposes, to Lund, Stockholm, and Upsala, he was charged with the management of the cadets' academy at Copenhagen, and shortly after was made Royal Confessor.

Among many other works, of which the chief was, the Main Doctrines of the Christian Religion, Copenhagen, 1783; and Natural Religion, as it is found in the writings of the heathen philo-

sophers, *ib.* 1784; Bartholm published an Attempt for the better Regulation of the External Service of God, 1785, a work which excited universal attention, and drew upon him the severe censure of the clergy of his own country. In Sweden the work was prohibited; and in Denmark the press sent forth for some time little else than controversial tracts on the subject of this book. His book of Religious Instruction for Youth, 1786, 1788, and 1790, met also with much opposition. His Accounts of Jesus Christ by the Evangelists according to order of time, Copenhagen 1786, (Swedish, Stockholm, 1797,) was an attempt to show the advantage of his proposed plan of reading in the churches a consecutive history, instead of detached passages; a proposal, however, which was not accepted. The book on Self-Murder, 1787, he had the pleasure of hearing from an intended suicide had been the instrument of his preservation. Among his other works about this time, may be named, Philosophy for the Unlearned, 1787, (in German, Copenhagen and Leipsic, 1788; in Swedish by Lundblad, Lund, 1791 and 1793;) Short Review of the History of Revealed Religion, Copenhagen, 1789; Philosophical Letters on the State of the Soul after the Death of the Body, 1790; and Objects of the Founder of the Christian Religion in his Efforts for Mankind, 1793. In 1789, he was director of the Society for the furtherance of the study of natural history; member of the royal commission for the improvement of public instruction in Denmark; and co-director of the Academy for Teachers at Blauenhof, near Copenhagen. About this time, ~~C. o.~~ he wrote several theological works, amongst which were, The Discourses of Jesus, translated from the original language, 1797; Preparations of Providence for the Ennobling of the Human Race by Means of the Religion of Jesus, as a Proof of the Divine Origin of this latter, 1798; and other works; which exhibit Bastholm as a strenuous opponent of the attacks upon Christianity which were made by Horrebom and other Danish writers, in the last years of the eighteenth century. Towards the end of this century, our author retired from all his public offices, on account of his increasing weakness of body, to enjoy in the society of his only son, and a few other friends, a life of quietness and leisure; but which, as appears by many philosophical tracts, published after his retirement, was by no means a life of idleness. He died at



Copenhagen in 1819, aged nearly ninety years. (Ersch und Gruber.)

**BASTIANI**, (Francesco,) a Venetian engraver, who engraved after Guido, Francesco Salviati, and other masters. (Heineken, Dict. des Artistes.)

**BASTIANI**, (Giuseppe,) of Macera, a painter, who flourished in 1594, and is supposed by Lanzi to have decorated the chapel of S. Biagio at Ascoli with historical pictures in fresco. (Lanzi, Stor. Pitt. ii. 115.)

**BASTIANINO**. See **FILIPPI**, **BASTIANO**.

**BASTIDE**, (Fernando,) was at first a member of the order of Jesuits, in whose favour he wrote, but subsequently he left them, and became a dignitary in the cathedral of Valladolid. He left in MS. four large vols. on theological subjects.

**BASTIDE**, (J. H.) an artist in England, who designed, in conjunction with Captain Lempriere, a set of eight large views, under the title of a General and Particular Prospectus of the Islands of Jersey, Guernsey, &c. (Heineken, Dict. des Artistes.)

**BASTIDE** was the name of several French writers.

*Philippe*, (1620—1690,) a Benedictine of the congregation of St. Maur, is the author of several religious tracts.

*Louis*, who flourished at the end of the seventeenth and beginning of the eighteenth century, also published some religious works.

*Marc Bastide*, a Benedictine of the congregation of St. Maur, who enjoyed several high ecclesiastical dignities. He was a native of Berry, and died in 1668. His writings are all religious.

*Jean François de Bastide*, born at Marseilles in 1721, died at Milan in 1798, published an extraordinary number of romances, novels, dramas, &c., of which a list may be seen in the Biog. Univ. The books themselves have long been consigned to oblivion.

*Marc Antoine de la Bastide*, a French Protestant, born at Milhaud, in Rouergue, about 1624. In 1652 he came to England as secretary of the embassy, and remained seven or eight years. He was afterwards employed in several diplomatic missions to this country. After the revocation of the Edict of Nantes, he obtained a passport, and again settled in England. He died in 1704. He wrote several controversial tracts. (Biog. Univ. Suppl.)

**BASTIEN** (Jean François, 1747—1824,) a printer of Paris, who gained a

considerable reputation by his numerous editions of older authors, and by publishing some valuable works on agriculture and gardening. (Biog. Univ. Suppl.)

**BASTINI**, (Vicenzo,) a contrapuntist, who flourished in the sixteenth century. The library of Munich possesses his *Madrigali à 6 voci*, Venezia, 1567; and more of his printed and MS. works are said to exist. (Schilling.)

**BASTION**, (Yves, 1751—1814,) a native of Brittany, who became a canon of St. Gèneviève, at Paris, and having taken the oath exacted of the clergy, remained at Paris during the whole period of the revolution. His principal writings were elementary treatises on grammar and logic. (Biog. Univ. Suppl.)

**BASTON**, (Robert,) an English Latin poet of the fourteenth century, whose history is rather obscure, but who is said to have been a native of Yorkshire, educated at Oxford, and afterwards prior of the Carmelites at Scarborough. He is stated by Bale to have been buried at Nottingham. Some Latin poems on the Scottish wars and other subjects, preserved in verse, are attributed to him, but rather by conjecture than by good authority. A list of them will be found in Tanner. Some of them are certainly not his. According to some old historians, he was taken with king Edward in his expedition to Scotland in 1314, in order to compose poems on his expected victories; but being made prisoner by the Scots, they forced him to write a poem in praise of Edward Bruce. This poem began with the words,

“De planctu cudo metrum cum carmine nudo.”

**BASTON**, (Josquin,) a Dutch contrapuntist of the first half of the sixteenth century. Concerning the precise time he lived, Burney and Bains do not agree—the former supposing that he was a pupil and ward of Josquinus Pratensis, which would bring him some years later than the date given him by the other. The opinion of Bains is the more likely, as the third book of the Louvain Collection was printed in 1554, and the two former some years previous, in all which books songs of Baston are to be found. Salbinger's *Concentus* was printed at Augsburg in 1545, and there also several pieces of Baston's are to be found. Burney praises his compositions for their ease, rhythm, and melody, as well as for a distinct marking of the tune in which they are to be played. (Bains, *Notizia de' Contrappuntisti*. Burney. Schilling.)

**BASTON**, (T.) an English artist of little merit, who painted sea-pieces and shipping, many of which are engraved in mezzotinto and other styles by Kirkall, Harris, and others. He also etched some plates from his own designs, and amongst the rest a large print lengthways representing the *Royal Anne* surrounded by other ships, dated 1721. (Strutt's Dict. of Eng.)

**BASTON**, (Guillaume André Réné,) a French ecclesiastic, born at Rouen in 1741. After pursuing his studies with success, he was made professor of theology at the college of Rouen. His activity in the disputes relating to the clergy at the beginning of the revolution, brought him into suspicion, and he was condemned to be transported. He escaped to England, and afterwards sought refuge in Germany. On his return to France, in 1802, he was made canon, and afterwards grand-vicar of Rouen. In 1813, Napoleon made him bishop of Séez, in which position he conducted himself with much imprudence. After the restoration he remained in a kind of disgrace, and lived in a certain degree of retirement. He died in 1825. The abbé Baston was a very fertile writer, though his works are not now of much interest. Some of them appeared anonymously. (Biog. Univ. Suppl.)

**BASTWICK**, (John, M.D.) more celebrated on account of his connexion with politico-ecclesiastical history than as a physician, was born at Writtle, in Essex, in 1593, and having studied in Emmanuel college, Cambridge, went abroad, and took the degree of M.D. at Padua, then one of the most celebrated medical schools in Europe. His disposition to ecclesiastical controversy appeared in his earliest work, which was printed at Leyden in 1624, entitled, *Elenchus Religionis Papisticæ, in quo probatur neque Epistolicam, neque Catholicam, imo neque Romanam esse*. He afterwards published in England another work, which he entitled *Flagellum Pontificis et Episcoporum Latialium*, in which the bishops saw that there were many things levelled at them, and this led to his being cited before the High Commission court, where he received a sentence which appears to be very severe, being excommunicated, fined in 1000*l.*, prohibited from practising his profession of medicine, his book to be ignominiously burnt, himself to pay all costs of suit, and to be imprisoned till he recanted. He lay two years in the Gate-house, and

while there wrote *Apologeticus ad Præsules Anglicanos*, and *The New Litany*, in which he still more exasperated the prelates of the time. For this he was sentenced to a fine of 5000*l.*, to stand in the pillory in New Palace-yard, and there lose his ears, and to suffer perpetual imprisonment in a remote part of the kingdom. In the same year Prynne, a lawyer, and Burton, a divine, were subjected to similar punishment. Bastwick was conveyed to Launceston castle, and from thence to a castle in the Scilly islands, where he remained till 1640, when an order for the release of the whole three was made by the house of Commons, and they were brought back to London, amidst the acclamations of a great multitude of people. The house also voted the several proceedings unjust, illegal, and against the freedom of the subject; the sentence was reversed; the fine remitted; and 5000*l.* ordered to be paid to each of them out of the sequestered estates of the archbishop of Canterbury and other persons who had been concerned in the prosecution.

Bastwick lived several years after his return in triumph, but obscurely, and it is not known when or where he died. He who had opposed himself in the early part of his career to episcopacy, had another enemy to combat in his later years: this was independency, against which he wrote with the same acrimony which appears in his earlier works. The titles of these writings are, 1. *Independency not God's Ordinance*. 2. *The utter Routing of the whole Army of all the Independents and Sectaries, with the total Overthrow of their Monarchy; and a defence of himself against Lilburn*. In respect of ecclesiastical arrangements, he appears to have been a presbyterian.

**BASUEL**, (François,) a native of Franche-Comté, curé of Granvillers, who was author of a rare collection of sermons, printed in 1561 in that province. (Biog. Univ.)

**BASZKOVIVS**, (John,) a Polish preacher in Prussia, about the year 1700. He translated several German songs, which are printed in the *Kanzyonally Królewskie*. (Bentkowski.)

**BATACCHI**, (Domenico,) a native of Livorno (Leghorn), who died in 1802, at the age of fifty-three, was author of a collection of *Novelle*, in verse, in *sesta rima*, published under the name of *Padre Athanasio da Verrocchio*; and another work, in 12 cantos, entitled *Il Zibaldone*. In these productions, satire and even

bitter personalities are scattered with an unsparing hand; in addition to which, they abound with passages scandalously offensive, both by their gross licentiousness, and their tone of profligate impiety; therefore, notwithstanding their literary merits, as successful imitations of Berni's manner, they reflect only disgrace upon the memory of their author. (Lombardi.)

BATAGLIOLI, (Francesco,) a painter of views and landscapes, after whom there is a set of ten views of the town of Brixen, engraved by Francesco Zucchi at Venice. (Heineken, Dict. des Art.)

BATAILLARD, a school-master at Paris. He offered the *Tribunat* on the 2d Prairial, an 10, a MS. entitled, *Mon Offrande aux Parents et aux Instituteurs*; and published, *De la Paix générale*, 1801, 8vo; *L'Ami des Peuples et du Gouvernement*, et *les Lumières de la saine Philosophie*, 1802, 8vo; and some other works on that universal philanthropy which was proclaimed by the supporters of the French revolution. (Biogr. des Hommes vivans.)

BATAJ, (Georgius,) born in Transylvania. Having begun his studies at home, he went to Franeker, where he took his degree in 1652. At his return, he became rector of the gymnasium at Clausenburgh, and published several useful theological works in Hungarian, printed Cibinii, 1665. (Horányi.)

BATALUS, of Ephesus, was a celebrated flute-player in his day, and the composer of lewd drinking songs, and ridiculed by the comic poet Antiphanes, his contemporary, for his effeminate habits, and for being the first to appear on the stage with shoes worn by women alone; and it was from imitating his dress and manners that Demosthenes was, in early life, nicknamed Batalus, as we learn from Æschines, whom Plutarch and Photius have followed.

BATE, (John,) a writer in divinity at the beginning of the fifteenth century, is mentioned by Leland, Bale, and Pits, who say that he was born in Northumberland and sent to York for education, where he found patrons, by whom he was sent to Oxford to complete his studies. He greatly distinguished himself at that university, and it is observed that he was remarked for his knowledge in the Greek tongue, then little cultivated in England. He took the degree of D.D. When he left Oxford, he became the president of the house of Carmelite friars at York, which station he appears to have held at the time of his death. He died January

26, 1429. Fourteen several works of his are named by the writers above mentioned, which appear, from the account given of them by Bale, to abound in allusions to classical literature. They are in the departments of grammar, logic, and divinity.

BATE, (George,) an eminent physician and historian. He was born at Maid's Morton, in the county of Buckinghamshire, in 1608, and at fourteen years of age was sent to New college, Oxford, whence he was removed to Queen's college, and afterwards to St. Edmund's hall. Having taken the degrees of bachelor and master of arts, he applied himself to the study of medicine, in which he took a bachelor's degree in 1629; obtained a license, and practised principally among the puritans in the neighbourhood of Oxford. He took his doctor's degree July 7, 1637, and became so eminent in his profession that he was named physician to Charles I. during his sojourn at Oxford. As the king's affairs became more embarrassed, Bate removed to London, affiliated himself to the Royal College of Physicians, and appears to have accommodated himself to the changes of the times, for he was appointed physician to the Charterhouse, and upon Cromwell being attacked with an intermittent fever in Scotland, he was sent, together with Dr. Wright, by the parliament to attend him in 1651. He gained the confidence of the protector, and was appointed his chief physician; but upon the restoration of Charles II. he was named physician to the king, and there are reports, which have never been either substantiated or disproved, which infer this promotion to have been obtained by his having administered some potion to Cromwell which had accelerated his death. The reports rest on very slight evidence, and are probably altogether false. He was a fellow of the Royal Society, and died at his house in Hatton-garden, April 19, 1668. He was buried at Kingston-upon-Thames.

Bate is better known at this period by his historical, than by his medical writings. His practice must have been extensive; for in 1688 John Shipton, the apothecary who usually prepared his medicines, published the *Pharmacopœia Bateana*, Lond. 8vo, which went through several editions, also at Frankfort and Amsterdam, and was likewise translated into English. He wrote a treatise *De Rachitide*, Lond. 1650 8vo. in which

according to Anthony Wood, he was assisted by the celebrated Francis Glisson and Ahasuerus Regemorter. This was also translated into English. His historical work, *Elenchus Motuum nupcorum in Anglia, simul ac Juris Regis et Parliamentarii brevis Narratio*, was published at Paris in 1649, and underwent revision by Dr. Peter Heylyn. It was also printed at Frankfort in 1650. It favours the puritans, to whose cause he was supposed to be attached, and with whom, when at Oxford, he was much associated. The *Elenchus* was translated into French at Antwerp in 1650, and into English, and the two parts of the work published in 1663, in 8vo. Dr. Thomas Skinner added a third part in 1676; and Mr. Lovel, a master of arts of Cambridge, translated the whole into English in 1685. Dr. Bate also published the *Royal Apology*, or the *Declaration of the Commons in Parliament*, Feb. 11, 1647, Lond. 1648, 4to.

**BATECUMBE**, or **BADECOMBE**, (William,) a celebrated mathematician of Oxford, who flourished at the commencement of the fifteenth century. Bate mentions several of his works, as *De Sphaera concavæ Fabrica et Usu*; *De Sphaera Solida*; *De Operatione Astrolabii*; *Conclusiones Philosophicæ*. We are not aware that any of these works were ever printed. In the public library at Cambridge, there is a treatise *De Algorismo* ascribed to him, having the following explicit: *Explicit Tractatus de Algorismo secundum Magistrum Willelmi de Batecumbe*; but on examination, it is found to be only a copy of the treatise on the same subject by Johannes de Sacrobosco, which is printed in Halliwell's *Rara Mathematica*, pp. 1—26. Batecumbe was therefore probably the transcriber of that copy. According to Bernard's catalogue of the libraries of the colleges at Oxford, p. 77, there is in Magdalen college, in that university, a MS. treatise by Batecumbe, entitled, *Liber Astronomicus de Mediis Motibus Planetarum*. In the catalogue of Dr. Dee's MSS. in MS. Harl. 1879, mention is made of a volume containing *Tabulæ Latitudinum secundum Bachecumbe*, but we are not aware that this MS. is now extant. His work on the astrolabe is mentioned by Vossius, in *De Scient. Mat.* p. 365.

**BATELIER**, or **BATHELIER**, (Jacques le,) sieur d'Aviron, a distinguished French lawyer of the sixteenth century, who composed the *Commentaires sur la*

*Coûtume de Normandie*, which was published by the president Goulard. (*Biog. Univ.*)

**BATEMAN**, (William,) an English prelate of the fourteenth century, an eminent diplomatist, and the founder of Trinity hall, in Cambridge, was born at Norwich, studied in the university of Cambridge, where he applied himself particularly to the civil law, and took the degree of doctor. In 1328 he was made archdeacon of Norwich. But the accounts given of his life state that he went after this to Rome, there to study, and that he was there much noticed by the pope, who gave him the office of auditor of his palace, made him dean of Lincoln, and sent him to England in the capacity of nuncio, to endeavour to make peace between Edward the Third and the king of France. In 1343 he was made bishop of Norwich, when he returned to live in England. The pope granted to him the first-fruits and tenths throughout his diocese; a gift which is said to have involved him in frequent disputes with his clergy. In 1347 he founded Trinity hall, in Cambridge, for the study of the civil and canon law, intending to have made it a more magnificent foundation than his early death permitted him to do. King Edward the Third employed him in many embassies, in the course of his long contention for the crown of France. The last of these was in 1354, when he was sent, in company with Henry, duke of Lancaster, to Avignon, to treat on terms of peace in the presence of the pope, with the king's adversary of France. He died at Avignon on this embassy, on January 6, 1355, and was solemnly buried in the cathedral of that city. He was a bold, zealous, and determined prelate.

**BATEMAN**, (Thomas,) a celebrated physician, born at Whitby, in Yorkshire, April 29, 1778. He was the son of a medical practitioner, and educated under the Rev. Thomas Watson, a dissenting minister. He was diligent at his studies, but not remarkable for any precocity of talent. His energies appear to have been roused by being called up with a number of younger boys at his school, conducted by Mr. Watson's successor, to spell English. He was indignant, and besought his father to send him to some other school, where he might have better opportunities of improvement; and it being ascertained that the teacher was deficient in classical learning, he was removed to the Rev. M. Mackereth, of Thornton. Here he exhibited in a new

character; he distinguished himself in many branches of learning, and was most zealous in his application to study. His only relaxations were music, drawing, and botany. He made a hortus siccus. He made also an electrical machine, a planetarium, and an Eolian harp, from descriptions given in Chambers's Dictionary. At the age of fifteen he lost his father; and in the following year, by the advice of Dr. Beckwith, he was placed in an apothecary's shop to learn pharmacy, at the same time that he derived private instruction from his earliest tutor, the Rev. Mr. Watson. At nineteen he went to London; attended the lectures at Great Windmill-street, and the practice of St. George's hospital, in the winter of 1797 and 1798. Dr. Baillie was a teacher every way calculated to promote the views of such a student as Bateman. He went to Edinburgh in the autumn of 1798; and during the session of 1800-1, he was the clinical clerk of professor Denman, junior, at the Royal Infirmary, and an active member of the Royal Medical Society, of which he became one of the presidents. He was also a member of the Natural History Society. He took his doctor's degree in 1801, the subject of his thesis being hæmorrhœa petechialis, and in this year he settled in practice in London, and was admitted a licentiate of the Royal College of Physicians in 1805. Eager for improvement, he had entered as a pupil to Dr. Robert Willan, physician to the public dispensary in Carey-street, and his assiduity led to his being appointed assistant physician; and upon the resignation of Dr. Dimisdale in 1804, he was elected physician, having for his colleagues Dr. Willan and Mr. John Pearson. He was elected physician to the fever hospital in the same year. He was a great economist of time, and therefore able to be very attentive to his duties. He devoted much time to reading, protracting his studies long past midnight; and the reports of cases admitted into the dispensary are detailed in a long series of papers in the Edinburgh Medical and Surgical Journal from 1804 to 1816. These reports made him known to his profession and to the public. He became joint editor of the journal with Dr. Duncan, junior, and Dr. Reeve of Norwich. He wrote many of the critical articles in this work, and he supplied the medical articles in Dr. Rees's Cyclopædia, from the letter C inclusive, except that

on the history of medicine. He wrote also most of the professional biographies, and also the medical portion of the article Imagination. He wrote with great rapidity and clearness, having spared no pains to make himself fully acquainted with his subject, by reading every thing of importance that had preceded him. Hitherto his private practice was of a very limited extent. Dr. Willan's illness in 1811 made it necessary for him to depart for Madeira, and this circumstance left Dr. Bateman almost the only authority upon diseases of the skin, to which subject he had paid much attention under Dr. Willan, who was principally consulted on this class of diseases. This yielded to him considerable emolument, and in 1813 he published *A Practical Synopsis of Cutaneous Diseases*, according to the Arrangement of Dr. Willan, exhibiting a concise View of the Diagnostic Symptoms, and the method of treatment. This work was translated into French, German, and Italian. It is a skilful condensation of the knowledge possessed upon the subject. The emperor of Russia, through his physician, ordered Dr. Bateman's works to be transmitted to him, and in return sent him a ring of one hundred guineas' value, as a mark of his approbation of his labours.

The incessant application to which Dr. Bateman devoted himself had in 1815 produced much derangement of his digestive organs, and was followed by a defect of vision, of which he has given an account in the ninth volume of the *Medico-Chirurgical Transactions*. From 1815 to 1817 he was engaged in the publication of twelve fasciculi in 4to of *Delimitations of the Cutaneous Diseases*, comprised in the *Classification of Dr. Willan*, many of which proceeded from his own pencil. In 1817 an epidemic fever broke out in London, and his duties at the fever institution were uncommonly heavy. He had never recovered his strength from 1815, and he was compelled in 1818 to resign his appointment, which he had held for fourteen years, and upon his retirement was made consulting physician. He published an account of the epidemic, under the title of *A Succinct Account of the Contagious Fever of this Country, exemplified in the Epidemic now prevailing in London*, with the appropriate Method of Treatment, as practised in the House of Recovery, London, 1818, 8vo. He also in 1819 collected his reports, and embodied them in a volume,

to which he prefixed an interesting historical sketch of the state of health in London at different periods during the last century, containing an investigation of the causes which may be conjectured to have produced its ameliorated condition. In the same year the enfeebled state of his health compelled him to withdraw from London; he resigned the public dispensary, and received a piece of plate in acknowledgment of the value of his services; he went to his native place in Yorkshire, and there died, April 9, 1821. In early life he was sceptical in his religious opinions, which had a tendency to materialism; in latter life, however, his judgment showed their fallacy, and he became a sincere and pious Christian.

**BATEMENT**, (S.) an English painter, after whom there is a portrait of Mrs. Siddons in profile, engraved in the dot manner by Thomas Burke. (*Heineken, Dict. des Artistes.*)

**BATEN**, (Henry,) a Flemish astronomer of the thirteenth century, who wrote a severe critique upon the edition of Alphonsine Tables which appeared in 1256. This work remains in MS. in the royal library at Paris, but has never been printed. He also wrote a work entitled, *Speculum Divinorum et Naturalium*, which, according to Haenel's Catalogue, col. 253, remains in MS. in the library of St. Omer.

**BATES**, (William, D.D.) one of the nonconforming divines on the passing the Act of Uniformity in 1662, and reckoned the politest writer, if not the best scholar of the whole body of ministers who at that time retired from the church, and formed what is sometimes called the Dissenting Interest. His earliest biographer says of him, that "he was generally reputed one of the best orators of the age; was well versed in the politer parts of learning, which so seasoned his conversation, as to render it highly entertaining to the more sensible part of mankind. His apprehension was quick and clear, his reasoning faculty acute, prompt, and expert, so as readily and aptly to produce and urge closely the stronger and more pregnant arguments when he was to use them, and soon to discover the strength of arguments if he was to answer them." He was born in 1625; studied in Emmanuel college, Cambridge, from which he removed to King's college in 1644; and took the degree of A.B. in 1647. Being at that time a popular preacher, he was placed in the church of St. Dun-

stan's in the West, London, where he was found when the Act of Uniformity was passed, with the provisions of which he was unable to comply, and therefore left the place. He had been concerned in the Morning Exercise, which was preached in those days at Cripplegate church. In his opinions respecting the proper constitution of a national church he was a presbyterian; but as he was a man moderate in his principles, it was thought that he might be induced to join the episcopal church as restored when the king returned. He was named one of the royal chaplains, and the deanery of Lichfield and Coventry was offered to him. He was one of the persons concerned in the conference at the Savoy in 1660, and in drawing up the objections of himself and his party to the Book of Common Prayer; and subsequently he, with Baxter and Jacob, two other eminent English presbyterian divines, were engaged in the disputation with Dr. Pearson, Dr. Gunning, and Dr. Sparrow, all afterwards bishops. He was, however, so far a conformist, that he did not scruple to take the oath required of all the nonconforming ministers, under severe penalties for refusal, in 1665; and when two years afterwards there was a scheme for a comprehension of the presbyterian divines in the church, Dr. Bates was active in the prosecution of the business, though it came to nothing, like a similar attempt in 1674.

From this time to the end of life he lived in habits of intimacy with many of the most eminent persons both in the church and the state, particularly with archbishop Tillotson, with the lord-keeper, the lord chancellor Finch, and his son, the earl of Nottingham. The works which he published were much admired, being for the most part in the department of practical divinity. They are said to have been very favourite writings with queen Mary. When the Act of Toleration, passed in 1689, allowed the nonconforming clergy to exercise their ministry publicly, Dr. Bates had a congregation at Hackney, to whom he ministered, and with which he continued till his death. He was also one of the preachers at the dissenters' lecture at Salter's-hall, in London. He died at Hackney, July 14, 1699. His works in divinity were collected in a folio volume soon after his decease. There was another folio edition in 1723, and they were again printed in 1815, in four volumes, 8vo. It was the same Dr. William Bates who

published in 1681 a valuable collection of the Lives of Eminent Persons, thirty-two in all, written in Latin, the title of which is, *Vitæ Selectorum aliquot Virorum qui Doctrinâ, Dignitate, aut Pietate inclaruere*. It is dedicated to William Lord Russel.

BATES, (Joah, 1740—8th June, 1799,) a musical composer of eminence, was the son of the parish clerk of Halifax, in Yorkshire, where he was born. He received the rudiments of his education at the grammar school of Halifax, under the care of Dr. Samuel Ogden, of Cambridge, and whilst there also acquired some knowledge of music. He thence removed to Manchester, where he pursued his studies under Mr. Powell, and attained as an organ-player to great proficiency, by attending at the collegiate church in that town to hear the playing of the elder Wainewright. Indeed, even at this time he occasionally officiated as organist at the church at Rochdale. From Manchester he removed to Eton, where being debarred the use of musical instruments, he practised upon imaginary keys on his table, until one of the masters, perceiving his ability and taste, permitted him to practise on his harpsichord, and obtained him the use of the college organ. He was elected in 1760 to King's college, of which he became a fellow, and the first year of his residence gained the second Craven scholarship. In 1764 he graduated B.A., and M.A. in 1767, and was soon after made tutor of his college. During his residence at Cambridge, he was the leader of all musical parties, both public and private. During this period also he went to his native town to superintend the performance of the oratorio of the Messiah, on the occasion of the opening of a new organ there. He here became acquainted with the celebrated astronomer Herschel, who played the first violin, being at that time master of the band of a regiment quartered in Halifax.

Bates was induced to leave Cambridge by the earl of Sandwich, to whom he had been private tutor, and who was then first lord of the admiralty, who made him his private secretary. Whilst holding this appointment, he became musical instructor to Miss Ray, whose memory has become noted by her assassination by Mr. Hackman, on coming out of Covent-garden theatre. For a music meeting at Leicester, on the opening of a new organ, he wrote his celebrated ode, "Here shall soft charity repair," which was set to music by Dr. Boyce. This

meeting is said to have suggested to Bates the idea of rescuing the compositions of the elder masters from neglect, and led to his establishing the concerts of ancient music, first performed under the highest patronage, at the theatre in Tottenham-street. George III. soon afterwards appointed him commissioner of the victualling office. He subsequently married his pupil, Miss Harrop, and took up his residence on Tower-hill. He there planned the magnificent performance, the Commemoration of Handel, which took place in Westminster abbey and the Pantheon in 1781, under his sole conduct and management. For his exertions on this occasion, the king procured his removal to a seat at the board of customs.

Mr. Bates, as commissioner of the victualling board, had observed the deficiency of a supply of flour to the metropolis, and projected the erection of the Albion mills, in which he embarked all his own money and 10,000*l.* belonging to his wife. The mills were wilfully destroyed by fire in 1791, a circumstance that so preyed upon his mind—particularly since he had risked all his wife's money—that he was attacked by a complaint in the chest, which hastened his dissolution.

The wife of Mr. Bates, mentioned above, was a singer of great celebrity. Her voice was full and rich, her shake brilliant and equal, and her expression, especially of Handel's pathetic airs, matchless. She was not only a soprano singer, but executed contralto songs with admirable feeling and expression. (Dict. of Mus. Musical Biog.)

BATESON, (Thomas,) was organist of Chester cathedral about the year 1600. He published a set of English madrigals for three, four, and five voices. He also contributed to Morley's collection of madrigals, called *The Triumphs of Oriana*. He is justly considered amongst the best of our madrigal writers. (Dict. of Mus.)

BATHIE, (William,) was born in Dublin about 1532. He travelled on the continent, and became a learned Jesuit. He was professor of languages at the university of Salamanca, and published there, *Janua Linguarum*. He also published in London, where he died in 1614, an *Introduction to the Art of Music*, and some pious tracts.

BATHEM, or BATTEM, or BATTUM, (Gerard van,) a superior landscape painter, died about 1690. He lived at Amsterdam, and painted perspective views, mountainous scenery, with shen-

herds, robbers, &c. therein, as well as winter scenes. He painted at the same time as Snellinks, but his style of painting is broader and bolder. Of greater value than the pictures of this artist are his designs, which are altogether superior, and bought dearly to adorn the first-rate collections. Heinecken is mistaken in making him a pupil of Rembrandt. (Van Eynden und van der Willigen Vaderland. Schilderkunst.)

**BATHENUS**, (St.) a Scottish saint, who, according to Dempster, wrote in praise of monastic life. He is said to have flourished in the year 606.

**BATHORI**, (Ladislaus,) distinguished for learning and piety, spent great part of his life in the monastery of St. Lawrence, near Ofen, and is stated to have translated the Holy Bible, and the Lives of the Saints, into Hungarian. He lived about 1456. (Horányi.)

**BATHURST**, (Ralph,) a physician, a poet, and a theologian. He was descended of an ancient family, and born at Howthorpe, a small hamlet in Northamptonshire, in 1620. He received his education first at the free school in Coventry, whence, at fourteen years of age, he was sent to Trinity college, Oxford, of which college his grandfather, Dr. Kettel, was the president, and with whom he lodged for two years. He was elected a scholar June 5, 1637; and he took the degrees of bachelor and master of arts in 1638 and 1641. He was made a fellow of his college June 4, 1640; and March 2, 1644, Dr. Robert Skinner, bishop of Oxford, ordained him priest. He read some theological lectures in the college-hall, 1649, and published them under the title of *Diatribæ theologicæ, philosophicæ, et philologicæ*. By this publication he gained much reputation; but the troubles of this period gave him a disinclination to pursue the clerical profession, and he therefore commenced the study of medicine, and took a doctor's degree in physic, June 21, 1654. In the practice of the medical profession he became popular; and he was employed as physician to the sick and wounded of the navy, which office he filled to the great satisfaction of the admiralty. He was the intimate friend of Willis, who, like himself, had abandoned the church for physic; and he settled with him at Oxford, where they practised in connexion with each other, regularly attending Abingdon market, as was the custom in those days. He did not confine his attention simply to medicine, but culti-

vated chemistry and several branches of natural philosophy. He studied under Peter Sthael, a chemist, who, at the invitation of the Hon. Robert Boyle, had come to Oxford, and who was afterwards appointed operator to the Royal Society. Of this institution Bathurst was one of the earliest members, and he took an active part in its foundation. He was elected a fellow Aug. 19, 1663, of the Oxford branch of this society; he was elected president April 23, 1668. Dr. Bathurst also excelled in classical knowledge; and he contributed many distinguished pieces in Latin verse, on public occasions at the university. He also furnished some Latin iambics in commendation of Hobbes's *Treatise of Human Nature*, &c. published in 1650, which have been universally admired. They established his character as a Latin poet, and gained for him the particular notice of the duke of Devonshire, by whose interest he obtained the appointment of dean of Wells. After the restoration he abandoned physic, and returned to the church. He was made chaplain to the king in 1663, and made president of his college Sept. 10, 1664, and in the same year married Mary, the widow of Dr. John Palmer, warden of All Souls college. He was installed dean of Wells June 28, 1670; and in April 1691 he was named by king William and queen Mary to the bishopric of Bristol, with permission to retain his deanery and presidency of his college *in commendam*; but he was anxious about some improvements in his college, and was fearful that his additional duties would interfere too much with his intentions, so that he declined to accept of the preferment. Upon his college he expended 3000*l.* of his own money, and purchased for it the advowson of the rectory of Addington-upon-Otmore, near Oxford. His private benefactions were not less distinguished. His character for learning, piety, and beneficence, tended very much to enhance the reputation of his college, and brought within its walls the members of many distinguished families. He was extremely regular in the performance of his duties, and constantly attended prayers at five o'clock in the morning till he had arrived at the age of eighty-two. He was made vice-chancellor of the university Oct. 3, 1673, and continued in that office two years; the duke of Ormonde being the chancellor. He introduced many improvements in academic education, and



reformed many abuses that had crept in. He mixed largely with the most remarkable persons of his time in science and in literature, who constantly sought after his advice; and he died deeply regretted, in the eighty-fourth year of his age, June 14, 1704, from the effects of a fracture of the thigh, sustained whilst walking in his garden. This was occasioned by an accident resulting from a blindness, with which he had been affected for some time.

In 1680 he preached before the house of commons at St. Mary's church, and gave much satisfaction. His manner is said to have resembled that of Dr. South, but had more elegance and greater felicity of allusion. Dr. Warton, who wrote his life, speaks of his Latin compositions as "a picture of the times, and a history of the state of academical literature." He had much humour, and was of a satirical turn. He was of temperate habits, and had a great dislike to music. He denounced external accomplishments as incompatible with the academical character. He was buried, according to his desire, without pomp or display, on the south side of the anti-chapel of Trinity college; and he left various legacies to his friends and the college. Dr. Derham, the author of the *Physico-Theology*, attributes, upon report, to Dr. Bathurst the composition of a singular little pamphlet, published in 1651, entitled *News from the Dead*, giving an account of Ann Green, executed at Oxford, Dec. 11, 1650, for infanticide, but who was afterwards restored to life by Dr. Petty, Dr. Willis, Dr. Bathurst, and Dr. Clark; and Carère attributes to him *Praelectiones tres de Respiratione*, Oxonii, 1654.

BATHURST, (Theodore,) a member of the same family, was a student of Pembroke college, Cambridge, which was the college to which Spenser had belonged, and while there he translated into Latin verse Spenser's *Shepherd's Calendar*, which work of his was published in 1653 by Dr. William Dillingham, of Emmanuel college. In the dedication to Francis Lane, esq., the author is said to have been "*Poeta non minus elegans, quam gravis idem postea theologus*:" and in a letter of Sir Richard Fanshawe, addressed to Evelyn, on his translation of the first book of *Lucretius*, dated at Tankersley, December 27, 1653, it is spoken of as an admirable work, the author of which was then deceased.

BATHURST, (Allen, Earl,) a distin-

guished statesman in the former half of the eighteenth century, was the eldest son of Sir Benjamin Bathurst, who held the office of cofferer of the household to queen Anne, but died early in her reign, in 1704; which Sir Benjamin was the youngest of many sons of George Bathurst of Howthorpe, in Northamptonshire, by Elizabeth Villiers his wife, a lady of the family of the Villierses, dukes of Buckingham. The nobleman of whom we have principally to speak, had his name of Allen from his mother's family, who was a daughter of Sir Allen Apsley. He was born in 1681, and after studying in Trinity college, Oxford, of which his uncle, Dr. Ralph Bathurst, was president, he appeared very early in public life, being returned member for Cirencester in 1705, when but just of age. He was elected to two other parliaments, but as early as 1711 he was placed in the house of lords, being one of the twelve peers created at one time by the Harley and St. John ministry of queen Anne, for the purpose of carrying a particular measure. When his political friends were turned out at the accession of George the First, he remained firm in his support of them, and made a considerable figure in opposition to Sir Robert Walpole and the Whig ministry. He distinguished himself particularly in the affair of bishop Atterbury, the South Sea scheme, and the Convention with Spain. When in 1742 Sir Robert Walpole had quitted the management of affairs, lord Bathurst was sworn of the privy council, and appointed captain of the band of gentlemen pensioners, which appointment, however, he soon resigned. In 1757 he was constituted treasurer to the young prince of Wales; and when the prince became king, as George the Third, he was solicited to accept office, which, however, he declined to do on account of his advanced age. A pension of 2000*l.* per annum was settled upon him.

Early in life he married his cousin Catharine, daughter of Sir Peter Apsley, with whom he lived in the married state for sixty-four years, and who brought him four sons and five daughters. She died in 1768, and was buried at Cirencester, near to which town was the seat of lord Bathurst, to which he retired in the latter part of his life, and where he lived a life of elegant hospitality, preserving to its close his natural cheerfulness and vivacity, delighting himself in rural amusements, and enjoying with philosophic calmness the shade of the lofty trees his own hand

had planted, and which had called forth from Pope, who was one of his friends, the well-known line—

"Who plants like Bathurst, and who builds like Boyle."

In 1772 he was advanced in the peerage to the dignity of Earl Bathurst; and he died at his seat near Cirencester, September 16, 1775, in his ninety-first year.

BATHURST, (Henry,) second earl and baron Bathurst, and first baron Apsley, lord chancellor of England in the reign of George III., was the second son of the first earl Bathurst, and was born on the 2d of May, 1714. He was educated at Christ Church, Oxford, where he graduated bachelor of arts in 1733. In 1735-6 he was called to the bar by the Society of Lincoln's-inn. At the general election in 1735, he was, through his father's influence, returned to parliament for Cirencester, for which borough he sat until his elevation to the bench. He connected himself in the first instance with the opposition, until Walpole's downfall and the accession of the Pelham party to power, when he afforded his support to government; but on being appointed, in 1745, solicitor-general to the prince of Wales, (receiving a silk gown at the same time,) he resumed his seat on the opposition benches. In 1745 he was attorney-general to the prince, whose death, in 1751, destroyed his hopes, and induced him once more to join the administration party, in consequence of which, on the recommendation of lord Hardwicke, he was, in 1754, appointed a judge of the court of common pleas, in which post he continued for seventeen years. On the death of Charles Yorke, the great seal being put into commission, Mr. Justice Bathurst was one of the commissioners, together with Mr. Baron Smythe and Mr. Justice Aston. The judgments of these commissioners, it is said, were in many cases prepared for them by lord Mansfield, especially the famous one in *Tothill v. Pitt*, (Dickens, 431,) in which, reversing the decision of the master of the rolls, Sir Thomas Sewell, they held the devise in the will of Sir William Pynsent, under which lord Chatham claimed the Burton Pynsent estate, to be invalid, by reason of a prior devise of it in the will of the former proprietor, which the master of the rolls had adjudged void, as tending to a perpetuity. So much dissatisfaction was excited in the profession in consequence of this decision, that when lord Chatham appealed to the lords,

lord Mansfield advised that the opinions of the judges should be taken on the point, and, conformably with those opinions, the lords reversed the decree of the court of chancery. (Lords' Journals, 7th March, 1771.)

In 1770 Bathurst had the great seal confided to him as chancellor, and was raised to the peerage by the title of baron Apsley, of Apsley, Sussex. The opinion generally entertained of this appointment is embodied in Sir Fletcher Norton's sarcastic remark, "What the three could not do has been given to the most incapable of the three." Lord Apsley succeeded to the earldom of Bathurst, on the death of his father, in 1775; three years after which period, finding himself unequal for the fatigues of his office, he surrendered the great seal, and the next year was appointed president of the council, which honourable station he continued to fill until the dissolution of lord North's administration, when he retired from public life.

Although in no ways worthy of the high judicial situations which he was called on to fill, lord Bathurst was by no means destitute of either learning or ability, and his parliamentary career exhibited him as a man of spirit and ("excuse some courtly strains") of consistency and honour. In private life he was greatly beloved. He was twice married, first to Anne, relict of Charles Philips, Esq., who died without children; and secondly to Tryphena, daughter of Thomas Scawen, Esq., of Carshalton, Surrey, by whom he had two sons and four daughters. Lord Bathurst's judgments during the time he was a judge of the Common Pleas are reported in Wilson's Reports; and those during the time of his presiding in the Court of Chancery, in Mr. Dickens's Reports.

BATHURST, (Henry,) third earl Bathurst, and baron Bathurst, and second baron Apsley, the eldest son of the preceding, was born on the 22d of May, 1762, and on his coming of age, entered parliament as member for Cirencester, and within a few months became a lord-commissioner of the admiralty. From July 1789 until June 1791, he sat at the treasury board, having in May 1790 succeeded the earl of Hardwicke as a teller of the exchequer, the reversion of which office had been previously granted to him. In 1793 he became a commissioner of the board of control, and was sworn of the privy council. In this first office he continued until the dissolution

of the ministry in 1802. He succeeded to the peerage on the 6th of August, 1794, and on the assembling of parliament in 1796 moved the address. In 1804 he was appointed master worker of the mint; in 1807, president of the board of trade; in 1809, secretary for foreign affairs, which office he held only from the 11th of October to the 6th of December. On the 11th of June, 1812, he became secretary for the colonies, in which post he remained until 1828, when he was appointed president of the council, an office of which the accession of the Whig party to power in 1830 deprived him. He was created a knight of the garter in 1817. Lord Bathurst was an amiable and intelligent nobleman, much prized by his party for his knowledge of business and strict integrity. "He seems," observes Sir Egerton Brydges, "too much to have indulged in a life of indolence; for his friends speak of him as a man of very superior talents, of which, however, he has not given the world much opportunity to form a judgment. He is said to be sagacious and sarcastic, full of acute sense and cutting humour." He died on the 26th of July, 1834.

BATHURST, (Henry,) lord bishop of Norwich, the son of Benjamin, younger brother of Allen, first earl Bathurst, was born at Brackley, in Northamptonshire, in November, 1744, and educated at Winchester, and New college, Oxford, of which he was elected a fellow when in the sixteenth year of his age. He graduated bachelor of civil law on the 27th of October, 1768, and doctor on the 5th of June, 1776. In the early part of his life he resided for some time with his uncle, the first lord Bathurst, who presented him with the living of Salperton, in Gloucestershire, which he exchanged for a New-college benefice, the rectory of Witchingham, in Norfolk; but, at the wish of lord Bathurst, again returned to Salperton. About 1775 he was appointed a canon of Christ church, Oxford, and about five years afterwards married Grace, daughter of the Very Rev. Charles Coote, dean of Kilfenora, and sister of the well-known gallant officer, general Sir Eyre Coote. In 1795 he was appointed to a prebendal stall in Durham cathedral, and in 1805 became bishop of Norwich. He had the character of being an amiable and well-disposed prelate, but public opinion is naturally much divided as to the policy of much of his conduct. A steady and consistent Whig,

he supported catholic emancipation, the repeal of the Test and Corporation Acts, and the Reform Bill. He died in London, on the 5th of April, 1837. (Life by his son. Gent.'s Mag.)

BATHURST, (Walter,) an English naval officer, who fell in the action at Navarino, on the 21st of October, 1827. He was a nephew of Dr. Bathurst, bishop of Norwich; became a lieutenant in 1790, and post-captain on the 24th of October, 1799, which last rank he fairly earned by having captured a first rate, the *Ville de Paris*, in the Mediterranean, while bearing the flag of earl St. Vincent. Bathurst having carried home his prize, joined the Channel fleet in command of the *Eurydice* (21), with which, while returning from convoying an outward-bound Quebec fleet of merchantmen, he captured, about April, 1807, a French privateer of fourteen guns and sixty men, and a Dutch East Indiaman. On the 20th of October he carried despatches to India relative to the peace of Amiens, and whilst on that station, was employed successively in the *Terpsichore* and *Pitt* frigates, with which respectively he captured a Dutch East Indiaman and blockaded Port Louis. After this, he was with the *Salsette* (which name the *Pitt* at this time resumed,) engaged under Sir James Saumarez in the Baltic, where he captured the Russian cutter *Apith*, of fourteen guns and sixty-one men, and in July 1809, was employed in conducting a division of lord Chatham's army to Walcheren, after which, towards the end of 1810, he was removed into the *Fame*, (74,) and actively engaged in the Mediterranean. Subsequently he was appointed to the *Genoa*, (74,) while in command of which he was killed. (Gent.'s Mag.)

BATHURST, (Benjamin,) a gentleman born at London in 1784, and employed at an early age in diplomatic missions. He only merits a place in a biographical dictionary by his melancholy fate. When returning in 1809 from a mission to Vienna, the bearer of important despatches, he was secretly assassinated near Hamburgh; and all the traces of him which were ever discovered consisted in a part of his clothes, found on the bank of the Elbe. The exact manner of his death, and the author of the crime, have remained wrapped in profound mystery.

BATHYCELES, a most celebrated artist, who made the throne upon which was placed the image of Apollo Amy-

cleus, mentioned by Pausanias, iii. 18. He was a native of Magnesia, but it is doubtful at what period. Sillig states him to have flourished in the sixtieth Olympiad, and to have exercised his art as a statuary at Sparta. That learned writer enters into a very full discussion (*Catalogus Artificum*, &c. pp. 104, 105, 106,) upon the subject of this artist, and states his reasons for assigning him the date above mentioned. The throne is described as of surpassing splendour, the Graces and the Hours forming the principal supporters. There was also a statue of Diana, and indeed so many bas-reliefs and ornaments, that it was difficult which to admire most, the fertility of the artist, or the taste of the people who demanded such works of art. The whole fabulous history of Greece was represented. It appears that the throne contained many seats, but upon the principal was placed the statue of the god, which, however, was not from the hand of Bathycles. It was only a barbarous and colossal work, which its antiquity and the piety of the Amycleans had rendered celebrated. (Sillig, *Catal. Artificum*. *Biog. Univ.*)

BATHYLLUS, (b.c. 18,) who, with Pylades, was the inventor of a new method of representing all kinds of theatrical pieces by dancing. He was a native of Alexandria, the freedman of Mæcenas, and the object of his extravagant and licentious passion, and at whose wish Augustus countenanced the players and their art. Bathyllus excelled in comic, and Pylades in tragic pantomime, and from them sprung two sects respectively supporting them in their competition for public fame. Each sect preserved the name and character of its master—the disciples of Bathyllus being called Bathylli, those of Pylades being denominated Pyladæ. The Romans were divided into parties for these two pantomimists; and that of Bathyllus being most powerful, procured the banishment of Pylades. On his return, he is said to have been warned by Augustus not to create divisions amongst the people, and to have replied, “Cæsar, it is of use to you that the people should busy themselves about Bathyllus and myself.” (*Biog. Univ.*)

BATILDA, (St.) the wife of Clovis II. king of France, was an Anglo-Saxon by birth, and had been captured by pirates, and sold into slavery to Archambald, mayor of the palace to the Frankish monarch. After the death of her hus-

band, and during the minority of his children, she ruled the kingdom during ten years with great vigour and prudence. In 665, she was compelled by the nobles of the kingdom to retire to the monastery of Chilles, which she had built, and where she forgot the splendour of her former state in the practice of piety. She was canonized by pope Nicholas I. Her festival is held on the 30th Jan. (*Biog. Univ.*)

BATISTE, one of the greatest violin-players of the last century, a pupil and intimate friend of Corelli. When he came to Paris, it was said that he was the first who had ever played double tunes on the violin. He died in Poland, as director of the royal chapel. (Gerber.)

BATISTIELLO. See CARACCILO.

BATIUSHKOV, (Constantine Nikolaevitch,) one of the most elegant Russian writers in the reign of Alexander I., was born at Vologda in 1787, and was sent by his father, who was a person of easy fortune, to be educated at St. Petersburg. He early manifested a taste for Italian poetry and literature, and on quitting school, where he had received as complete a course of instruction as such establishments were then able to supply, he continued to pursue his studies, in which he was assisted by the advice and taste of his uncle, M. N. Muraviev, a writer whose literary character has been drawn by Batiushkov himself. In 1806 he entered the army; and after accompanying his regiment to Germany, saw some military service in Friesland and Sweden, where he had an opportunity of studying natural scenery that was new and delightful to him. A severe wound in the foot, and the cessation of hostilities shortly afterwards, caused him to return, and he once more resumed his former peaceful occupations, until the war of 1812, when, notwithstanding that he then held the desirable appointment of librarian at the imperial library, St. Petersburg, he gave up that and his other pursuits, to share in the dangers and honours of that memorable crisis; nor did he return till 1816. Two years afterwards he obtained an appointment in the office for foreign affairs, and was sent as an attaché of the embassy to Naples. But Italy, so long the object of his enthusiastic imagination, was not long to be enjoyed by him, for he was attacked by a severe mental complaint, which has since rendered his existence a dreary blank; therefore, though he is still living at Vologda, he may be considered as one

who has for several years been extinct to the world, his career having long been finished, and nothing but a final date being wanting to this notice of him. His works were first published in 2 vols, 8vo, at St. Petersburg, 1817; the one consisting of his prose, the other of his poetical pieces. If there is nothing particularly striking or important in the subjects themselves, these productions, which are to be considered only as his first literary essays—pledges of what he might in time have accomplished—discover a cultivated, refined, and feeling mind, and are remarkable for their elegance of style. They have, in fact, come to be considered classical models of the language. Among his prose pieces, the most interesting are those on the writings of Lomonosov and Muraviev, the Evening with Prince Kantemir, the Visit to the Academy of Fine Arts, and the extracts of Letters from Finland. Those on Tasso and Ariosto, and on Petrarch, are elegant pieces of criticism, but, as may be imagined, add very little to what has been said again and again respecting writers whose merits have been discussed throughout all Europe. As a poet, likewise, Batiushkov is to be “weighed, not measured;” judged of not by the bulk, but the quality of his productions, for after deducting those pieces which are either translations or avowed imitations from other languages, there remain but few original ones; neither are they of any great length; yet within the brief compass of those few poems we meet with much poetry—with its choicest essence. Of that entitled ‘To my Penates,’ a translation is given in Bowring’s Russian Anthology, where it is described somewhat erroneously, as his most celebrated composition, by far the most noted of them all being his *Dying Tasso*, of which there is also an English version, more faithful, indeed, to the spirit than to the literal beauties of the original—in the ninth volume of the *Foreign Quarterly*. (Entz. Leks. For. Quart. Rev.)

**BATIZI**, (Andreas and Michael,) two Hungarians, who lived about the middle of the sixteenth century, and professed the protestant creed. The former wrote several national hymns in the Hungarian language; the latter, some religious books. (Horányi.)

**BATKA**, (Lorenz,) a musician, and the father of a numerous family of Bohemian organists and musical performers, some of whom were employed at the

ducal courts of Sagan, and by the bishop of Breslau, &c. (Schilling.)

**BATLEY**, an English engraver in mezzotinto, who flourished about the year 1770. He was principally employed in engraving portraits. (Bryan’s Dict.)

**BATLOWSKY**, (A.) a Polish painter, who flourished at Dresden about the end of the seventeenth century. Bodenehr has engraved after him the portrait of George Meister, gardener to the court, and that of Stephen Pilarick, 1698. (Heinecken, Dict. des Artistes.)

**BATMAN**, (Stephen,) a divine, poet, and miscellaneous writer of the sixteenth century, is said by those who have written on his life to have been born and educated at Bruton, in Somersetshire. This statement we do not mean to dispute; but when in 1578 he had a grant of arms from Sir William Dethick of three red stars, the lowest issuing from a crescent on a golden field, he gave this account of his ancestors: that his father, Henry Brewer, son of Albertus Brewer, a magistrate of Zwoil, in Belgium, who served under Charles V., came to England in the thirty-second year of king Henry VIII., and then called himself Batman; that he married a daughter of Henry Whitborne, goldsmith, by whom he had Stephen, and many other children. Batman studied divinity in the university of Cambridge, and early in life became domestic chaplain to archbishop Parker, whom he greatly assisted in the collection of the books and MSS. which that prelate made. He was reckoned a learned and pious minister. When the archbishop was dead, he became chaplain to Henry, lord Hunsdon, was D.D., and rector of Mersham, in Surrey. It does not appear that he had other preferment. He died in 1587, when he was probably not much more than fifty years of age.

The earliest of his printed writings is a poem entitled *The Travayled Pilgrim bringing News from all Parts of the World*, 4to, 1569, a rare volume, the copy at the sale of Mr. Perry’s library being sold for 26l. 15s. 6d. In the same year he printed a tract in prose, interspersed with verse, entitled, *A Christall Glass of Christian Reformation*. We shall endeavour to place his other publications in chronological order. *Joyful News out of Helvetia from Theophrastus Paracelsus*, declaring the ruinate Fall of the Papal Dignity; also a *Treatise against Usury*, 1575; *Golden Book of the Leaden Gods*, 1577. This is a kind of Pantheon. A Preface before John Rogers’s *Displaying of*

the Family of Love, 1579: The Doom, warning all Men to Judgment, wherein are contained for the most part all the strange Prodigies happened in the World, with divers secret Figures of Revelation, gathered in the Manner of a general Chronicle out of approved Authors, 1581. This was followed by what is his largest work, and that by which he is best remembered, *Batman* upon Bartholome his Book *De Proprietatibus Rerum*, fol. 1582. Bartholomeus was an English Franciscan of the fourteenth century. An English version of his works was made by Trevisa, and it was printed both by Wynkin de Worde and Berthelet. *Batman* made additions to it from Gesner and other writers of his time. Beside the above, there are two other works of his to which no dates are affixed, namely, *Of the Arrival of the three Graces into England*, lamenting the abuses of the present age; and *Notes to Leland's Assertio Arthuri*, translated by Richard Robinson. By his wife, Sibil, daughter of John Baker, he had three children, Arthur, Matthew, and Jane.

**BATMANSON**, (John,) an English theologian of the sixteenth century, who studied at Oxford, and became a Carthusian monk in the house of that order in London, and afterwards became prior of the Charterhouse at Hinton, in Somersetshire. He died on the sixteenth of November, 1531. His writings, which are enumerated in Tanner, were chiefly directed against the reformation.

**BATO**. Five persons of this name are recorded in ancient history, but of only two of them have any fragments been preserved. These are, the comic writer, three of whose plays are quoted by Athenæus and Stobæus, and the rhetorician and historian of Sinope, whose work on the tyrants of Ephesus is mentioned by Athenæus.

**BATONI**, (Pompeo Girolamo,) a distinguished Italian painter of the last century, was born at Lucca in 1708, and till his seventh year was as deformed in person as he appeared obtuse in intellect. That the latter defect was only in appearance was proved by his whole after-life; but the former resulted in a certain ungainliness and awkward demeanour, which he never lost. His father, who was a goldsmith, destined him for his own trade, much against the boy's will, who gained, however, by this proceeding, practice in designing, and, ultimately, an introduction to powerful and willing patrons. The circumstance which brought

him to the notice of these last was his exquisite workmanship of a golden chalice, made for the citizens of Lucca as a present from them to pope Benedict XIII. Several nobles subscribed to afford him the means of studying his art in the Roman academy, and he was placed under Sebastiano Lonca and Agostino Masucci; but his taste led him rather to study the productions of Raphael. His marriage with the daughter of the overseer of the Farnese palace, in his twenty-second year, provoked his patrons to withdraw their assistance, and he was compelled to paint portraits and copies for subsistence; but a commission from the marchese Gabrielli di Gubbio for an altarpiece for the chapel of his family in the church of St. Gregory, gave him the opportunity he desired of employing his pencil in a worthier manner, and though cramped by the wishes of the marquis as to the subject, (a Madonna and four saints,) he produced a proof not only of his ability in design, but of his talent in colouring, which his critics had treated slightly. A number of similar commissions followed this, and among them one to paint a piece to be executed in mosaic for the church of St. Peter, at Rome. The picture, of which the subject was from the history of Simon the Sorcerer, was painted, but could not be copied, as had been proposed, from want of room in the part of the church destined for it. He painted also a vast number of pictures for individuals, religious, historical, and allegorical, among which the most noted are a Holy Family, bought by the then prince Paul of Russia; Thetis receiving Achilles from Chiron, and the Continnence of Scipio, for the empress Catharina; two scenes from the history of Diana, for the king of the Poles; and the family of Darius before Alexander, for the king of Prussia. The Dresden gallery possesses the famous Penitent Magdalene, and a John the Baptist. Several of his pictures also reached England. The number of portraits painted by him is almost incredible. He died at Rome in 1787. (Ersch und Gruber.)

**BATORI**. See **BATHORY**.

**BATRACUS**. Sparta must under the Roman empire have greatly changed her character from what it was during the time she was the powerful rival of Athens for the supremacy of Greece. She then despised the arts of peace; but at the later period we find her producing in Batracus an architect, who, with Saurus

his countryman and colleague, was employed in erecting the temple of Jupiter and Juno and many other of the most important edifices at Rome, under the patronage of Metellus and Octavia. Pliny mentions a remarkable instance of the ingenious vanity of these Spartans, who, anxious to record these monuments as the productions of their genius and not being allowed to inscribe their names on the buildings themselves, took care to carve in the eyes of the Ionic volutes of the porticoes a frog and a lizard, as symbols of their names. This statement may have been thought by some to have been one of the many fanciful and graceful fictions with which Pliny is considered to have interspersed his historical facts. But happily a fragment in the church of S. Lorenzo, without the walls of Rome, rescues the veracity of the historian. In this basilica there is an Ionic capital to one of the columns, evidently antique, which has in the middle of the eyes of the volutes (*spiræ columnarum*) a frog and a lizard. This at once proves the accuracy of Pliny, exemplifies the ambitious device of the architects, and shows to what period of art the church of the christian saint owes some of its most attractive features, taken from the ruins of a temple of a heathen god.

BATSCH, (Augustus John George Charles,) a distinguished naturalist, was descended from a Livonian family, and born at Jena, October 28, 1761. At an early period, he manifested a great taste for the study of natural history, and studied medicine under Succow, Nicolai, Gruner, Loder, and Stark. He was received a master in philosophy in 1781; and having taken his medical degree, he retired to Weimar, with the intention of entering into practice. In this respect, however, he was so little engaged, that he resolved upon devoting himself entirely to natural history. In 1784 count Reuss engaged him to arrange his cabinet at Kœstritz, which occupied him a whole year. The duke of Weimar gave him a pension, and appointed him in 1786 professor extraordinary of natural history at Jena, where he took a doctor's degree in the same year. In 1787 he was also nominated a professor extraordinary of medicine; in 1792, a professor in ordinary of philosophy; and in 1793 he was made the director of the Society for the Advancement of Natural Sciences, established in that city. He died Sept. 29, 1802, having published a great number of works in natural history, particularly

botany, which have received the highest approbation of Gmelin and other celebrated naturalists.

BATT, was the name of several old Dutch writers.

*Bartholomew Butt*, born at Alort, in Flanders, in 1515, embraced the doctrines of Luther, and was obliged to seek shelter from persecution in Germany, where he settled at Rostock, and died in 1559. He wrote a book, entitled *De Æconomia Christiana*.

*Lieven*, son of Bartholomew, was born at Ghent in 1545, and followed his father to Rostock. He studied at Wittenburg, under Melancthon, and afterwards taught mathematics at Rostock. Driven from this place by war and pestilence, he went to Venice, where he took the degree of doctor in medicine. On the peace, he returned to Rostock, became professor of medicine there, and died in 1591. His *Epistolæ aliquot, Medica tractantes*, are printed in the *Miscellanea* of his nephew Smetius.

*James Batt* was in 1500 secretary of the town of Bergen-op-Zoom, and is known as the friend of Erasmus.

*Cornelius Batt*, his son, born at Veere, in Zealand, about 1470; was also a friend of Erasmus. One of his most remarkable books was a description of the world, entitled *Wereldbeschrijving*, printed in 1512.

BATT, (Charles,) a physician, who practised at Antwerp, Hamburg, and Dordrecht. In the latter city he dwelt from 1593 to 1598. He published at Rostock, in 1569, *De Morbo Gallico*, and some other works; and he made translations into Dutch of the works of Ambrose Paré, James Guillemeau, and Christopher Wirsung.

BATT, (Conrad,) a celebrated physician, born at Rostock, May 13, 1573, where he studied, and also at Koenigsburg and Helmstadt, under Capell, Liddell, and Mutin. In 1602 a very fatal epidemic prevailed at Koenigsburg, to which he paid the most devoted attention, and was most liberally recompensed by the inhabitants. He travelled in France and Italy, and took a doctor's degree at Basle in 1604. He returned to Rostock, where he died Nov. 30, 1605, from a wound by a knife in his hand, with which, in a fall down stairs, he unfortunately pierced his body. He left two small works, which were in 1601 published at Koenigsburg in one volume, *Oratio Botanologia* and *Oratio Anatomica*.

**BATT**, (William,) a physician, was born at Collingham, June 18, 1744, and was educated at the university of Oxford. He acquired his medical knowledge in the London schools, after which he went to Montpellier, where he took a doctor's degree in 1770. He then travelled in France, Germany, Sweden, Holland, Prussia, and Italy. Having made himself intimate with Linnæus at Upsal, and Albinus at Leyden, he returned to England; but his health being bad, he was compelled to go to Genoa, where he practised medicine, and in 1778 was appointed professor of chemistry. He presented to the academy of this city a collection of rare and curious plants which he had made, and he was useful in introducing the practice of vaccination. He gained the approbation of the citizens by his attention to them during the severe fever of 1800; and he died Feb. 9, 1812, deeply regretted. He published some memoirs in the Transactions of the Medical Society of Emulation of Genoa, on various medical subjects of interest.

**BATTAGLIA**, (Dionisio,) a painter at Verona about 1547. The picture of Sta. Barbara, made for the church of Sta. Euphemia in the above city, has been much praised. (Lanzi.)

**BATTAGLIA**, (Cesare,) born at Milan in 1605. He studied philosophy at Cremona, and theology at Bologna, preached with much applause in many towns of Italy, and was intimate with Francesco, duke of Este. He published several of his panegyrics, *L'esemplare e il Diadema del Principe*, predica fatta alla Republica di Lucca, Lucca, 1670, 4to. They were collected in 1 vol., printed at Milan, 1654, 12mo. (Mazzuchelli.)

**BATTAGLIA**, (Francesco Maria,) a native of Milan, of the order of the Eremites of St. Augustin. He wrote, amongst several other devotional books, *Galleria spirituale*, which was four times reprinted at Milan, from 1664 to 1675; remarkable as one of the few Italian books which were inserted in the Index Libr. Prohib. (Argellatti. Mazzuchelli.)

**BATTAGLIA** and **BIONDO**, were two Sicilian architects, who flourished towards the close of the eighteenth century, and who particularly distinguished themselves by the magnificent additions which they made to the superb Benedictine convent at Catanea. This group of buildings is situated upon one of the most elevated positions of the town, on part of the site of an antique edifice supposed to have been *thermae*, many fragments of

the walls and mosaics of which still remain. Its magnificence surpasses that of any other monastic establishment in Sicily, and probably in Italy, and the revenues amount to 100,000 ounces, or 50,000*l.* per annum. Conceived upon a vast scale by one of the Benedictine fathers, the P. Valeriano de' Franchis, in the middle of the sixteenth century, the first stone was laid by the viceroy Giovanni de la Cerda. The plan, as originally designed, was to consist of the old church as the central and principal object, having at the east end a spacious court, which served as a cemetery to the monks. On the north side are two square courts, each side measuring about 120 feet, and surrounded by an upper and lower arcade or loggia supported by piers and columns, and there were to have been two corresponding courts on the south side of the church. More to the eastward are spacious gardens extending the whole length of the back front of the building, with terraces, alcoves, pavilions, fountains, a flora, compartments for the various divisions of plants, and pavilions with columns commanding an extensive view of the sea. In February 1578, about twenty years after the commencement of the works, the monks with great religious pomp took possession of the portion of the building at that time completed, which then consisted of the two courts to the north of the church. In 1605 the stone piers, which formed the porticoes of the cloisters, were taken down and replaced by 104 columns of Carrara marble; but an eruption of Etna having in 1669 materially injured the old church, Giambattista Contini, a Roman architect, was employed to erect a new church, which was begun in 1687, of colossal dimensions, being about 350 feet long by 120 feet wide. When they had been occupied six years upon the new work, an earthquake threw down the fine cloister with its marble columns, and thirty of the fathers were killed, which led to the entire abandonment of the monastery. After some years, however, the monks returned, the columns were again restored to their former position, and the works to the church were resumed with spirit. In 1730 the architect, Tomasso Amato, of Messina, erected several dormitories, and after him Giambattista Vaccarini of Palermo built on the south side of the church the refectories, kitchen, museum, and library, which, instead of corresponding with the courts on the north side, form a mass completely different from



the other, and thus destroy the unity of the design. Some idea may be formed of the magnificence and size of this convent from the scale of these dependencies. There is a circular vestibule about 40 feet in diameter, leading to the larger refectory, 116 feet long by 42 wide. On the side of this vestibule is the smaller refectory, oval in plan, 51 feet by 44 feet 6. The kitchen, which is attached, is 42 feet square. The library is 97 feet long by 45 feet wide, separated by a wide corridor from the museum for natural history, which is about 200 feet long by 37 feet wide. Along the west, north, and south sides of these buildings is a spacious court, 47 feet wide, enclosed by stables, coach-houses, granaries, and sheds for the reception of the poor whenever an earthquake or an eruption of Etna may compel the inhabitants of the vicinity to seek for shelter within the walls of the more substantial convent. Toward the end of the eighteenth century Battaglia and Biondo completed the cloister of the westernmost court on the north side of the church, and erected the superb staircase. The marbles, coloured stuccoes, bas-reliefs, sculptured arabesques, the exquisitely harmonized tones of the columns and of the slabs which cover the walls and adorn the coives and ceilings, give an incomparable richness of effect to the skilfully arranged plan of this staircase, which was ultimately completed by Carmelo Bataglia Sant Agnolo, nephew to Bataglia. Every object is combined in this superb monastery, which could contribute to its beauty and magnificence. Its open galleries, its closed corridors, and the cloisters embellished with a brilliant vegetation and constantly running fountains; extensive museums, and richly-stored library; its spacious church, and stupendous organ, if inferior to any, second only to that of Haerlem; the cemetery which occupies the centre of all these objects, itself encircled by porticoes; and the entire group of buildings surrounded by extensive plantations of trees and evergreens, and beds of rare luxuriant flowers. The whole lies on a rough undulated surface of lava, and fills the beholder with astonishment at the contemplation of such magnificent combinations of art and nature, upon which Etna looks down in all his terrific majesty, and beyond which the eye stretches over the blue expanse of the Ionian Sea. This vast monastery is now inhabited by thirty padri who are noblemen, and by thirty fratelli who are

men of inferior rank in life. (Hittorff et Zanth, *Architecture Moderne de la Sicile*.)

**BATTAGLIA**, (Francesco,) a senator of Venice, of one of the most distinguished families of that republic. He was a warm partizan of the French revolution, and an advocate for an intimate alliance between the republic of Venice and that of France. When Bonaparte invaded Italy, Battaglia and Dandolo were named commissioners to treat with him. It was by the influence of Battaglia that the French were put in possession of Venice. He died in 1799. (Biog. Univ. Suppl.)

**BATTAGLIE**, delle, or delle **BAMBOCCiate**, (Michel Angiolo.) See **CERQUOZZI**.

**BATTAGLINI**, (Francesco,) a nobleman of Rimini, lived about 1610. He went to Rome, where he distinguished himself much by his learning, and recited in the Collegio Romano a Greek sermon in praise of St. Louis Gonzaga. He wrote *Heraclitus humanæ Vitæ Miseras lugenæ*, Romæ, 1629, 4to. (Mazzuchelli.)

**BATTAGLINI**, (Marco,) born near Rimini in 1645, studied philosophy and jurisprudence at Cesena, and became a doctor of both laws. He went to Rome, and followed the career of an advocate, until his health obliged him to quit it, when cardinal di Carpegna obtained for him the situation of *luogotenente civile* at Ancona. When he was about to be transferred to Fabriano, the community would not receive him without being a prelate, and pope Innocent XI. made him therefore his *prelato domestico*. In 1690 he became bishop of Novera, in Umbria. Having been transferred to the bishopric of Cesena, he died in his native place, Terra di St. Mauro, in 1717. He wrote *Il Leggista Filosofo*, Roma, 1680, 4to. This work treats of the connexion of legislation with the rules of moral philosophy. *Istoria Universale di tutti i Consigli*, Venezia, 1686, fol. Notwithstanding its title, this work contains the history of the principal councils only. *Annali del Sacerdozio e dell' Imperio*, &c., *ibid.* vol. 4, folio, 1701—1711. He left several works in MS. (J. Lami, *Memorab. Itatorum*. Ughelli, *Italia sacra*. Mazzuchelli.)

**BATTARA**, (John Anthony,) a learned ecclesiastic and physician. He resided at Rimini, where he died in 1789. He was passionately attached to the study of natural history, and devoted much time to the examination of the fungi, and

contended against the common opinion of mushrooms owing their origin to a process of putrefaction. He contended for their growth from seeds, and published some works on this subject. Person named a genus of champignons after him. His *Fungorum Agri Ariminensis Historia*, published in 4to at Faenza in 1755, and again in 1759, is ornamented with 200 figures from his own drawings, rudely but faithfully depicted, and he gives a description of several species previously unnoticed. He also published *Epistola selectas de Re naturali Observationes complectens*, Rimini, 1774, 4to; and *Practica Agraria, distributa in variis Dialogis*, Romæ, 1778, 12mo.

**BATTEL**, (Andrew,) an English adventurer, born in Essex about 1565. He embarked in a merchantman bound for the Rio de la Plata, in April, 1589; after a troublesome voyage, they arrived at their destination in much distress in the autumn of the same year, and while seeking provisions on shore, they were seized by the natives, and delivered to the Portuguese, who, after keeping them in prison for four months, sent them to the Portuguese settlements in Africa. During a captivity of many years in Africa Battel passed through numerous vicissitudes, and in his adventures in the interior had many opportunities of observing the manners of the natives. He obtained his liberty early in the seventeenth century, and returning to England, settled at Leigh, in Essex. The relation of his adventures, taken from his mouth by his friend Purchas, and inserted in the second volume of his *Collection of Voyages*, is extremely curious and interesting.

**BATTELLI**, (Giovanni Cristoforo,) born in 1658 at Sasso Corvario, near Urbino. Having gone to Rome, cardinal Barberini became his patron, and pope Clemens XI. made him his bibliothecario privato. The latter gave him also the investiture of the Rocca di Sasso Corvario for three generations, at the rent of one scudo d'oro per annum, where Battelli established a good library. He died in 1725, as archbishop (in part.) of Amasia. He was the author of several antiquarian essays. (Mazzuchelli.)

**BATTELY**, (John,) born 1647, died 1708, an English divine and antiquary, was a native of the town of St Edmundsbury, sometime fellow of Trinity college, Cambridge, and chaplain to archbishop Sancroft, who gave him the rectory of Adisham, in Kent, a prebend in the

church of Canterbury, and made him archdeacon of the diocese of Canterbury. Such was the history of his professional life. In his character of an antiquarian and topographical writer, he prepared a work on the ancient state of the Isle of Thanet, which he entitled, *Antiquitates Rutupinæ*. This work is composed in elegant Latin, and in the form of a dialogue between the author and two friends, Dr. Henry Maurice and Mr. Henry Wharton, both divines and chaplains of the archbishop. It was not printed till 1711, when it was given to the world by Dr. Thomas Terry, canon of Christ church. A second edition was published in 1745, with the addition of an unfinished work on the antiquities of Bury St. Edmunds, his native town, the history of which was brought down to 1272. An abridgement of the *Antiquitates Rutupinæ* in English, entitled, *The Antiquities of Richborough and Reculver*, was published in 1774.

Two other members of this family are connected with antiquarian literature, namely, Nicholas Battely, A.M., the editor of an improved edition of Somner's *Antiquities of Canterbury*; and Oliver Battely, nephew of John, who published the *Antiquitates S. Edmondburgi*.

**BATTERA**, (Doroteo,) a Capucin friar and famous preacher. "Helived on scanty sustenance, took little sleep, and was indefatigable in exertion and toil." He published, *Sette Ricordi principali necessari á ciaschedun Cristiano*, Brescia, 1590. (Cozzanda.)

**BATTEUX**, (Charles,) born in 1713, at Allend'hui, near Rheims, died at the latter place as an honorary canon in 1780. He began his career as professor of rhetoric and philosophy at the colleges of Paris, and became in 1761 member of the French Academy. His character was most honourable, and his personal behaviour amiable in the extreme, which, united to a clear intellect, good taste, and perspicuous style, imparted value to every thing he composed. As professor of the College de Navarre, he pronounced two Latin discourses, one of which was entitled, *De Gustu veterum in Studiis Litterarum retinendo*. His numerous works may be divided into philosophical, and rhetorical, and such as relate to belles-lettres. Amongst the first class, one of the most remarkable was, *La Morale d'Epicure, tirée de ses propres Ecrits*, Paris, 1750. His next works, *Ocellus Lucanus, de la Nature de l'Univers*; *Timée de Locres, de l'Ame du Monde*; *Lettre d'Aristote sur le Système du*

Monde, *ibid.* 1768, 8vo; are interesting contributions to the explanation of the philosophy of the ancients. In 1773 he published *Histoire des Causes premières*, a work which contributed much towards the resolution of suppressing the chair of philosophy at the College Royal. Batteux's rhetorical works are, *Traité de la Construction oratoire*, *ibid.* 1763, 12mo; *Chefs d'Œuvre de l'Eloquence poétique à l'Usage des jeunes Orateurs*, *ibid.* 1780, 12mo. His works on the belles-lettres and esthetics are the most important, and he is in this respect certainly the founder of a system which is not without merit. These works are, *Beaux Arts réduits à un même Principe*, *ibid.* 1747; *Cours des Belles-Lettres*, *ibid.* 1746—1774, 5 vols, 12mo; both which works were subsequently fused in one, and often translated into German. The system of Batteux has been reviewed by Göthe in Rameau's Neffe, p. 391, who says that Batteux, in stating that the imitation of the beauties of nature is the chief aim of art, has published a doctrine only half true. But this stricture of Göthe's is not quite fair, because Batteux went much farther than teaching a mere imitation of nature. The only other work which we have to mention is the *Mémoires concernant l'Histoire, les Sciences, &c. des Chinois*, 1776—1789, begun by Batteux, and completed by Brequigny and De Guignes. (Biog. Univ. Ersch und Gruber. Quérard.)

BATHORI, or BATHORY, (Stephen,) a Transylvanian noble, and seigneur of Somlyo, elected sovereign prince of his native country by the states, May 1571, in succession to John Sigismund Zapolya, who had died issueless. He had previously distinguished himself in arms, in the service of the emperor Ferdinand; but his valour and fidelity had been repaid by ingratitude, and at a later period, when executing at the court of Maximilian II. a commission with which he had been charged by Zapolya, he was arrested on suspicion, and thrown into prison, where he remained three years. At his accession to sovereignty, Transylvania was claimed as a dependency both by Austria and the Porte; but the power of the latter was then by far the more formidable, and Bathori lost no time in forwarding the arrears of tribute to Constantinople, and receiving from sultan Selim the standard and mace as emblems of investiture—a proceeding in which Austria was forced to acquiesce. The only important event of his Tran-

sylvanian roign was the defeat in 1575 of a noble named Bekez, who endeavoured to dethrone him; and the same year, the Polish crown having become vacant by the cession of Henry of Valois, he was elected, principally through the influence of the Porte, to that dignity, conditionally on his marrying the princess Anna, the heiress of the Jagellons, in conjunction with whom he was crowned at Cracow, May 1576. In the same year he regulated by a new treaty the relations of Poland with the Cossacks of the Ukraine, to whom increased territory and privileges were granted; and in 1581 the administration of justice was facilitated by the erection of three high courts at Petrikau, Lublin, and Wilna, for Great Poland, Little Poland, and Lublin; but the jurisdiction of these extended only to the nobles, who remained absolute masters of the peasantry, it being at the same time enacted that no plebeian should be ennobled without the consent of the diet! A war into which he entered in alliance with Sweden (1578) against Russia terminated so much to the advantage of the allies, that the Czar purchased peace in 1583 by the cession of all his territory on the Baltic, of which Courland, with great part of Livonia, fell to the share of Poland. Stephen Bathori died at Grodno, Dec. 1586, without issue, in the 54th year of his age. He was a prince of considerable abilities, and his frank and martial character, with his extraordinary personal advantages, rendered him highly popular with his subjects. A memorial of his name is preserved in the town of Bathurin, in the Ukraine, of which he was the founder. On his election to the crown of Poland, the states of Transylvania elected in 1576 his brother Christopher as his successor, but his five years' reign presents nothing important. On his death (1581) he was succeeded by his son.

BATHORI, (Sigismund,) one of the most extraordinary characters of the age in which he lived. At his election he had some difficulty in procuring his recognition from the Porte, which was inclined to favour a rival candidate named Markhazy, and it is said to have been in revenge of this affront, that on the commencement of the war of 1593 between the Turks and Austrians, he embraced the cause of the emperor, with whom, as king of Hungary, he concluded a treaty in 1595, by which he ceded to him the reversion of his states in the

event of the failure of his own male line. He married at the same time the daughter of the archduke Charles of Austria; and during the campaigns of 1595 and 1596, gained repeated advantages, in concert with the revolted Waiwodes of Moldavia and Walachia, over the Turks, who were driven across the Danube; and so distinguished were his services, that he is lauded by all the writers of that day as the champion of Christianity, and the chosen instrument of Providence for abasing the Moslems. But the tide of success was turned in 1597 by the great defeat sustained at Agria by the archduke Maximilian; and Sigismond, apprehensive of falling into the hands of the Turks, ceded the immediate possession of Transylvania to the emperor Rodolph, in exchange for the duchies of Ratisbon and Oppelen in Silesia, whither he repaired accordingly in the summer of 1598. His restless spirit was soon weary of this retirement: in a few months he quitted Silesia, and again making his appearance in Transylvania, summoned his partisans around him, and made a fresh assignment of his rights to his cousin the cardinal Andrew Batthori, brother of the late king of Poland, and bishop of Warmia. This new ruler, acting under the advice of Sigismond, commenced negotiations at Constantinople with the view of replacing Transylvania in its former state as a dependency of the Porte; but he was defeated and killed (Oct. 1598) by the imperial general George Basta; and Sigismond, after maintaining for some time a fruitless attempt to procure his own reinstatement, was compelled to abandon finally his pretensions, and to retire (1602) to the castle of Lobkowitz, assigned him by the emperor as a residence. Here he continued several years; but engaging in fresh intrigues, was imprisoned at Prague, where his turbulent career was terminated by death, March 20, 1613, after seven years' confinement. He left no issue.

**BATTHORI**, (Gabor, or Gabriel,) a member of the same family, was elected prince of Transylvania by the states, 1608, on the abdication of Sigismond Racoczi, who had filled the throne for a few months after the death of the famous Boczkai. The emperor, however, laid claim to the principality as a lapsed fief, in virtue of a convention concluded with Boczkai (see **BOCZKAI**), and prepared to enforce his rights by arms; but Batthori prevented the attack by agreeing to hold

his territories as the deputy of the emperor, and to receive German garrisons into his fortresses. The sultan loudly protested against this arrangement as an infraction of his own rights as suzerain; and it was equally unpalatable to the Transylvanian nobles, one party among whom was desirous of asserting the total independence of their country, while another powerful faction preferred the protection of the Porte to that of Austria. The latter body, which embraced nearly all the protestants in the country, was headed by Bethlen-Gabor, a relative of Batthori; and a conflict ensued between the adherents of the two religions. Bethlen was obliged to fly to Constantinople, where his representations, combined with some acts of hostility committed by Batthori on the Walachian frontier, determined the Porte to declare war against the latter. Iskender-Pasha entered Transylvania with a Turkish army, and was joined by all the partisans of Bethlen. Batthori, unable to resist, endeavoured in vain to effect a reconciliation with the Turks; but his overtures were rejected, and after flying for some time from place to place, he was assassinated by his own attendants, Oct. 1613. The Turkish historians call him Delhi-Királ, the mad king. He was the last of the Batthori family who ruled in Transylvania. (*Istu. de Rebus Hungaricis*. Von Hammer. Nainna, &c.)

**BATTIE**, (William,) a celebrated physician, born at Medbury in Devonshire, in 1704. He was educated at Eton, whence he was sent, in 1722, to King's college, Cambridge, where he succeeded in obtaining a Craven scholarship, upon the nomination of earl Craven. This enabled him to pursue his studies with ease, and he took his bachelor's degree in 1726, and that of master of arts in 1730. The advantages arising to him from his scholarship, seem to have induced him in after life to found another, with a stipend of 20*l.* per annum, to which he himself nominated, and after his death it descended to the electors to the Craven scholarships. His parents were in humble circumstances, and making an unsuccessful application to other relations to obtain the means of studying the law, and residing at one of the inns of court, he turned his attention to medicine, and he commenced as a practitioner in Cambridge. He now began to display the classical knowledge he had acquired, and he put forth a work by which he is well known, *Isocratis Orationes Septem et*

Epistolæ, Cantab. 1729, 8vo; a more complete edition was published in 1749, in 2 vols, 8vo. He took his degree in physic in 1737, and an opportunity offering, he settled as a physician in Uxbridge. The provost of Eton, Dr. Godolphin, held him in much esteem, and took a singular manner of evincing it. Upon Battie fixing in practice the doctor sent his carriage and four horses for him to be visited as a patient, but when the physician attempted to write for him, the provost declined it, saying, "You need not trouble yourself to write, I only sent for you to give you credit in the neighbourhood." He succeeded in his profession, and removed to London, affiliated himself to the Royal College of Physicians, and was appointed to deliver the Harveian Oration in 1746, which was published. Previously to this he had been admitted into the Royal Society. He was one of the censors of the college in 1750, at which time a dispute was pending between the college and Dr. Schomberg. Battie took a prominent part in this dispute, and was in consequence severely ridiculed in the *Battiad*, which was the joint production of Moses Mendez, Paul Whitehead, and Doctor Schomberg. It has been preserved in Dilly's Repository, 1776. Battie was appointed to deliver the Lumleian Lectures at the Royal College of Physicians in 1750, and in 1751 he published them in 4to, under the title of *De Principiis Animalibus Exercitationes*. He was afterwards appointed one of the physicians to St. Luke's Hospital, and having thus directed his attention particularly to the diseases of the mind he was also made physician and master to a private lunatic asylum at Islington, and in 1758 he published a *Treatise on Madness*, in 4to, the result of observations made by him to pupils, who, under proper recommendation, had been admitted by the governors of St. Luke's Hospital to attend him on his visits to the patients, a course which before this time had not been adopted. This work involved him in a dispute with Dr. Monro, one of the physicians of the Royal Hospital of Bethlem, in consequence of some censures made upon the practice adopted in that institution by Dr. Monro, sen. Dr. John Monro affixed to his pamphlet as a motto, a quotation from Horace,

"O major tandem parcas insane minori,"

which occasioned the wits of the day, who entered much into those disputes,

to designate him *Major Battie*. His opinion on the subject of insanity was much valued, and he was examined before the House of Commons in 1763, in a committee appointed to inquire into the state of the private mad-houses in the kingdom. He gave great satisfaction to the committee, who expressed, in a very honourable manner, the value they attached to his knowledge of the subject, in the Report they presented to the parliament. In 1762 Battie published *Aphorismi de cognoscendis et curandis Morbis nonnullis ad principia Animalia accommodati*. In 1761 he resigned his appointment at St. Luke's Hospital, and in 1776 he was attacked with paralysis, of which he died on the 13th of June, being then in his seventy-second year. By this attack, however, his speech does not appear to have been destroyed, for he is reported to have addressed a young man who was officiating as a nurse to him on the night of his dissolution, in the following manner:—"Young man, you have heard, no doubt, how great are the terrors of death. This night will probably afford you some experience; but you may learn, and may you profit by the example, that a conscientious endeavour to perform his duty through life, will ever close a Christian's eyes with comfort and tranquillity." He was buried, agreeably to his desire, at Kingston-upon-Thames, by the side of his widow, who was the daughter of Barnham Goode, the undermaster of Eton school, to whom he was sincerely attached, and with whom he contracted a marriage in 1738 or 1739. He had issue three daughters, one of whom, Anne, was married to Sir George Young, afterwards an admiral in the British navy, and deceased in 1810. Catherine was married to Jonathan Rashleigh, esq., and Philadelphia to Sir John Call, bart. an officer in the East India Company's service. Dr. Battie died in affluent circumstances. He had received from some relatives, the Colemans, who had declined to assist him in early life, 30,000*l.* and he had amassed a considerable sum by his profession. He founded a scholarship at Cambridge, as before noticed, and he left to St. Luke's Hospital 100*l.*; to the Corporation for the Relief of the Widows and Orphans of Clergymen, a like sum; and to earl Camden 20 guineas, as a token of regard for his many public and private virtues. All his books and papers were bequeathed to his daughter, Anne, who sold his estate, called Court-garden, at Marlow, to Mr. Davenport,

an eminent London surgeon. Among other peculiarities which distinguished Battie, was his fancy for architecture, and he became the builder of his own house at this estate, in which, however, he unfortunately forgot the staircase, and the offices beneath were constantly under water. He was of eccentric habits, singular in his dress, sometimes appearing like a labourer, and doing strange things. He had engaged in an enterprise to tow barges up the river by horses instead of the bargemen, in which speculation he lost 1500*l.* and he also incurred the animosity of this class of men, and on one occasion saved his life only by acting Punch to divert them from their intention to throw him over a bridge. He was afterwards so much in dread of them, that to protect himself from insults, he carried about him a brace of pistols. Notwithstanding his peculiarities, he is to be looked upon as a man of learning, of benevolent spirit, humour, inclination to satire, and considerable skill in his profession.

BATTIER, (Samuel,) a physician, was born at Basle, Jan. 23, 1667. He studied with such extraordinary assiduity, that he had gone through a course of philosophy, and was able to take his degree as a master of arts at the age of sixteen. He afterwards directed his attention to medicine, and studied under Baubin, Burcard, Roth, Harder, Eglinger, and Zwinger. He paid particular attention to the Greek, in which he had made such proficiency as to be able to converse in that language. He also distinguished himself in mathematics, which he studied under the celebrated Bernoulli. In 1690 he took his degree in medicine, and in 1696 he went to Paris, remained there some time, and was in great intimacy with Mallebranche, Homberg, and Tournefort. In 1704 he was named professor extraordinary, and in 1705 professor in ordinary, of the Greek language at Basle, which appointment he held with great distinction until his death, April 23, 1744. He was on one occasion elected rector of the university. He practised medicine with success, and published many works, of which the following may be mentioned: *Dissertatio de Generatione Hominis*, Basil, 1690, 4to; *Specimen Philologicum, sive Observationes in Diogenem Laertium, &c.*, *ib.* 1695, 4to; *Dissertationes de Mente Humanâ, ib.* 1697—1701, 4to; *Descriptio Economie Corporis Humani, ib.* 1711—1721, 4to; *Disquisitio de Ideâ Dei non*

*innatâ in quâ Lockius adversus Sherlockium vindicantur, ib.* 1721, 4to. He also published Commentaries and Notes on the New Testament, on the Tragedies of Sophocles and Euripides, and he assisted in the editions of Julius Pollux by Hemsterhuys, and of Hippocrates by Triller.

BATTIFERRI, (Laura,) a celebrated Italian poetess of the sixteenth century, born in 1523, a natural child (but afterwards legitimated) of Giovanni Antonio Battiferri, of Urbino. She married, in 1550, the celebrated sculptor Bartolomeo Ammanati. Her name occurs frequently in the writers of the time; and her verses are found in all the collections published in that age. She published in 1560 the first volume of her poems, but a second never appeared. She also published a version of the seven Penitential Psalms, which was several times reprinted. She died in 1589. (*Biog. Univ.*)

BATTIFERRI, (Matteo,) a physician of Urbino, who flourished at the end of the fifteenth century. He was a teacher of medicine at Ferrara, and practised subsequently at Venice. (*Baldi Encom. d'Urbino. Mazzuchelli.*)

BATTIMO, (Antonio,) a Neapolitan lawyer, who flourished about the year 1475, in which year he published a large work respecting the civil and canon laws. (*Mazzuchelli.*)

BATTISHILL, (Jonathan, May, 1738—Dec. 10, 1801,) a composer of considerable eminence, was born, it is supposed, in London, and was the son of an attorney. He received his musical education in the choir of St. Paul's cathedral, under the care of Mr. Savage, having shown a great taste for that science at the early age of nine years. His first engagement was to compose for Sadler's Wells theatre, where some of his best ballads were sung; and afterwards he presided at the harpsichord at Covent-garden, and, not long subsequently, was appointed organist of the joint parishes of St. Clement East-cheap, and St. Martin Ongar; and then of Christ-church, Newgate-street. In 1764 he produced at Drury-lane theatre, in conjunction with Michael Arne, the opera of *Alcmena*; but such was the feebleness of the dialogue, that, notwithstanding the excellence of the music, it was withdrawn after five nights' performance. In the Rites of Hecate, that soon followed, he was more fortunate. Although closely engaged at the theatre, he composed anthems and hymns, catches and glees,

and attended to numerous pupils. In 1770 the Nobleman's Catch Club awarded him the gold medal for 'Underneath this Myrtle Shade,' as the best cheerful glee. The song of Kate of Aberdeen is one of his most popular compositions. He was one of the greatest extempore organ players of his day, and was of so retentive a memory that he never wanted the text of any composition of Handel, Corelli, or Arne, before him when called upon to play their compositions. After the death of his wife, in 1775, he became dissipated in his habits, which is said to have hastened his death. He was buried, at his own request, near Dr. Boyce, in the vaults of St. Paul's cathedral.

As a composer, Battishill possessed great power and originality, and his works are characterised by peculiar strength of idea, justness of expression, and masterly disposition of the parts. Four of his anthems are published in Page's *Harmonia Sacra*. In 1776 he had published by subscription two excellent collections of three and four part songs. (*Biog. Dict. of Mus.*)

BATTISTA, a doge of Genoa, expelled by his uncle. He wrote in his exile (1483) nine books of *Exempla Memorabilia*, translated by Lam. Gilino.

Battista is also the name of a Latin poet, highly praised in his own day, and called in France the Mantuan, as if his reputation had deserved an epithet similar to that of Virgil—a judgment which later times have not supported. He was born at Mantua in 1436, of the family of the Spagnuoli; was made general of the order of Carmelite monks; and died in 1516. His poems, consisting of eclogues, an imitation of Ovid's *Fæstus*, *De Sacris Diebus*, *Parthenice*, a poem in honour of the Virgin Mary, elegies, epistles, &c., were first printed collectively in 3 vols, folio, Paris, 1513, with a copious commentary, and afterwards at Antwerp, 4 vols, 4to, 1576, without a commentary.

BATTISTA, (Ignazio,) born at Venice, lived in the fifteenth and sixteenth centuries, and wrote *Historia Imperatorum Romanorum*, and *De Origine Turcarum*.

BATTISTA, (Ferranese,) so called from his native town, flourished about 1494. He was a Carmelite friar, and much celebrated as a poet and man of letters. Duke Ercole II. of Ferrara took him to his court, made him his *segretario*, and trusted him with most important business. The following works by Battista were printed: *Florida*

seu *Hist. Christianitatis usque ad hæc temp.*; *Chron. Ord. Carmelit.*; *de Ruina Rom. Imperii*; *Cronicon Ferrarense*; *de Monte Syna*; *Vita Matholdis*, &c. He also translated from the Greek several sermons of St. John Chrysostom. Several of his works belong to the class of rare Italian *Incunabula*. (*Ghilini Teatro d'Huomini Litterati.*)

BATTISTA, or BAPTISTA, (Joannes,) a Mexican by birth, and prefect of the Franciscan convent at Tetzeucan in Mexico, and professor of theology. He wrote the following books, which we mention, although there is reason to believe that no library whatever possesses a complete set of them; *Advertencias para los Confesores de los Indios*, Mexico, 1599, 8vo; *Confesionario o suma das casor*, S. Jago de Tlatilulco, 1599, 2 vols, 8vo; *Platicas morales de los Indios para la doctrina de sus hijos*, *ibid.* 1601, 8vo; and another printed work, written in the Mexican language. (*Antonii Bibl. Hisp. Nova.*)

BATTISTA, (Giuseppe,) born at Le Grottaglie, in Naples, where he died in 1675, wrote *Epigrammatum Centuriæ III.* Venice, 1653, 1659; *Poesie Meliche*, Ven. 1653, and often reprinted; *Epicedj Eroici*, Ven. 1667; *Affetti Caritativi*, 12mo, Padua; *satires against his critics*; *Assalone*, a tragedy, Venet. 1676. His prose works, which are of more value than his poems, as he was one of the most distinguished literateurs of his age, are, *Le Giornate Accademiche*, Venet. 1670 and 1673; *Lettere*, *Opera posthuma ed. ultima*, 12mo, Ven. 1677, 1678, Bologna, 1678; *Della Patria d'Ennio*; and *Poetica*, Ven. 1676. (*Ersch und Gruber.*)

BATTISTI, (Bartolomeo), a physician in the Austrian service, born at Roveredo, in the Tyrol, in 1755. In 1784, he was made chief physician of the grand hospital of Vienna, and was employed by the government in Lombardy and Dalmatia, previous to the occupation of those provinces by the French. He died in 1831. (*Biog. Univ. Suppl.*)

BATTISTINI, (Giacomo,) a composer, who lived about 1700, was master of music at the cathedral of Navarre. He appears to have published several works, of which one, *Agnonie sagra*, is known to have been printed at Bologna in 1700. (*Walther. Schilling.*)

BATTISTINI, (Francesco, 1747—1825,) an Italian improvisatore, of some celebrity in Italy. His father sold his property in order to give his son the best

education, and at eighteen years of age he was made professor of Italian and Latin eloquence in the college of the Propaganda, which post he held till the French domination in Italy. He afterwards maintained himself by private tuition. He published scarcely anything except a poetical epistle prefixed to the *Selva di Angelo Poliziano intitolata l'Ambra*, in versi sciolti, Rome, 1803. (Tipaldo, iii. 321.)

**BATTO**, a statuary of doubtful country and date, who is mentioned by Pliny (xxxiv. 8, § 19.) The statues of Apollo and Juno which were in the Temple of Concord at Rome, are attributed to him. (Sillig. Catal. Artificum.)

**BATTUS**, a word which, according to Herodotus, iv. 155, meant in the language of Libya a king, was the son of Theomnestus and Phronime, and went with a colony from the island of Thera, and founded Cyrene, about B.C. 630, where he reigned forty years, and after his death received divine honours. In the early part of life he had an impediment in his speech, which was cured, says Pausanias, x. 15, by the fright he was thrown into on seeing a lion. His grandson, of the same name, was called "the Fortunate," probably from the success that attended his arms when he overthrew the forces of Apries, king of Egypt, so completely that only a few returned home to tell the tale of their discomfiture.

**BATFUS**, (Bartholomæus,) born at Hamburg in 1571. He studied at Rostock and Wittenberg, and became afterwards a professor of logic and theology in the university of Rostock, where he died in 1639. His works are numerous; a list will be found in Freheri Theatrum.

**BATTY**, an artist of London, who in conjunction with Thomas Langley, engraved and published plans and elevations of Windsor Castle, in five plates. (Heineken, Dict. des Artistes.)

**BATTYANY**, or **BATTHYANY**, a noble family of Hungary, of which the most distinguished members are:—

*Benedict*, treasurer of Vladislav II. accused of treason, and thrown into prison in 1509.

*Francis* served under Stephan von Bathor, count of Temes, against the rebellious peasants, in 1514, was named Ban of Croatia, along with John Carlowitz, in 1522, and took part in the disastrous battle of Moháts in 1526.

*Urban* was in the service of queen Isabella, was poisoned by the machina-

tions of his enemy, cardinal Martinuzzi, and his bones afterwards dug out of his grave, and buried in a dunghill.

*Ludwig*, (Count,) was raised to the palatinate under Maria Theresa in 1751, and his son Joseph created primate and cardinal.

*Balthasar* was commandant of the fortress of Güns or Köszegeh in 1484, and of the Bosnian fortresses in 1499. In the last-mentioned year he was sent by Vladislav II. along with the bishop of Gross Waradein, on an embassy to the king of Poland, to confirm the peace agreed upon in the preceding year. He was in great favour with Beatrix, widow of king Matthias I.

Balthasar fought in the army of Maximilian against the Turks at Raab, in 1566, and buried the head of the Hungarian hero, Nicolaus Zrinyi, who had fallen at Szigeth. In 1572, he attended the coronation of the emperor Rudolf at Presburg, and in 1579 was defending the frontiers against the Turks. In 1580, he distinguished himself against Skanderbeg, bashaw of Poshega; represented the palatine in the assembly held at Presburg in 1582, for the regulation of the affairs of the war; and in 1587, though suffering from weak health and a complaint in his feet, he led 500 hussars and 200 infantry, to the help of George Zrinyi, commandant of Kanisa, against the bashaw of Szigeth, who was plundering that country with 8000 men. Half of these fell under the swords of the Hungarians, and the bashaw fled dismounted and barefoot. In the same year he was sent to the assembly at Presburg, along with Stephan Illyes-~~zly~~, Francis Esterhazy, and Andreas Jaszt, to examine the boundaries of Poland and Transylvania. He died in 1590. His wife, Dorothea, was the daughter of Nicolaus Zrinyi already mentioned, who died at Szigeth with all his soldiers.

*Wolfgang*, (Farkash,) brother of Francis and Urban already mentioned. When his brother Urban was imprisoned by Ladislaus Moré, and was unable to pay the ransom demanded of him, he left his brother Wolfgang as surety for this payment to Moré, who imprisoned him in the citadel of Nana; but when the Turks, in 1543, took this citadel, their bashaw Kaszon, who had been in friendly correspondence with Urban, not only released his brother Wolfgang, but presented him with a sword, a horse, and money for his journey. In 1552, he was commander in the fortress of Temesvar,



under Stephan Lossontzi; when that fortress capitulated to the Turks, their commander, the cruel Achmet bashaw, kept him prisoner, contrary to the articles of capitulation; and when the bashaw of Silistria, a christian renegade, attempted to set him at liberty, Achmet mutilated him so that he died of his wounds.

BATTYANY, (Prince Charles,) was born in 1697, of a noble Hungarian family. He served first in the war against the Turks, accompanied the Austrian embassy to Constantinople, and afterwards was present in the last campaigns of prince Eugene on the Rhine, and the last Turkish wars of the emperor Charles VI. By the latter he was appointed privy counsellor in 1740, and by Maria Theresa, ban of Croatia, a dignity which his father also had held. He took an active part in the war of the Austrian succession, and by his victories was the main cause of the peace which was effected in 1745. He afterwards commanded on the Rhine and in the Netherlands, with various success, but invariable reputation; and was appointed tutor of the prince Joseph, afterwards the emperor Joseph II., a post which he resigned in 1763 from his age and infirmities. These did not, however, hinder him from marrying (for the third time) in 1767. He died in 1772, leaving behind him an immense fortune, a small part of which he bequeathed to his regiment, and the rest to his nephews.

*Ignatz*, was born at Nemet Ujvar, a village belonging to the family of Battyany in 1741. After studying at Pest and Tyrnau, he entered himself on the list of priests in the archbishopric of Gran, and was named abbot of the monastery of St. George, at Yak, before he had finished his theological studies, for the furtherance of which he was sent to the Collegium Apollinare at Rome, where he was also appointed librarian. At his return, finding no ecclesiastical post vacant in the diocese of Gran, he visited the count bishop Charles Esterhazy von Galantha, at Erlau, to prepare himself, under his direction, for a higher office in the church, and while there, was presented with a vacant prebend. Here also, in 1779, he wrote a defence of the genuineness of king Stephen the First's Charter to the abbey of St. Martin de Monte Pannonio, against the celebrated Gottfried Schwartz, who, however, had the best of the argument. He also, by his contributions towards the expenses of printing, forwarded the publication of

the church history of John Molnár. In 1780 he was chosen bishop of Transylvania, receiving at the same time other ecclesiastical and civil appointments; in 1781 he published *Norma Vitæ Clericalis, Albæ Carolinæ*; and in 1784, *Advice to Clergymen on Visiting the Sick*. He was a diligent student of antiquities, especially those of his native country, in furtherance of which study he published *Leges Ecclesiasticæ Hungariæ et Provinciarum eidem adnexarum*, of which the first part was printed at Karlsburg in 1785; the second at his own press at Klausenburg; and the third is still in MS., *Acta et Scripta S. Gerardi Episcopi Csanádiensis, hactenus inedita cum Serie Episcoporum Csanádiensium Albæ Carolinæ, 1790*; and left in MS. *Dissertationes de Rebus Gestis inter Ferdinandum et Johannem Sigismundum Zápolya Regem, Isabellam Reginam, ac Cardinalem Georgium Martinusium Episcopum Magnovaradiensem, ejusque cæde in Alvinez*. He also founded an observatory at Karlsburg, but died in the same year that this was finished in 1798.

BATTYANY, (Joseph Graf von,) was born at Vienna in 1727; received clerical ordination at Presburg in 1751; was prebend at Gran in 1752, was successively provost of the collegiate foundations of Steinauerger and Presburg; in 1759 bishop of Transylvania; in 1760 archbishop of Colvesa; in 1776 primate of Hungary, and archbishop of Gran; and in 1778 cardinal. In the most critical periods of his country's history, which occurred during his life, he was an unwearied mediator and pacificator. He closed an active life of seventy-three years at Presburg, in 1799. (Ersch und Gruber.)

BATU, or BAATU, son of Touthi, and grandson of Jenghiz-Khan; succeeded his father, (who died before Jenghiz,) A. D. 1223, (A. H. 620,) in the Khanate of Kapchak, comprehending all the Mogul conquests to the westward of the Caspian. The beginning of his reign was signalized by an invasion of Russia, in which the combined forces of the Russians and Comans were overthrown in a great battle on the river Kalka; but Batu was recalled to join the grand khan Oktai in the conquest of China, and the subjugation of Russia was deferred till 1235, when he returned at the head of 500,000 men, and in five years had overwhelmed in succession all the principalities into which Russia was then divided; the city of Wladimir, the capital of the Moscow

territory, was taken in 1238, and given up to fire and sword; Kiow shared the same fate in 1240, and Russia fell for 250 years under the supremacy of the *Golden Horde*, as the residence of the khans of Kapchak was termed. In 1241, the Moguls appeared in Poland, gained a great victory at Liegnitz over the Poles and Teutonic knights, and after destroying Cracow, Lublin, and Warsaw, turned aside into Hungary, which was utterly devastated in three year, (see *BELA*;) but their permanent conquests did not extend beyond Russia. The journal of the monk Planearpin, who was sent to the court of Batu in 1246 by Innocent IV., in the vain hope of converting the Mogul chief to Christianity, presents a curious picture of the manners of a nation to which the greatest part of the known world was at that time subject. The death of Batu took place A. D. 1255, (A. H. 653,) "dans la ville de *Cocorda*," (says De Guignes,) "qui nous est inconnue;" probably *Ak-Oorda*, or the *White Horde*, one of the Mogul settlements on the Volga. He was succeeded in his dominions, though he left three sons, by his brother Barkah. Batu is sometimes mentioned by the title of Sagin, or Sain Khan. (D'Herbelot. De Guignes. Tooke's History of Russia. Murray's Asiatic Discoveries. Gibbon, ch. 64.)

**BATUTA**, (Abu-Abdallah Mohammed Ebn Abdallah Ebn Batuta,) a Moorish traveller of the fourteenth century, and perhaps the most remarkable, in the extent of his journeys by land, whose travels are now known. He was a native of Tangier, (whence he is sometimes surnamed Al-Tandji,) and commenced his wanderings A.D. 1321 (A. H. 725), proceeding by Algiers, Tunis, and Tripoli, to Alexandria and Cairo, and afterwards to Upper Egypt: the following year, after visiting nearly every part of Syria, Jerusalem, Aleppo, Antioch, &c., he accompanied the pilgrim caravan to Mekka, where he performed the *Hadj*. Thence he proceeded to Basra, and after consuming two years in a tour through Western Persia, by Bagdad, Isfahan, &c., returned in 1328 to Mekka, where he resided a year; in 1332 he again revisited the holy city, having employed the interval in examining nearly the whole of the maritime provinces of Arabia, as well as the districts of Persia bordering on the Persian Gulf, and the African coast of Zanguebar, as far as Monbaza. His wanderings now took a northward direction; again traversing

Egypt and Syria, he entered Anatolia, and visited, in succession, nearly all the ten principalities into which that country had been subdivided after the fall of the Seljookian monarchy, and among them Brusa, then the cradle of the infant power of the Ottomans. Crossing the Black Sea from Sinope to the Krim, then part of the great Tartar empire of Kapchak, he presented himself at the court of the khan, and availed himself of the visit of a Tartar princess to Constantinople to repair in her train to that imperial city, crossing on the route the country of the Russians, whom he describes as an "ugly and treacherous race of Christians, with red hair and blue eyes." From Constantinople he returned to Kapchak, and travelling from Astrakhan through the desert, round the northern extremity of the Caspian, arrived at Khwarism, or Kliwa; thence passing through Bokhara, Samarkand, and Herat, and crossing the snowy range of the Hindoo-Koosh, he traversed Afghanistan and the Punjab, and reached Delhi, then under the fierce sway of sultan Mohammed Toghlik, A. D. 1339, (A. H. 740.) The learning and accomplishments of Ebn Batuta gave him great favour in the sight of the tyrant, who appointed him chief judge of the capital; but his honours were not of long continuance, and after narrowly escaping death by assuming the garb of a derwish, he was glad, on being at length pardoned, to quit Hindostan as ambassador to China. He did not, however, reach that country, but passed into Malabar, and thence sailed to the Maldiv islands, where he resided some time, and married. He now set out for ~~Ceylon~~ <sup>China</sup>; but after visiting Ceylon, he was compelled by untoward circumstances to return to Malabar, whence he again sailed, and touching at Sumatra, and other islands, at length reached China. Of this country, its wonders, and its mighty capital of Khan-Baligh, or Pekin, he gives a detailed and interesting account. Moslems, he says, were then numerous in China, and by them he was everywhere received with hospitality. In his return from China to the regions of the West, he nearly retraced his former route; passing by sea to Sumatra, Calicut, and thence by Maskat and Ormus to Basra, whence he reached Bagdad A. D. 1347, and travelling thence with a caravan to Damascus and Cairo, performed in the following year his last pilgrimage to Mekka, visited Medinah, and then returned through Egypt and North-

ern Africa to his native town of Tangier. But his thirst for travelling was yet far from satiated, and he departed almost immediately for Spain, where he traversed the territories remaining in the hands of the Moslems, and then recrossing the sea into Africa, visited Morocco and Sejemessa. The vicinity of Soudan, or Nigritia, now tempted our adventurous traveller; in A. D. 1352, (A. H. 753,) he crossed the Zahara with the slave-trading caravans, and reached the far-famed Niger, which he considers as identical with the Nile of Egypt; an hypothesis, which the discoveries of Lander have only recently confuted. The cities of Tombuctoo and Kouka, of which we owe to Ebn Batuta the earliest notice extant, seem to have been the term of his peregrinations. He returned A. D. 1353, (A. H. 754,) to his native country, and arriving at Fez, "I finished my travels, and took up my residence there; may God be praised." Such is a brief outline of the route pursued by this most indefatigable of pilgrims; for a *hadji*, or pilgrim, he in fact was through nearly the whole of his wanderings, as he quitted his home for the purpose of performing the stated duties at the holy cities, but did not accomplish till his fourth and last visit, in 1348, the journey from Mekka to Mount Ararat, necessary for the completion of the *hadji*. In the course of his thirty years' travel, he visited nearly every separate sovereignty throughout the wide extent of the Moslem world, from Kashgar to the Negro kingdoms of Soudan; besides Constantinople, the Hindoo states of India, the Indian islands, and China; and the juncture at which he travelled adds peculiar value to his observations. The Mamluke empire in Egypt and Syria, then ruled by Nasser-Mohammed, the greatest of the Baharite sultans, ranked first among Moslem kingdoms; while of the various monarchies founded throughout Asia by the descendants of Jenghiz-Khan, the semi-European khannat of Kapchak, alone was erect and powerful; the descendants of Hulaku in Persia were disappearing, and Batuta himself witnessed in China the civil war which preceded the expulsion of the race of Kublai-Khan by the dynasty of the *Mim*. In India, the revolt of the Dekkan, caused by the tyranny of Mohammed Toghlik, had commenced that dismemberment of the monarchy, which paved the way for its devastation in 1398 by Timour, and its conquest a century later by his descendants; but while the

existing dynasties were thus tottering throughout Eastern Asia, the house of Othman, in the western angle of Anatolia, was silently attaining a degree of solid power before which not only the decrepit Greek empire, and the petty Moslem princes of Asia Minor, but even the potent fabric of the Mamluke dominion were destined at no distant period to fall. The existing condition of all these states, and the manners of the people, are described by Ibn Batuta with an accuracy of detail and observation, and a perspicuous simplicity of language, which contrast favourably with the loose and florid diction, and vague magniloquence as to facts, which so frequently characterise oriental narrations; and if in recording the rumoured wonders of the countries which he traversed, and still more in relating the miracles said to have been performed even in his presence by the Moslem saints, he betrays an extent of credulity which in these times appears extraordinary, it should be remembered that such easiness of faith pervaded in that age alike the minds of the learned and the ignorant, and that every relation of travels contained undoubting narratives of marvels far exceeding those of the Moorish pilgrim. Of the rank in life, or private history of our author, we have no direct account; but the whole tenor of his narrative, as well as his appointment to the rank of cadhi at Delhi, show him to have been deeply versed in the law and divinity of the Moslems; and the distinguished reception which he everywhere met with, both in the courts of princes, and the societies of the learned, indicate that he was a personage of considerable reputation. His great work on his Travels is not yet to be found in any of the European libraries. Mr. Burekhardt heard of a copy at Cairo, but could not obtain it; and another was said to exist in the library of the well-known Hussain D'Ghies, of Tripoli; but there are two different abridgements extant in Arabic, three copies of one of which were bequeathed by Mr. Burekhardt to the university library at Cambridge, and from these an excellent translation, enriched with copious explanatory notes and references, was made by professor Lee, and published by the Oriental Translation Society, (London, 4to, 1829.) A Latin version had been previously published by Kosegarten, (Jgna, 1818,) entitled, *De Muhammede Ebn Batuta Arabe Tingitano ejusque Itineribus—Commentatio*

Academica; and a Latin translation of his Account of Malabar only was published at the same place by M. Apetz, in 1819. (See also Burckhardt's Travels in Nubia. Appendix, No. iii.)

BATZ, (Manaud baron de,) one of the four warriors who saved the life of Henri IV. of France, in 1577, when he was on the point of being assassinated by the garrison of Gause. Henri's letters to Batz have been printed at Paris. His descendant,

*Jean baron de Batz*, born in 1760, a faithful adherent to the unfortunate Louis XVI., is celebrated in the history of the French revolution for his well-concerted conspiracies to save the royal family. He first attempted to carry off the king, as he was conducted to the scaffold, and, though he failed, he himself escaped. He then formed a plan to deliver Louis XVII., Marie Antoinette, and the princesses, from the temple; but it was accidentally discovered when it was at the point of being executed. Another attempt to deliver the queen from the conciergerie was defeated by mere accident. During the whole period of the reign of terror, though in Paris, and always active, he contrived to elude the vigilance of the police. Under Napoleon he was allowed to remain in France unmolested. At the restoration he was made a *maréchal-de-camp*, and received some other honours; but he chose to live in retirement, and died in 1822. He published a few tracts, chiefly relating to his movements in the revolution. (Biog. Univ. Suppl.)

BATZ, (John Frederic,) doctor of philosophy and theology, was born at Bamberg, in 1770, and so distinguished himself during his academic course from all his contemporaries, that he was chosen teacher of ecclesiastical history in his twenty-fourth year, and filled several other important offices, principally connected with the improvement of the system of public education, before he was thirty. By the new arrangements in this department, under the imperial Bavarian government in 1804, conceiving that he had been neglected, he asked, and obtained, in 1805, the vacant living of Baumach, where he ended his days two years afterwards. His larger and smaller works, for instruction in the christian religion, met with much opposition; in spite of which, however, they passed through thirteen editions, besides one in which they were adapted to the Protestant religion.

BATZ, (Johann Joseph,) brother of the preceding, was born in 1775. After exhibiting the highest attainments in philosophy and theology, he was created professor of the former, and superintendent of the Marian establishment for students, in the twenty-second year of his age. The delicacy of his constitution did not correspond, however, with the vigour of his mind, and in 1806 he was obliged to exchange the professorship of philosophy for the less laborious one of theology. The result of his studies in this branch, which were curious and important, he published in a periodical, conducted by himself, chiefly on theological subjects, begun in 1809. His Harmony of the last Imperial Bavarian Regulations concerning divorce with Scripture and Tradition drew upon him much persecution. In 1811 he undertook the cure of Buhl, in the division of Lauf, where he died in 1813.

BAUDART, (Wilhelm,) one of the Dutch translators of the Bible, and preacher at Zutphen, died in this city in 1640, seventy-six years old. His parents left Flanders on account of religious persecutions, and settled first at Cologne, which was then a great resort of the protestants, and afterwards at Embden. He was a zealous defender of the Calvinists, both against the Catholics and the Remonstrants, or Arminians, the latter of whom he handles very severely in his grand historical work, Remarkable Memorials for Ecclesiastical and Political History, written in Dutch, and embracing from 1603 to 1624. Of the years up to 1612, nothing is related except what bears immediately upon ecclesiastical history; the later portion embraces events from the general history not only of the Netherlands, but of the rest of Europe. On account of his knowledge of Hebrew, he was named by the synod of Dort, along with Bucer and Bogerman, for the translation of the Old Testament. He wrote also *Horologium Belgicum*, or an Alarum for the Netherlands, containing an account of the Spanish cruelties; a portrait of Queen Elizabeth; and a representation and description of all the battles, sieges, and events, in the Netherlands, during the Spanish war, from 1589 to 1614, with 285 copper plates. (Ersch und Gruber.)

BAUDEAU, (Nicolas,) one of the earlier writers on political economy, born at Amboise in 1730. Being made a canon of Chacelode, he there professed theology, when the archbishop of Paris

called him to that city for some affairs. Here he formed several intimate acquaintances with political economists, especially with the elder Mirabeau. He published a number of works on that science, amongst which the most important was the journal entitled *Ephémérides du Citoyen*. He went subsequently to Poland, and died of an alienation of mind in 1792. (Biogr. des Contemp.)

**BAUDELOCQUE**, (John Lewis,) a celebrated accoucheur, was born at Heilly in Picardy, in the department of La Somme in 1746. He was the son of an eminent surgeon, and received the rudiments of his professional education from the instruction of his father. He then went to Paris, and devoted himself to midwifery, surgery, and anatomy. He so distinguished himself as to obtain the first prize given in the practical school, and was afterwards attached to the Hôpital de la Charité for several years. Whilst a pupil he was engaged to finish a course of lectures then delivering by a celebrated professor, Solayrès, who was attacked by a severe illness and loss of voice. Baudelocque executed this unexpected task with so much ability, that he was the next year placed among the professors. In 1776 he was admitted into the College of Surgery, of which, in a short time, he was appointed one of the council, and upon the restoration of the learned corporations, Baudelocque had assigned to him the chair of midwifery in the School of Health, formed by the Society of Medicine, and the Academy of Surgery. He held this appointment until his decease. He was also chosen principal surgeon to the Maternity Hospital, in which not less than from 1000 to 2000 accouchemens annually took place. No man, perhaps, ever enjoyed more extensive practice, and no one ever laboured with more assiduity to diffuse the information he had obtained. Various foreign academies testified their approbation of his talents, by enrolling him in their associations. He was the chief accoucheur in Paris, and he gained the confidence of the queens of Holland and Naples, the grand duchess of Berry, and of the empress Maria Louisa. His success excited the envy of some of his contemporaries, and he was engaged in controversies with Sacombe and Alphonse Le Roy; the former attacked his honour, and was visited with punishment in a court of justice to which Baudelocque felt it necessary to appeal. He did much to advance the knowledge of his parti-

cular department, and has greatly simplified the practice. He published many memoirs in the transactions of the various medical institutions, and his works have received the approbation of the first practitioners in different countries. He died May 1, 1810, and the following works from his pen may be here enumerated: *An in Partu propter angustiam Pelvis impossibili, Symphysis Ossium Pubis secanda?* Paris, 1776, 4to; *Principes de l'Art des Accouchemens*, par Demandes et par Réponses, en Faveur des Elèves Sage-Femmes, Paris, 1775, 12mo; *ib.* 1806; *ib.* 1812. This was translated into German by C. F. Cammerer, Tubingen, 1780, 8vo. *L'Art des Accouchemens*, Paris, 1781, 2 vols, 8vo; and again in 1789, 1796, 1807 and 1815. It was translated into German by P. F. T. Meckel, Leips. 1791—1794, and again in 1801, 2 vols, 8vo.

**BAUDELLOT DE DAIRVAL**, (Charles César,) a celebrated French antiquary, of the beginning of the last century. After having exercised, with success, for some time, the profession of advocate, he was led by accident to quit it, in order to devote himself to the study of antiquities. In 1686 he published a book, *De l'Utilité des Voyages*, which obtained for him the acquaintance of the most celebrated antiquaries of England, Holland, and Germany. After the death of Thevenot, his collections were purchased by Baudelot, who, on his death in 1722, left them with his own collections to the Académie des Inscriptions, of which he had been a member. A list of his works will be found in Nicéron. (Biog. Univ.)

**BAUDER**, (Johann Friedrich,) born in 1711 at Hersbruck in Nuremberg, at first a merchant of iron, wine, and hops, afterwards first burgomaster in Altdorf, and finally commercial counsellor of the Palatinate; wrote a *Discovery and Description of various kinds of Marble and of Petrifications in the district of Altdorf*, (1754 and following years,) and a *Treatise on the Cultivation of the Hop*, 1776, 4to, 1795. He also began an establishment for the working of the different kinds of marble. He died in 1791. (Ersch und Gruber.)

**BAUDERON**, (Brice,) a French physician, was born at Paray, in the department of the Rhône and Loire, in 1539, studied medicine, and took his doctor's degree at Montpellier. He was established in practice at Mâcon for fifty years, and acquired much reputation and a large fortune. He suffered much from an

attack made upon him by the covenants, who accused him of having visited the abbé du Cluny, and it cost him a considerable sum to obtain his release. He devoted much of his attention to the composition of medicines, and his Pharmacopœia has gone through an immense number of editions. It was published at Lyons in 1588; also at Rouen and at Paris. It was translated into Latin by Philemon Holland, and published at London in 1639; into German by Olaus Sudenus, and published at Strasburg in 1595; and into Spanish by Jean de Castillo, and printed at Cadiz in 1671. At eighty years of age he gave the results of his long-continued and extensive practice in a work which is remarkable for its interesting details and well-displayed erudition. He died at the age of eighty-four.

**BAUDESSON**, (Nicholas,) a flower painter, born at Troyes in 1609, and died an academician at Paris in 1680. His son Francescon, also a painter, was born at Rome, and died also an academician at Paris in 1713. J. Coelmans has engraved after him two plates representing vases of flowers, from pictures in the cabinet of M. Bozen d'Aiguilles. (Heinecken, *Dict. des Artistes*.)

**BAUDET**, (Etienne, 1643—1716,) an eminent French engraver, was born at Blois, and died at Paris. He engraved various plates after the Carracci, Albano, Domenichino, Bourdon, Pietro di Cortona, and others; the Adoration of the Golden Calf, and the Striking of the Rock, after Poussin, are his finest works. In general, his style of engraving is hard, and his etching always square, and presenting no variety. His first instructions, says Mr. Bryan, were given him at Paris, but he afterwards went to Rome, and appears to have adopted the style of Cornelius Bloemaert in his earliest plates, which are executed entirely with the graver. He afterwards on his return to Paris altered his manner, and using the point, executed his best prints, which bear a strong resemblance to those of John Baptist Poilly. He was a member of the Royal Academy of France. Mr. Bryan differs as much in his opinion as in the statement of his dates from the account of M. Ponce, in the *Biographie Universelle*, from which the former part of this article is taken. He states his birth to have been about 1620, and his death to have taken place in 1694, and M. Heinecken says the latter event occurred in 1671. Mr. Strutt, speaking

of his style, says, that his prints are, in general, exceedingly neat; but the effect of them is cold and silvery, and the extremities of the figures heavy and not well marked. The same author mentions that Baudet engraved some of the statues in the gardens of Versailles, which are executed with a single stroke, without any hatching, in imitation of Melan, who engraved the principal part of the statues. (*Biog. Univ.* Bryan's *Dict.* Heinecken, *Dict. des Artistes*. Strutt's *Dict. of Eng.*)

**BAUDIER**, (Michel,) a French historian of the seventeenth century, a native of Languedoc, who published a great number of works, which exhibit more industry than talent. He held the offices of gentilhomme du roi and historiographer of France. A list of his works is given in the *Biog. Univ.*

**BAUDIN**, (Nicholas,) a celebrated French navigator, born in the isle of Rhé, about 1750. He first served in merchant vessels, but was named lieutenant of the R.N. of France in 1786, when marshal Castries organized that part of the public service. It is not exactly ascertained how it happened that Baudin entered subsequently into the Austrian service, when Francis II. sent him with an Austrian vessel from Livorno to the West Indies, to make there collections of natural history. He performed two voyages for that purpose, but on his return (under circumstances equally unknown) surrendered the collections thus made to the French directory, who in reward made him a captain. In 1800 the government ordered him to proceed with the two corvettes, *Le Géographe* and *Le Naturaliste*, and the galleet *Casarina*, to the South Sea, and to explore especially the coasts of New Holland. The success of this expedition was complete, and Baudin's observations of the north-west, and far more the south-west, coast of New Holland are characterised by novelty and correctness. It was in this expedition that the names of the men of the revolution and the empire were laid down on the maps of New Holland, (Terre Napoléon, Cape Fauxenoy, &c.) After a voyage of three years, Baudin landed on the Isle of France, but, exhausted by long fatigue and exertions, he died on the 16th Sept. 1803, without gathering any fruits of his toils, and without being able to purge himself of the many complaints which the naturalist Péron brought against him. In the *Voyage aux Terres Australes*, Paris, 1807—1809, 3 vols, 4to,

Baudin's name is entirely passed over in silence. (Biog. Univ. Ersch und Gruber.)

**BAUDIS** or **BAUDISSEN**, (Wolf Heinrich von,) a celebrated general in the thirty years' war, was descended from a Danish family, and entered the service of his own country, in which he reached the grade of colonel, in 1625. In the following year he accompanied the Danish troops which invaded Silesia and Hungary under duke Johann Ernst of Weimar, succeeded to the command on the death of the duke, in the December of this year, took several cities in Silesia, and established himself there until he was expelled by Wallenstein, in 1627. On the retreat he suffered a severe defeat, near Merode, from the imperial troops, and succeeded in bringing the wreck of his army only to Holstein. In 1628, we find Baudis acting as general of the Swedish cavalry under Gustavus Adolphus in Poland, and taking honourable part in several important actions in Germany, and at the battle of Leipsic. In 1632 he went on a diplomatic mission to Copenhagen, was afterwards created field marshal, and succeeded field-marshal Tolt in the command of the division of the Swedish army in Lower Saxony, with which he entered Westphalia, and took Marburg. He was, however, obliged to retreat before Papenheim, and took up his position in the district round Cologne, but was again dislodged by the Spaniards. In the beginning of 1633 he retreated to Oberlehnsstein, and took part in the relief of Andernach under the pfalzgrave Christian von Birkenfeldt. In March of the same year, disgusted with the real or supposed neglect of his services by the Swedish council of state, he left the service of that kingdom, giving over the remnants of his army to the pfalzgrave; and after three years spent in inactivity, and in brooding over the wrongs he conceived himself to have received from Sweden, this feeling broke out in an acceptance of a command in the army of Saxony, and against the country he had formerly served. But this change was not fortunate. In the same month in which he received his command he was totally defeated by the Swedes, near Domitz, his army cut to pieces or taken prisoners, and he himself with difficulty escaped. At the siege of Magdeburg he received a shot in the hip, which disabled him from active service; he afterwards was employed on some diplomatic expeditions for the king of Poland, and

died in 1650. (*Militair Conversations Lex.*)

**BAUDISCH**, (J.) a painter, known only from an engraving after a portrait by him of the empress Margaret Theresa, infanta of Spain, executed by B. Kilian. (Heineken, *Dict. des Artistes.*)

**BAUDIUS**, (Dominicus,) professor of history and eloquence at the university of Leyden, was born at Lille in 1561, whence, however, his parents fled to Aix-la-Chapelle to avoid persecution. Shortly after the foundation of the university of Leyden, he began his studies there, and pursued them at Geneva under Beza. It is possible that the strictness of this last-named place prejudiced him against theological studies; at any rate, on his return to Leyden he relinquished them for those of law, took his doctor's degree there in 1585, and travelled to England and France. With the latter country he was so well pleased, that he resolved to take up his residence in it, especially as the interest of the president Harlai procured him the place of an advocate in the parliament of Paris. He made strenuous efforts also, but in vain, to have himself appointed ambassador from the states-general to the court of Henry IV. He was in England with the son of Harlai when he was invited to the professorships at Leyden, mentioned in the beginning of this article; on which he returned thither in 1602, and in 1611 was appointed historiographer in conjunction with Meursius. But the scandalous debauchery of his mode of life at length caused him the loss of his property, universal contempt, and a prohibition to give lectures or teach in public, all which is supposed to have hastened his death in 1613. As a Latin writer, both in poetry and prose, he had few equals in his own age. His history of the Twelve Years' Truce is written in a classical style, forcibly recalling to the mind of the reader that of Cicero; and his poems show the fire of a genius which even his degraded mode of life could not wholly debase.

**BAUDOIN DE CONDE**, so named from the place of his birth, one of the most distinguished French poets of the thirteenth century. After having gained a reputation in Flanders, he went to Paris, and obtained the friendship, or excited the rivalry of most of the poets at the court of St. Louis. This is all that is known of his life. He has left a considerable number of *fabliaux*, and the kind of short poems formerly called

*dit*s, most of which are inedited. (Biog. Univ.)

**BAUDOIN**, (S. R. Comte de,) a colonel of infantry, and lieutenant of the grenadiers of the regiment of French guards, an amateur engraver, born 13th April, 1723. He etched a set of prints from his own compositions, consisting of sixty-three plates, folio, representing the military exercises of the French infantry. He also etched some battle pieces from Charles Parocel, and several small landscapes from Michaut, dated 1757, and others. (Heinecken, Dict. des Artistes. Strutt's Dict. of Eng.)

**BAUDORY**, (Joseph du,) a French Jesuit and minor writer, born at Vannes in 1710. He succeeded Porée, and died in 1749. (Biog. Univ.)

**BAUDOT**, (Pierre Louis,) a French lawyer and antiquary, born at Dijon in 1760. After having been held in esteem by most of the antiquaries of his age and country, and having contributed a considerable number of papers to the *Magasin Encyclopédique*, from 1808 to 1814, he died in 1816. (Biog. Univ. Suppl.)

**BAUDOT DE JUILLY**, (Nicolas,) a native of Paris, born in 1678, the author of several histories and historical romances, written, according to his French biographer, "avec beaucoup d'art et de méthode." They are now seldom read, and of no great importance. (Biog. Univ.)

**BAUDOUIN**, the name of two artists :

1. *Pierre Antonio*, a French artist, who painted subjects of gallantry, which are now very rare. He died an academician about 1770. Several of his works are engraved, of which M. Heinecken gives a long list, and from the nature of the subjects it does not appear that there is any cause to regret the rarity of the originals. They seem to be alike disgraceful to the ability of the artist, and degrading to the character of art. (Heinecken, Dict. des Artistes.)

2. *Gaspar*, a Flemish artist mentioned by Gandelini as a painter of views and towns. (*Id.*)

**BAUDOUIN D'AVESNES**, a French writer, who flourished about 1289, and composed a chronicle of the courts of Hainaut and Flanders, which is brought down to 1303. He was brother of John, count of Hainaut, and second son of Marguerite, countess of Hainaut and Flanders. His chronicle was published by Le Roy, Antwerp, 1693. (Biog. Univ. Suppl.)

**BAUDOUIN**, (Benoît,) a French

scholar, originally a breeches-maker of Amiens, in the sixteenth century, who afterwards quitted his trade and distinguished himself as a scholar. He wrote a learned work, *De Calceo Antiquo et Mystico*. He died in 1632 at Troyes, where he was principal of the college and director of the Hôtel Dieu. He is said also to have published a translation of the tragedies of Seneca into French verse. (Biog. Univ.)

**BAUDOUIN**, or **BAUDOIN**, (Jean,) a very voluminous French translator and writer of the seventeenth century. His published works amounted to more than sixty, none of them of much merit. He was born at Pradelle in the Vivarais, and settling at Paris, was made reader to queen Marguerite. He died in 1650, upwards of sixty years of age. (Biog. Univ.)

**BAUDOUX**, or **BEADOUX**, (Robert,) an engraver and printseller in Holland. He was a native of Brussels, and flourished about 1620 to 1628. There are some sea pieces and shipping engraved by him, and he also executed some of the plates for the *Académie de l'Épée*, published at Antwerp by Girard Thibault in 1628. Some of his works are as follow : Portrait of Christian, hereditary prince of Denmark, son of Christian IV.; the History of Joseph, in twelve plates, marked with his name, without that of the painter, who is Lucas Van Leyden; a Nativity, in the background of which is a cow; an Old Man and his Wife begging alms, marked Baudoux exc. attributed to H. Goltz. He also executed several pieces after Ilenri Goltz. (Heinecken, Dict. des Artistes.)

**BAUDRAIS**, (Jean,) a French minor poet of the last century, who wrote many pieces for the stage, and was co-editor of the *Petite Bibliothèque des Théâtres*. He was active in the days of the revolution, though not possessed of talent to give him any prominent position. Under the reign of terror, he was one of those who were charged with the administration of the police, and had the misfortune to be accused of being "*trop facile pour les jolies sollicitieuses*." But a much more serious charge was brought against him : he was heard to say that if he had been the judge of Louis XVI., he would have condemned him to transportation, and not to death; and he was immediately thrown into prison, and only saved from destruction by the fall of Robespierre. He was afterwards transported by Bonaparte to Cayenne, and passed some years in the United States of America. He



returned to Paris in 1817, and died of the cholera in 1832, at the age of eighty-three. (Biog. Univ. Suppl.)

**BAUDRAN**, (Michel Antoine,) a French writer, born at Paris in 1633, died in 1700. He was secretary of several conclaves. His principal work was a large geographical dictionary, in 2 vols, folio, entitled, *Geographia Ordine Litterarum disposita*. He afterwards published an enlarged edition in French. (Biog. Univ. Suppl.)

**BAUDREXELIUS**, (D. Philippus Jacobus,) a doctor of theology, born at Fies in Suabia, considered by some to have been amongst the best musical composers of his time. He published one or two books. (C. à Beughem, Bibl. Mathem.)

**BAUDRICOURT**, (Jean de,) a distinguished French statesman of the fifteenth century. He was son of Robert de Baudricourt, governor of Vaucouleurs. In his youth he joined the rebellious party in the civil war of 1465, but after its conclusion distinguished himself as a faithful servant of the throne. Louis XI. rewarded him with high honours, and sent him ambassador to the Swiss cantons in 1477. In 1480 Baudricourt was made governor of Burgundy. In 1488 he contributed much by his valour and skill to the victory of St. Aubin-du-Cormier, and was made by Charles VIII. *maréchal* of France. In 1495 he attended the king in his Neapolitan expedition. He died at Blois in 1499. (Biog. Univ.)

**BAUDRILLART**, (Jacques Joseph,) a native of Givron, in Champagne, born in 1774, known chiefly by his publications relative to the administrations of forests and fisheries. During the times of the revolution he served in the administrative department of the army. He afterwards obtained successively different grades in the administration of the forests in France. He died in 1832. (Biog. Univ. Suppl.)

**BAUDRINGHEEN**, or **BAUDRINGEEN**, (D.) a painter of Amsterdam, who lived about the year 1640. There are engraved after him a portrait of Thomas Mauris, oval, executed by T. Matham; the same, engraved by A. Conladus; a portrait of Jean Polyandre de Kerkhove, oval, by J. Suyderhoef, in 1641, folio, marked Baudrigeen; the same engraved by C. van Dalen; another of Constantine, emperor op Oppyck, engraved by J. Suyderhoef, and another of Esaias Dupré, folio, engraved by C. van Dalen. (Heineken, *Dict. des Artistes*.)

**BAUDRON**, (Antoine Laurent,) born

at Amiens in 1743, pupil of Gaviniez, was for fifty years the leader of the poor orchestra at the *Théâtre Français*. He composed, in 1775, the music of the *Barbier de Seville*, and the passage depicting a storm is yet held in admiration. The *Marriage de Figaro* and the choruses to Racine's *Athalie* are by him. At the request of La Rive, he made new music to Rousseau's *Pigmalion*, which was performed for many years at the  *Français*. (Biog. des Hommes vivans.)

**BAUDRY D'ASSON**, (Antoine,) a gentleman of Poitou, who retired in 1647 to the convent of Port Royal des Champs, near Paris, where he occupied himself in humble duties. He died in 1668.

His family was one of considerable distinction. One member, *Gabriel Baudry d'Asson*, born about 1755, was at first an advocate of the French revolution, but almost immediately changing his opinions, he was one of the chief leaders in the first and second insurrections in La Vendée. He was killed at the attack on Mans. (Biog. Univ. Suppl.)

**BAUDUER**, (Arnaud Gilles,) a French ecclesiastic, born in 1744, who distinguished himself by the study of the Hebrew language, and published new versions of the Psalms, and of the Song of Solomon. He was professor of theology at Auch. He published some other theological books, and died in 1787. (Biog. Univ.)

**BAUDUIN**, (Dominique,) a French religious writer of the last century, born at Liege in 1742, died in 1809. He was a priest of the oratory, and professor of history at Maestricht, but was obliged to quit his chair by feebleness of sight. (Biog. Univ.)

**BAUDUIN**, the name of two Flemish engravers, of whom M. Heineken gives the following account. The names of these engravers are marked thus in the plates from the works of Vander Meulen, in the collection called *Le Cabinet du Roi de France*, "F. Baudin et A. F. Baudin," or "Baudovin." Hébert in his *Dictionnaire Pittoresque* says, that they were two brothers, and born at Brussels. He calls them François and Antoine Baudouin. Other authors pretend that it is the same artist, and say that he was named Antoine François. But those authors are wrong who say he is the same with him who was known by the name of Boudewyns, as a painter of landscapes at Brussels, which adorn the pictures of figures by Pierre Bout. Weyerman saw and knew the latter, and says that

he was not the person who engraved at Paris under the direction of Vander Meulen. There is a set of four landscapes, designed and engraved by an artist whose name, as it appears, though it is by no means very legible, is *Andrien François Bauduins*. They are etchings executed with spirit, and I conceive that they are by the master called Boudewyns, and who worked with Bout, by whom there are many pictures in Holland, France, and Germany. C. Le Vasseur also engraved, in 1761, two pieces under the title *Chasse à l'Oiseau* and *Chasse au Sanglier*, painted by Baudoin and Van der Neer. However, C. A. Bauduin, who designed several views for Jacques le Roi in his *Brabantia Illustrata*, is certainly the same as engraved at Paris. (Heineken, *Dict. des Artistes*.)

BAUDUS, (Jean Louis Aimable de,) a native of Cahors, in France, born in 1761, who early distinguished himself as a magistrate. Opposed to the principles of the revolution, he served under the French princes in the campaign of 1792. When obliged to quit France, he settled at Leyden, and became a contributor to the *Gazette* of that town. In 1795 the progress of the French arms obliged him to quit that place, and he wandered through different parts of Germany, until at length he fixed his residence at Altona, where he began a journal bearing the name of that town, which met with great encouragement. He here published a work entitled, *Tableau de la Situation politique de l'Europe*, which was very successful. He next settled at Hamburg, and there in 1796 he began the *Spectator du Nord*, to which many of the most distinguished of the French refugees contributed. In 1802 he was allowed to return to France, and was sent on a diplomatic mission to Ratisbon. On his return he became a contributor to the *Journal des Débats*. Napoleon, however, always entertained strong prejudices against him. He was taken into favour after the restoration, and obtained a place in the foreign office. He was chiefly instrumental in the escape of Lavallette. Baudus died in 1822. (*Biog. Univ. Suppl.*)

BAUER, (Jo. Gottf.) a German jurist, born February 20, 1695, at Leipsic; he studied at Leipsic, where he was decemvir of the university, and ordinarius or president of the juridical faculty. He died March 2d, 1763. Bauer's writings consist altogether of short dissertations and programmata, which his academical situation compelled him to publish from

time to time : a complete list is given by Adelung, (*Erganz. zu Jocher*.) and a select number of these were published in a collective form by his son, Hein. Gottfried. (*Opuscula Juridica*, 2 vols, Leips. 1787.)

BAUER, (Adolph Felix, or Rodion Christianovitch,) born in Holstein about 1667, was a general of cavalry in the Russian service, and one of the ablest of Peter the Great's officers in the war against Charles XII. He was originally the son of a peasant, and served under Frederic, duke of Holstein, in the Swedish army, where he raised himself from the ranks; notwithstanding which, for some reason never yet explained, he went over to the Russians in 1700, and offered himself to Peter, in whose good graces he advanced so rapidly, that he was soon afterwards sent by the czar on a particular mission to Augustus II. of Poland. In the meanwhile, the treachery of a Swedish captain who had entered his service, caused Peter to regard with suspicion all who had been connected with that country; on which account Bauer was ordered, on his return, to proceed to Moscow, and there remain. Within a short time, however, he was not only recalled at the instances of Sheremetev and Menshikov, but made commander of a regiment of dragoons— which troops had been just before established among the Russians. In July, 1702, he assisted in defeating the Swedish general Schlippenbach, near Dorpat; and in August of the same year was at the taking of the fortress of Marienburg, on which occasion it was his good fortune to protect a poor orphan girl, the same who afterwards sat on the throne of Russia as Catherine I. After the campaigns against Dorpat and Narva, in 1704, he served under Sheremetev, in Courland, the following year, where he made a sudden attack upon Mitau, and wrested that place from the Swedes. In consequence of this, the whole of Courland became placed at his immediate disposition, and he gained the full confidence of Peter. Equal military distinction awaited him shortly afterwards in Poland, where he and prince Menshikov obtained a memorable victory over the Swedes, at Kalisch, October 18th, 1706. At Lesno, again, he turned the fortune of the day, by promptly hastening with his detachment to the assistance of Peter against Löwenhaupt, the Swedish general; which action (September 28th, 1708,) the czar used to say was the parent of the victory at Pultava. No less conspicuous were his valour and ability at Pultava itself, (June

27th, 1709,) where he commanded the right flank of the Russians. To note even the principal events of the remainder of his military career would require far more space than can be here afforded: suffice it, therefore, to say, that in 1710 he was sent to reduce Revel, and other places on the shores of the Baltic, to submission; in 1712 quelled the insurgents in Poland, who at the instigation of Charles XII. endeavoured to stir up a civil war, and compelled them to seek refuge in Silesia; and in 1717 commanded the cavalry forces in the Ukraine. After this last date, no further traces of him appear, nor is his name to be found in any lists of Russian generals for 1718. It is most probable, therefore, he died in 1717, for he was then complaining that he was worn out with fatigues, and that his constitution was quite gone. Russia is indebted to Bauer for the improvements, or rather the formation of effective and well-organized cavalry. (Entz. Leks.).

BAUER, a person who held some employment at the Prussian court, an able mechanic, and known as the discoverer of two new kinds of pianos, the so-called *crescendo*, and royal *crescendo*. (Schilling, Lexicon.)

BAUER, (Chrysostomus,) one of the most celebrated builders of organs of the last century, born in Wirtemberg. He was the first who augmented and regulated the force of the bellows, by decreasing their number, and increasing their sizes. This improvement has since been generally adopted. (Adlung, Music. mech. Schilling.)

BAUER, (John Jacob,) a bookseller of Nuremberg, who began the *Bibliotheca Librorum rariorum universalis*. He was born at Strasburg in 1706, and died in 1772. (Biog. Univ.)

BAUER, (Charles Ludwig,) a distinguished German philologist, born at Leipzig in 1730. He was rector at Hirschberg, in Silesia, where he died in 1799. (Biog. Univ.)

BAUER, (Ferdinand,) natural-history painter to the expedition of captain Flinders, R.N. to Australia, born at Feldsparg, in Austria. He applied himself early to the drawing of subjects of natural history, especially plants, and was about 1782 occupied, conjointly with his two brothers, in painting a collection of plants for Pater Bocktius at Feldsparg, which, extending to sixteen folio volumes, is still preserved in the library of prince Lichtenstein. When Dr. Sibthorp was at Vienna, M. Jacquin introduced the young

artist to him, and the doctor engaged Bauer in 1784 to accompany him in his botanical travels in Greece. They went by Rome and Messina to Constantinople, and up to the year 1787 travelled in Greece and the island of Cyprus. During these travels, Bauer made those incomparable drawings which adorned the *Flora Græca*, published, after Sibthorp's death, by Mr. J. E. Smith. Besides these artistic exertions, Bauer discovered and examined many plants described in the above work. But even before the *Flora Græca* had appeared, Bauer was in 1801 engaged by the English government as natural-history painter in the above-named expedition—one of the most important ever sent from the British shores. It would be incompatible with the nature of the present work to follow Bauer in the different stages of the expedition, comprehending, as it did, the whole circumference of New Holland. During all this period, he was the companion of Mr. Robert Brown; and captain Flinders's work speaks of both conjointly, under the title of "the naturalists." On the 5th Feb. 1801, a cape (32° S. lat. 133° E. long.) was named Cape Bauer, and he cooperated in the examination of several other important parts of the coast. One of the ships having sunk, the expedition returned to Port Jackson, where Bauer remained a year, during which period he visited Norfolk Island. Accidents, foreign to Bauer's biography, delayed the appearance of the description of this voyage until 1814. The appendix of the work contains the description and the figures (in large folio) of some most interesting plants, selected by Dr. Brown from the "invaluable" collection of Bauer's drawings.

After the return of Bauer from the expedition, he remained for several years in the employ of government, occupied in executing a selection of the sixteen hundred drawings made during the expedition. To characterise in a few words the style of Bauer as an artist is difficult, but it may be said that he did not attempt, as others have done, to idealize, or beautify nature, (an attempt impossible in itself,) but rather succeeded in seizing its ideal features. Even at an advanced age, he copied much after Van Huysum, for his own improvement; in fact, by his immense practice, he had become so skilful that he was able (as is also most conspicuous in his landscapes) to copy, or, if we may say so, to transcribe nature most faithfully. In

1813 Bauer began a work of his own, *Illustrationes Floræ Novæ Hollandiæ*, London, folio, which, with its admirable figures, is the *ne plus ultra* of his exertions. But at that period costly English works had not yet found their way into the libraries of the continent, and it was soon discontinued. Partly annoyed by this want of success, Bauer left England with a boat-load of chests, and having purchased a small house at Hietzing, near Vienna, intended to pass there the remainder of his life. To the last active in observing and drawing, he died on the 17th March, 1826, aged sixty-six.

His extensive portfolios came into the hands of his two brothers, Francis Bauer, F.R.S. and H.M.'s botanical painter at Kew; and Joseph, director of the picture-gallery of prince Lichtenstein, at Vienna. Parts of them were afterwards purchased by Dr. Brown, and by the Imperial Museum of Vienna. It was from the latter materials that Dr. Endlicher composed the *Prodromus Floræ Norfolkicæ*, Viennæ, 1832, 8vo, in which he calls Bauer "*divini fere ingenii pictorem.*" Many drawings are still at Kew. (Abridgement of a paper read before the Lin. Soc. London, June 18, 1839.)

**BAUFFREMONT**, a French family, of which several members hold a distinguished place in history.

*Nicolas de Bauffremont*, baron de Senescey, grand prévôt of France under Charles IX., was a celebrated partizan of the league. He fought in the battles of Jarnac and Moncontour, and took an active part in the detestable massacre of St. Bartholomew. He died in 1582, at the age of sixty-two. He translated Salvien's Treatise on Providence, and published one or two political tracts. His son,

*Claude de Bauffremont*, baron of Senescey, and, like his father, governor of Auxonne, was also a zealous leaguer. He died in 1596. Several political tracts have been attributed to him.

*Henri de Bauffremont*, son of Claude, also baron of Senescey, and governor of Auxonne, was sent ambassador to Spain in 1617 and 1618. He died in 1622 of a wound received at the siege of Royan, where he served as *maréchal-de-camp*.

*Claude Charles Roger de Bauffremont*, another son of Claude, became in 1562 bishop of Troyes. (Biog. Univ.)

**BAUGIN**, the name of two artists:

1. *J.*, an engraver of little note, who flourished about the year 1660. He engraved several portraits, amongst which is that of H. de la Mothe. (Bryan's Dict.)

2. *Lubin*, a painter of Paris, who lived about 1650, and acquired such reputation as to be called the Little Guido. There are by him the portraits of Nicholas Caussin, Jesuit, oval, in 4to, engraved by P. Clovet; a Holy Family, an upright folio plate, engraved by F. Poilly, inscribed *Qui non accipit panem*, &c.; the same copied without name; the Marriage of St. Katherine, an upright print, engraved by Blooteburg; St. Zosimus administering the Sacrament to St. Mary the Egyptian; an Altar Piece, an arched top plate, engraved by Cl. Duflos; the same, small, by N. Tardiu; a Charity, or children amusing themselves with the arms of a cardinal; a folio piece engraved by Boulanger. (Heineken, Dict. des Artistes.)

**BAUHIN**, (Caspar,) a celebrated physician and botanist. He was the youngest son of John Bauhin, an eminent practitioner in medicine and surgery, and born at Basle, January 17, 1550. In infancy he was remarkably weak and feeble, and almost unable to speak at five years of age. At fifteen he commenced the study of medicine, under the direction of his brother, a physician and naturalist, and the tuition of Theodore Zwinger and Felix Plater. A severe epidemic breaking out at Basle in 1577, he removed to Padua, attended the lectures of Fabricius, Piccolomini, Mercuriali, Cappivaccio, and Guilandini. He made much progress in anatomy and botany, to which sciences he became passionately attached. During two years, he travelled through Italy, visited all the public gardens, and formed an extensive collection of plants; returned to Basle, and after a short time departed that city for Montpellier, where he took the degree of doctor of medicine in 1579. He then attended the lectures of Sévérin Pineau at Paris. He departed with the intention of making an extensive tour in Germany, but had only reached Tübingen when he was recalled home to his father, who was at the point of death. In the following year he was appointed to a chair of botany at the academy of Basle, and he also demonstrated on anatomy by the public dissection of a body, a circumstance which had not occurred there for ten years before. He now took a doctor's degree, April 23, 1582, and he was made professor of the Greek language. On October 15, 1589, he was made professor of anatomy and botany, a chair being expressly created for him; and in 1596 he was appointed physician to Frederic, duke of

Wirtemberg, conjointly with his brother. He was made professor of practical medicine October 13, 1614, in the room of Felix Plater, and shortly after nominated physician-in-chief to his native city. He was elected rector of his university four several times, and dean of the faculty of medicine for many years. He died Dec. 5, 1624.

Caspar Bauhin was the most celebrated member of his family, and his scientific attainments and his learning have been duly acknowledged. It was in botanical science that his labours have been most eminent; he gave a new character to the science, he corrected the numerous errors of his predecessors, and established himself as the highest authority for many years preceding and after his death. This was, however, attributable rather to his lucid order and arrangement, united to extensive erudition, than to absolute observation of the plants themselves in their natural state. He did much, however, towards improving the nomenclature of the science, which previous to him was much confused. He was the first to establish the divisions of plants into genera, and Plumier has dedicated to his remembrance a genus *Bauhinia*, of the family of the leguminous plants. He published various works on anatomy and botany, of which the following deserve to be noticed:—*De Humani Corporis Partibus externis*, hoc est, *Universalis Methodi Anatomicae* quam ad *Vesalium* accommodavit, lib. i. Basle, 1588, 8vo, and 1591, 8vo; *Anatomes Liber Secundus*, Basile, 1592, 8vo, and 1596, 8vo; *Anatomica Corporis Virilis et Muliebris Historia*, Basile, 1592, 8vo; Lugd. 1597; Bernæ, 1604, &c.; *Theatrum Anatomicum*, Basile, 1592, 8vo; Francof. 1621, 4to; *Phytopinax, sive Enumeratio Plantarum* (2460) ab *Herbariis nostro Sæculo* descript. &c. Basile, 1596, 4to; *Pinax Theatri Botanici*, Basile, 1596, 4to; *ib.* 1624, 4to; *ib.* 1671, 4to. This is the most important of all the works of Bauhin, and displays his immense erudition. It is the fruit of forty years' labour.

BAUHIN, (John,) the father of the preceding physician and naturalist, was born at Amiens, August 24, 1511, and practised surgery and medicine in his native city with such reputation that he was appointed chief physician to Catherine, queen of Navarre. Having embraced the principles of the Reformation, from a perusal, it is said, of the edition of the New Testament published by Erasmus in 1532, he was compelled to

fly his country, and he took refuge in England, where he remained during three years. He then returned to Paris, but was subjected to persecution, imprisoned, tried, and condemned to be burnt. He escaped this dreadful sentence through the intercession of Margaret, sister of Francis I. whom he had cured of a serious malady. He quitted the court and the capital upon the advice of the queen, hid himself in the forest of Ardenne, and afterwards withdrew to Antwerp. Here he had nigh fallen into the hands of the Spanish inquisition, but was relieved by the assistance of the wife of the governor, to whom he had rendered aid, and who apprised him of his danger in sufficient time to avoid it. He travelled from city to city, through Germany, and at length settled at Basle. He obtained employment as one of the correctors of the press, in the office of the renowned printer John Froben, and this sheltered him from immediate misery. His profession, however, still occupied his attention, and he took means to affiliate himself to the College of Physicians, and to commence practice, in which he succeeded so far as ultimately to be chosen the dean of the faculty. He died in 1582, not having published any work; but he left two sons, John and Caspar, both of whom successfully prevented his name from passing into oblivion. His family, in short, presents the rare example of six successive generations consecrated to the study of medicine and natural history, with distinguished eminence and success.

BAUHIN, (John,) the eldest son of the preceding, was born at Basle in 1541. He studied under his father, and afterwards under Fuchs, a celebrated professor of medicine at Tubingen, in 1560. In 1561 he quitted this city, and placed himself under Gesner at Zurich, and accompanied this eminent botanist in his excursions in the Alps, Switzerland, and Rætia. He devoted himself in the most profound manner to the study of botany, and travelled through the Black Forest, Alsatia, Upper Burgundy, and a part of Italy. He remained some time at Padua, after which he visited Montpellier, where he took his degree in physic. He travelled through the south of France, principally the environs of Narbonne, visited Lyons, and made acquaintance with Dalechamp, by whom he was invited to compose a general history of plants. Religious disputes obliged him, as it had his father, to quit his abode; he went to

Geneva, then to Yverdun, and thence to Basle, where, in 1566, he was named to a chair of rhetoric in the university. This occupation, however, he did not permit to draw him away from the pursuits of medicine and botany. In 1570 he was appointed physician to duke Ulric of Wurtemberg, prince of Montbelliard, to whom he was attached until his death, in 1613. He published numerous works, of which the following are chiefly deserving of notice:—*De Plantis a Divis Sanctisque nomen habentibus, Caput ex magno Volumine de Consensu et Dissensu Auctorum circa Stirpes desumptum*, Basil. 1591, 8vo; Amstadt, 1703, 8vo; *Memorabilis Historia Luporum aliquot rabidorum, qui circa annum 1590 apud Mompelgardum et Beffortum, multorum Damno, publicè grassati sunt; additis Medicamentis et Auxiliis ad eam et cæterorum Animalium Rabiem conferentibus*, Montbelliard, 1591, 8vo. This was translated into German in the same year, and into French in 1593, 8vo. *Traité des Animaux ayant Ailes qui nuisent par leurs Piqures ou Morsures*, Montbelliard, 1593, 8vo; *Historia novi et admirabilis Fontis Balneique Bollensis, &c.* *ib.* 1598, 4to; *Historia Fontis et Balnei admirabilis Bollensis Liber quartus de Lapidibus Metallicisque, &c.* *ib.* 1578, 4to; *ib.* 1600, 4to; *Historia Plantarum Prodromus*, Yverdun, 1619, 4to; *Historia Plantarum universalis, nova et absolutissima, cum Consensu et Dissensu circa eas*, Yverdun, 1650, 1651, 3 vols. fol. The latter two works were put forth after the death of the author. The *Prodromus* was edited by J. H. Cherler, and the *Hist. Plant.* by F. L. de Graffenried, who expended no less a sum than 40,000 florins in the publication. The best descriptions of the plants of antiquity are to be found in this work, which abounds with learning, and displays great taste and method. Five thousand plants are described, and 3577 figured; but these, which are executed in wood, are not entitled to praise.

BAUHIN, (John Caspar,) the son of Caspar Bauhin, was born at Basle, March 12, 1606. He followed in the career of his predecessors, and cultivated medicine with great assiduity. He took a bachelor's degree, at Basle, in 1620, and was licensed to practise in 1622. He then visited foreign universities, and in 1624 was in Paris, studying under the most celebrated professors. In 1626 he visited London, Oxford, and Cambridge, went into Holland, and remained some time at Leyden. He again visited Paris, and

returned to his native city by Montpellier, Marseilles, Avignon, Lyons, and Geneva. He then took his doctor's degree, entered into practice, was appointed to a chair of anatomy and botany, which he filled thirty years, when he was elevated to the chair of practical medicine, which he retained until his decease, July 14, 1685. He was highly esteemed: five times he was elected rector of his university, and nineteen times dean of his faculty. He was physician to Frederic, margrave of Baden-Durbach, to Leopold Frederic, duke of Wurtemberg, and to Louis XIV., to whom he was also counsellor, with a pension. He left seven sons, four of whom entered the medical profession, and the remainder were clergymen of the reformed religion. He published, *Dissertatio de Peste*, Basil. 1628, 4to; *Dissertatio de Morborum Differentiis et Causis*, Basil. 1670, 4to; *Dissertatio de Epilepsiâ*, Basil. 1672, 4to; besides editing his father's work, the *Theatrum Botanicum*, and the second edition of the works of Matthioli, revised by his father.

BAUHIN, (Jerome,) the third son of the preceding, was born at Basle, Feb. 26, 1637, received doctor of philosophy July 26, 1653, and doctor of medicine in 1658. He travelled in Italy, France, and Switzerland, practised medicine with éclat, and in 1660 was appointed to a chair of anatomy and botany, upon his father's elevation to the practical chair of medicine. He died January 27, 1667, having published, *Dissertatio de Peripneumoniâ*, Basil. 1658, 4to; *De Odontalgia*, *ib.* 1660, 4to; *Prolegomena Medica*, *ib.* 1665, 4to; *Theses Medicæ de Peste*, *ib.* 1665, 4to. He also published a new edition of the *Kræuterbuch* of Tabernmontanus, revised by his grandfather, Caspar Bauhin.

BAUHUSIUS, (Bernardus,) born at Antwerp, a Jesuit of Louvaine, died 1619. He wrote, *Epigrammata*, 1615, 12mo; *Protheum Parthenium, unius libri versum, unius versus librum stellarum numero, sive formis mxx. variatum*. "Tot tibi sunt dotes, virgo, quot sydera cælo." (Swertzius, Ath. Belg.)

BAULACRE, (Leonard,) born at Geneva in 1670, died in 1761. He was long librarian of his native town, and has left many historical and theological dissertations. (Biog. Univ.)

BAULDRI, (Paul,) a French protestant, born at Rouen in 1639, who was obliged to emigrate to Holland, where he was made professor of sacred history at the university of Utrecht. He is best

known by an edition of Lactantius de Moribus Persecutorum, but was the author of numerous learned dissertations. He died in 1706. (Biog. Univ.)

BAULME, or BAUME ST. AMOUR, (Jean de la,) lord of Martorey, born in Franche-Comté in 1539, celebrated for his precocious attainments. He published his Latin poems at the age of twelve years, and within a few years he produced several other works. He died young. (Biog. Univ.)

BAUMANN, (Nicolaus,) the pretended poet of the Low-Saxon Reineke Vos. For more than a century, Baumann and his share in this celebrated poem have been a subject of intricate discussion among the learned, and no one has yet been enabled to unravel the knot. Baumann was first brought forward in connexion with the Low-Saxon poem, by the author of the German Batrachomyomachia, (the chap-book, so famous under the title of Froschmäusler,) Georg Rollenhagen, who relates in the preface to his poem, printed at Magdeburg in 1595, that Reinecke Fuchs was written by a "learned, acute, philosophical Saxon," (ein gelehrter, scharfsinniger, weltweiser Sachse,) born at the source of the Weser. "He served a long time in the chancery of the duke of 'Jülich,' but he fell into disgrace, was obliged to fly, and at last found an asylum with duke Magnus, at the court of Mecklenburg," which must have been before 1503. He dedicated his Reinecke to a printer at Rostock, Ludwig Ditz, a High-German from Speyer, who, a poet himself, caused it to be printed in 1522, with glosses out of other "rhime-books;" and among them proofs of an imitation of Italian and French originals. Rollenhagen even gives the inscription on his tomb in the church of St. James at Rostock, which contains also the name of his wife Elizabeth, and shows that he was dead in 1526:—

"Nicolaus Baumanno ducali Megapolensium principum secretario Elisabetha uxor pietatis ac conjugalis amoris monumentum posuit mense April 1526.

"Dornio sublapide hoc Nicolaus Baumann honore, Vulgari exteriori contumeliosus humo. Nec mala nec vitæ repeto bona, splendor sed Quam nostra est nulla litera ducta manu. Lætus læta legas, qui transis forte viator, Ex Christi justus nomine non moritur."

These notices, though ever so little founded on good authority, seem nevertheless to have been received as authentic; and a contemporary scholar of Rostock, Peter Lindenberg, inserted them the year following into his Chronicon

Rostochense, Rostock ap. Mylandrum, 1596, 4to, p. 173, and added to them another piece of information, that Baumann was professor of history at Rostock.

This legend was current in Germany till the latter half of the eighteenth century; but about 1770, an attempt was made to establish the famous poet Baumann as the ancestor of a family still existing, in which he was made, as pretended, professor of jurisprudence at Rostock, to have delivered lectures upon his own Reineke, (see Busching's Wöchentliche Nachrichten, 1774, p. 30;) and even Tinden, in his Gelehrten Ostfriesland, (1785,) subscribes to this opinion; which, however, is quite overthrown when we look closer into the question, and the only certainty relating to the author of the Low-Saxon copy of the middle Netherlandish poem of Reinecke Fuchs, still preserved, is that he was a native of Westphalia, or of the north-eastern part of Lower Saxony, (see Jac. Grimm, Introd. to his edition of Reinecke Fuchs, Göttingen, 1834, p. clxxi. &c.); but his identity with Nicolaus Baumann has not yet been made out.

Recently the archivist of the grand duke of Mecklenburg, G. C. F. Lisch, in the Journals of the Society of History of Mecklenburg, (afterwards reprinted with his History of the Mecklenburg Press, Schwerin, 1839,) has published an ample dissertation On Reineke Vos and Nicolaus Baumann, founded upon documents in the archives; but, in spite of his industrious researches, he has arrived at no very satisfactory result. This only remains clear, that a Nicolaus Baumann was from 1507 to 1526 secretary of dukes Henry and Albert, and, after the division of the territory, of duke Henry; that he entered this service in the year 1507; that in 1514 he was residing at Rostock, and died there in 1526. His monument, which was still in the church of St. James in that town in the eighteenth century, had disappeared in 1744.

The work ascribed to Baumann went through many editions. That of Lubeck, 1498, passes for the first, and was followed by one at Rostock in 1517. The appearance of an edition by Rollenhagen in 1522, is very problematical; no traces of it have yet been discovered. After the reformation, many interpolations crept into the text, (see Grimm, l. c. p. clxxviii. and conf. the Neue Allgemeine Deutsche Bibliothek, vol. 80, 1803, pp. 173, et seq.) A comparison of the Low-Saxon with the

Netherlandish poem is given by H. Hoffmann, in his edition of the former, which bears the title, *Reinecke Vos. Nach der Lübecker Ausgabe vom Jahre 1498*; Breslau, 1834, 8vo.

BAUMANN, (John Frederic Theodore,) a German jurist, who was born at Bodenteich, in the duchy of Luneburgh, on the 24th of May, 1768, and having studied at Göttingen became auditor to the Cour Souveraine of Vieille Marche, from whence, in 1793, he was appointed assessor to the supreme tribune of western Prussia, at Bromberg, and was, in 1795, nominated counsellor of the regency at Thorn. In the year 1796 he accompanied the regency to Warsaw, and whilst there, united to his functions of counsellor those of a superior judge of lotteries. In 1806 he obtained the title of privy-counsellor of justice, and his reputation for activity and integrity became very extensive. The misfortunes of 1807 induced him to quit Warsaw, despite the offers which the new government made him in order to secure his services; and retiring to Berlin, remained there without employment until 1808, when he was appointed by the king director and judge of the town of Neumark. Two years afterwards he became counsellor to the regency, and charged with the conduct of many important financial affairs. In 1813 the king of Prussia appointed him commissary-general for the organization of the Landwehr; and, afterwards, in 1813, director of the regency of Posen, with the title of vice-president. After having, in 1824, been chief president of the grand duchy, he died in 1830. (Biog. Univ.)

BAUMBACH, (John Christopher,) the son of a tailor at Mitau, where he was born May 31st, 1742, was first pastor of the German church at Durben, and afterwards dean of Grobina. He made the language of the *Latvians* or Lieflanders, his principal study, and besides several publications relative to it, left in manuscript a supplementary volume to Shtenderov's dictionary of it. He died Aug. 19 (31), 1801. (Entz. Leks.)

BAUMBACH, (Friedrich August,) born at Leipsic in 1753, died 1813. He had been for some time director of the opera at Hamburg, but retired to his native place. He became a collaborator of the *Hand-wörterbuch der schönen Künste*, to which he contributed many valuable musical articles. He was also a fertile composer of songs. (Schilling.)

BAUMCHEN, (N.) a German sculp-

tor, who, though much courted by foreigners, preferred poverty and obscurity in his own country. Born at Dusseldorf, he went to Russia, and became famous in his art; was attached to the service of the emperor; and executed many statues for the principal palaces, by which he obtained considerable wealth. After twenty years he left Russia, and returned to Mannheim, a town from which his family originally came, where he obtained a small appointment as professor, which sufficed for his support. Falling, however, into distress, he was compelled to make picture-frames. He died in July, 1789. (Biographie des Contemporains.)

BAUME, (Anthony,) a celebrated French chemist. He was the son of a victualler, and born at Senlis, Feb. 26, 1728. His zeal for study and his extraordinary application surmounted many obstacles which were opposed to his progress. In 1752 he was received as a master apothecary at Paris, and shortly after he was offered a chair of pharmacy at the college. He distinguished himself in this situation, and made many important and interesting discoveries in chemistry, which rendered him highly popular both at home and abroad. He was made member of many foreign academies, and was admitted into the Royal Academy of Sciences of Paris in 1773. He amassed a considerable fortune, without the imputation of avarice; he was entirely devoted to his pursuits, and abandoned the commerce connected with his profession in 1780. The revolution destroyed his fortune, and he was compelled again to enter into business. He supported his losses with great resignation; was admitted a member of the Institute in 1796, and died October 15, 1804. Among other discoveries, the result of his chemical researches, may be mentioned his observations on the crystallization of different salts; on the respiration of carbonic acid and hydrosulphuric gas; on bark; on fermentation; on the metallic oxides, &c. He assisted equally the arts by his labours. He taught the method of gilding metallic substances, and dyeing various cloths; he brought to perfection the scarlet colour of the Gobelins; and he was the first to bleach silk. He established a manufactory for sal ammoniac, which France had hitherto obtained from Egypt, and he introduced many improvements in the manufacture of porcelain. Many of his papers were inserted in the me-



moirs of different institutions, and in the periodical journals; but he also published several distinct works, among which may be enumerated, *Dissertation sur l'Ether*, Paris, 1757, 12mo; *Manuel de Chimie*, Paris, 1763, 12mo. This went through many editions; was translated into German by F. X. de Wasserberg, Vienna, 1774, 8vo; into English by Aikin, London, 1778, 8vo; and into Italian, Venez. 1783, 12mo. *Mémoire sur les Argilles*, Paris, 1770, 8vo; in German, with notes, by C. G. Poerner, Leip. 1771, 8vo. *Mémoire sur la meilleure Manière de construire les Alambics et les Fourneaux propre à la Distillation des Vins, pour en tirer les Eaux de Vie*, Paris, 1778, 8vo. *Elémens de Pharmacie théorique et pratique*, &c. Paris, 1762, 8vo. Several editions have been published, one in 1818, by Lagrange. *Chimie expérimentale et raisonnée*, Paris, 1773, 3 vols, 8vo. Translated into German by J. C. Gehler, Leip. 1776; and into Italian, Venice, 1781.

**BAUME-MONTREVEL**, (Claude de la,) a French prelate, born in 1531. He was raised at a very early age to the archbishopric of Besançon, and made himself remarkable by his rigorous treatment of the protestants in his diocese. In 1575, the protestants, who had been driven from the city, made an unsuccessful attempt to gain possession of it; and the archbishop, for his conduct on this occasion, was made a cardinal. He died in 1584. (Biog. Univ.)

**BAUME - DESDOSSAT**, (Jacques François de la,) a French minor poet and writer of light pieces, born at Carpentras in 1705. He was for some time concerned in the *Courrier d'Avignon*. His *Christiade*, or *le Paradis reconquis*, was condemned by the parliament for some improprieties. He published, among other works, a very poor imitation of Macrobius, under the title, *Saturnales Françaises*. The author died in 1756. (Biog. Univ.)

**BAUMEISTER**, (Frederic Christian,) a distinguished modern German philosopher, rector of the Gymnasium of Goerlitz. He was born in 1709, at the village of Grossen Koerner, in the duchy of Saxe Gotha. At the university of Jena, he became a strong partizan of the philosophical opinions of Wolf, in spite of the opposition there shown to that system; and his works, composed in Latin, are all tinctured with these opinions. He was a good scholar, and he taught the Hebrew language in particular with

great success. He died 1785. (Biog. Univ.)

**BAUMER**, (John William,) a celebrated physician, born Sept. 10, 1719, at Rehweiler, where his father was inspector of the rivers and forests. He studied philosophy and theology at the universities of Halle and Jena, from 1739 to 1741, and he became an evangelical preacher at Krantheim in 1742. His frame was delicate, and he was liable to a spitting of blood from the lungs, which obliged him to abandon the church, and having obtained permission from his superiors, he returned to Halle in 1746, and devoted himself to medicine, in which he took a degree in 1748. He afterwards was appointed to a chair of medicine and philosophy at Erfurth, and from thence he went to Giessen, and was made first professor of medicine, and at the same time nominated counsellor of the mines belonging to the duke of Hesse Darmstadt. He died at Lunda, Aug. 4, 1788. He published a great number of papers in various Transactions, and an immense number of works, of which the following only can here be named. *Dissertatio de Hæmoptysi*, Halle, 1748, 4to; *De Transpiratione Insensibili*, Erford. 1748, 4to; *Fundamenta Psychologico-logica*, Erf. 1752, 4to; *Fundamenta Physiologica*, *ib. ib.*; *De Encephalo*, *ib.* 1764, 4to; *Historia naturalis Lapidum pretiosorum omnium*, &c. Francof. ad Mæn. 1771, 8vo. This was translated into German by C. de Medinger, Vienna, 1774, 8vo. *Fundamenta Politicæ Medicæ*, Fr. et Lips. 1777, 8vo; *Medicina Forensis*, Franc. et Lips. 1778, 4to; *Fundamenta Geographiæ et Hydrographiæ subterraneæ*, Giessen, 1779, 8vo; *Historia Naturalis Regni Mineralogici*, Fr. ad Mæn. 1780, 8vo; *Bibliotheca Chimica*, Giessen, 1782, 4to; *Anthropologia Anatomico-physica*, Fr. ad Mæn. 1783, 8vo.

**BAUMER**, (John Philip,) the brother of the preceding, was also born at Rehweiler; studied at Halle; and took a doctor's degree at the university of Erfurth, where he afterwards occupied a chair of medicine. He died Sept. 19, 1771, having published, among other works, *Dissertatio exhibens Prodomum novæ Methodi, Surdos a Nativitate faciendi audientes et loquentes*, Erf. 1749, 4to; *Beschreibung eines zur Ersparrung des Holzes eingerichteten Stuben-Ofens*, Berlin, 1765, 4to.

**BAUMER**, or **BÄUMER**, (Georg,) a sculptor, born in Bavaria, in 1763. He

made for the queen of Bavaria a Descent from the Cross, of nineteen figures, in basso-relievo, as well as a bust of Napoleon. He worked also in ivory. (Nagler.)

**BAUMES**, (John Baptist Theodore,) a celebrated French physician, who occupied a chair of medicine at the university of Montpellier at a time when Fourcroy had, by his science and his eloquence, pointed out the connexion between medicine and chemistry. Baumes endeavoured to establish a pathological theory based upon a chemical constitution. He was a good practitioner, and a close observer of nature. He is said to have perceived the futility of his previous opinions, and to have abandoned his chemical speculations; but this is not at all apparent in his works, in which he even adopts an iatro-chemical nosological arrangement, and fails not to declaim with violence against the servility of physicians and surgeons to ancient systems and theories. He wrote various articles in the *Journal de la Société de Médecine pratique de Montpellier*, and published among other works the following: *Mémoire sur la Maladie du Mésentère, propre aux Enfants*, Paris, 1788, 8vo, *ib.* 1806, 8vo. *Mémoire sur les Maladies qui résultent des Emanations des Eaux stagnantes et des Pays marécageux*, Paris, 1789, 8vo. This was translated into German, Leips. 1792, 8vo. *Traité de la Phthisie pulmonaire*, Paris, 1798, 2 vols, 8vo; *ib.* 1805, 2 vols, 8vo; translated into German by C. P. Fischer, Hildburghausen, 1809, 8vo. *Traité élémentaire de Nosologie*, Paris, 1801-2, 4 vols, 8vo. *Traité sur le Vice scrofuleux*, Paris, 1805, 8vo. *Eloge de Barthez*, Montpellier, 1807, 4to.

**BAUMGAERTNER**, or **BAUMGARTNER**, (Johann Wolfgang,) an artist, born at Kufstein, in Tyrol, in the beginning of the last century. He painted several churches near Ratisbonne, and was also one of the best painters in glass of that epoch. (Nagler.)

**BAUMGAERTNER**, (Johann Baptist,) one of the greatest virtuosi on the violoncello in the last century. In 1745 he began his musical travels, and visited England, Holland, Sweden, &c., earning everywhere great applause. He wrote, *Instruction de Musique théorique et pratique, à l'usage du Violoncell*, published at the Hague. (Schilling.)

**BAUMGAERTNER**, (Johann,) a statuary, born in Bavaria in 1744, died in 1792. He is known as having worked at the models of the famous horses over

the Potsdamm door at Berlin. (Jäck's Pantheon.)

**BAUMGARTEN**, (Martin A.) a German gentleman, born in 1473, who visited Egypt, Arabia, Palestine, and Syria, in 1507. He died in 1535. The relation of his adventures was printed at Nuremberg, long after his death, in 1596. (Biog. Univ.)

**BAUMGARTEN**, (James Sigismund,) an estimable German theologian, born in 1706, at a village near Magdeburg. His father died while he was young; and he was then sent to study at Halle, where he distinguished himself by his acquirements and his studious habits. He applied himself more particularly to ecclesiastical history and the oriental languages. He was a disciple of Wolf in philosophy, but acted always with prudence and moderation. In 1726, he was made inspector of the orphans' school at Halle. A few years afterwards he was charged with heterodoxy, and was brought to a trial, but acquitted. He died in 1757. He published a great number of original works and translations. Among the latter were the celebrated English Universal History, and Rapin's History of England. (Biog. Univ.)

**BAUMGARTEN**, (Alexander Theophilus,) younger brother of the preceding, a very distinguished modern German philosopher, born at Berlin in 1714. At a very early age he was remarkable for his spirit of research and surprising penetration. At the schools of Berlin he distinguished himself by his skill in composing Latin poetry. He next studied theology at the orphans' school at Halle. In spite of the opposition of the philosophy of Wolf at that period, Baumgarten formed a close friendship with that philosopher, and became a warm partizan of his opinions. After having long taught with success logic, metaphysics, and moral philosophy, as honorary professor at Halle, he was appointed by the king of Prussia, in 1740, professor at the university of Frankfort on the Oder. The latter part of his life was troubled by continual illness, and by the accidents of the continental wars. These accumulating evils brought Baumgarten to his grave in 1762. Among his numerous works, the most important are, *Disputationes de nonnullis ad Poema Pertinentibus*, Halle, 1735; *Metaphysica*, *ib.* 1739, 1743, 1763; *Ethica*, *ib.* 1740, 1751; *Æsthetica*, 1750, 1758; *Initia Philosophiæ Practicæ primæ*, Francfort, 1760. (Biog. Univ.)

**BAUMGARTEN**, (John Christian Gottlob,) a celebrated botanist, was a native of Luckow, in Lower Lusatia, born April 7, 1765, and took his degrees in philosophy and medicine at Leipsic in 1789. He afterwards, in 1795, established himself in practice at Schaessbourg, in Transylvania, and published several works, which are principally botanical, and of very considerable merit. Until his labours, the riches of the Transylvanian Flora were but very imperfectly known. He published *Sertum Lipsicum*, Lips. 1790, 8vo; *Flora Lipsiensis*, Lips. 1790, 8vo; *Dissertatio de Arte decoratoria*, Lips. 1791, 8vo; *Dissertatio de Corticis Ulmi campestris Natura, Viribus, Usuque medico*, Lips. 1791, 4to; *Enumeratio Stirpium magno Transylvaniæ Principatui indigenarum collecta, ac secundum Ordinem sexualem descripta*, Viennæ, 1816, 3 vols, 8vo.

**BAUMHAUER**, (Sebald,) sacristan of St. Sebald at Nürnberg, praised as a good painter by Albrecht Dürer. A large picture, representing the passion of Christ, (bearing the date of 1513,) is in the church of the Dominicans of that city.

Another *Baumhauer*, (Johann Friederich,) a sculptor of Tübingen, flourished about 1620. He wrote, *Inscriptiones Monumentorum quæ sunt Tübingæ*, 1627. (Nagler.)

**BAUNE**, (Jacques de la,) a French Jesuit, born at Paris in 1649. He published a collection of the Latin works of Sismond; the *Panegyrici Veteres in Usum Delphini*; and some Latin poems and orations from his own pen. He died in 1726. (Biog. Univ.)

**BAUR**, or **BAUER**, the name of three artists.

1. *Johan Wilhelm*, (1600—1640,) a painter and engraver of some eminence, born at Strasburg. He studied under Frederic Brentel, whom he greatly surpassed. He then went to Italy, and passed some years at Rome, where he painted views of that city and environs, with small figures neatly executed, which are greatly admired. He was protected by the prince Giustiniani, and was patronized also by the duke di Bracciano, who allowed him apartments in his palace. In 1637 he left Rome, and removed to Venice, where he was also much admired. He afterwards visited Vienna, and was employed by the emperor Ferdinand III., in whose service he died. He painted also in water-colour, and engraved with great spirit. His pencil-

ling is very neat and vigorous, and his colour warm and glowing, but he is deficient in correctness of design. As an engraver he was much celebrated, and executed a number of plates from his own designs, the best of which are from the *Metamorphoses* of Ovid. They are slightly etched, and finished with the graver, very spirited, and resemble the style of Callot. He marked his plates sometimes with his name, and sometimes with a cipher, W. B. joined together. His works are very numerous, of which a list is given by M. Heinecken. (Bryan's Dict. Heinecken, Dict. des Artistes.)

2. *Johan*, a goldsmith of Augsburg, who published a work upon his art with Engelbrecht. (Heinecken.)

3. *Jean Leonard*, a sculptor of Augsburg, (1681—1760.) George Kilian painted, and G. C. Kilian engraved his portrait. He worked at Berlin, as well as at Augsburg. (*Id.*)

**BAUR**, (Nicolaas,) a celebrated marine painter, born at Harlingen in 1767. He first painted landscapes, but soon left that class of subjects for marine pieces, in which he emulated the greatest Dutch and Flemish masters. Some of his pictures have been engraved, and the palaces of Amsterdam and Haerlem contain some good pieces by him. His representation of the bombardment of Algiers in 1816 has been very much praised. (Kynden u. v. der Willigen, who have given his portrait.)

**BAUR**, (Friedrich Wilhelm, or Pheodor Vilimovitch,) Russian engineer-general, and knight of the orders of St. Alexander Nevsky, St. Vladimir, &c. was descended from a poor, though noble Swedish family, and was born December 24, 1731, at Biber, in Hainau. After studying mining, he entered the Hessian service as a volunteer under count Isenberg, and then visited England in 1755, where he was presented to the duke of Cumberland, whom he accompanied to Germany. In 1758 he was at the battle of Minden, and served in many other campaigns, in which his talents obtained the notice of duke Ferdinand of Brunswick, and afterwards recommended him to Frederic of Prussia, whose service he entered as an engineer in 1760, and obtained the rank of colonel in 1762. At the termination of the seven years' war he retired to the neighbourhood of Frankfort-on-the-Maine, where he was employed entirely in his studies, and in making a series of military plans of the battles of his leader,

the duke of Brunswick. His retirement was at length interrupted by Catherine II., who invited him, in 1769, to enter her service. He accompanied Rumiantzov against the Turks, but after the battle of Kagoul, retired altogether from military life, and devoted himself once more to his studies. He drew up the first correct geographical survey of Moldavia and Walachia, in a map illustrative of the seat of war between Russia and Turkey. In 1771 he was employed by the government as civil engineer in a variety of public works at Riga, Cronstadt, and St. Petersburg, in which last city he projected several improvements for the quays and the Fontanka canal. He also commenced the Novogorod canal, afterwards carried on by Sivers. For these and other services he was liberally remunerated by Catherine; but neither pecuniary nor honorary rewards could allay the torments of a painful disease, which carried him off, at St. Petersburg, Feb. 11 (23), 1783. Kotzebue, the celebrated dramatist, who was at one time private secretary to Baur, mentions him in his memoirs.

BAUR, (Samuel,) a very prolific German writer, born at Ulm, in 1768, and educated at the university of Jena. His life was entirely devoted to writing, and to his duties as a clergyman in different parishes, particularly at Göttingen, and at Alpek, in the neighbourhood of that town. He died at Alpek in 1832. His works are so very numerous and varied, that it would not be possible to give a list of them here. (Biog. Univ. Suppl.)

BAUREINFEIND, (Georg. Wilhelm,) a designer and engraver, born at Nuremberg, and pupil of J. M. Preisler. He gained in 1759, at the Academy of Painting at Copenhagen, the first prize for engraving, of which the subject was Moses and the Burning Bush, and was appointed in 1769, by Frederic V. of Denmark, to accompany the Literary Society in its voyage to Arabia. He departed in the beginning of 1761, and died at sea on the 29th of August, 1763, near the Isle of Socotra, going from Moka to Bombay. He made the designs for the *Icones Rerum Naturalium* of Forskal. There is a large plate engraved by Defehrt, after a design of his, in Niebuhr's Description of Arabia, representing the military exercises of the Arabs of Yemen. We find also in the first volume of Niebuhr's Travels in Arabia sixteen plates engraved after designs by this artist, as well figures as

landscapes, by Clémens, Defehrt, and George and Meno Haas. Heinecken, in his *Dictionnaire des Artistes*, says that Baureinfeind engraved portraits after C. G. Pilo and N. O. Mathes, and that C. Fritsch engraved a plate after a drawing which he had made of a picture of Cramer. (Biog. Univ.)

BAURIA, (Andrea,) of Ferrara, an Augustine friar, who flourished about 1521. He wrote, *Defensio Apostolicæ Protestatis, contra Martinum Lutherum*, Ferrariæ, 1521, 4to, one of the earliest controversial tracts against Protestantism in Italy. (D. Clemeht, Bibl. Curieuse. Mazzuchelli.)

BAUSA, (Gregorio, 1596—1656,) a Spanish painter, born at Mallorca, a town near Valencia. He was a scholar of Francesco Ribalta, and was a reputable painter of history. The principal altar-piece in the church of S. Philippe of the Carmelites at Valencia, representing the martyrdom of that saint, is by him. He also executed several pictures, which are in the Monastery Los Trinitarios Calzados, in that city. (Bryan's Dict. Biog. Univ.)

BAUSCH, (John Laurent,) a physician, was born at Schweinfurt, Sept. 30, 1605, and died in the same city, at the age of sixty years. He studied at Altdorf, where in 1630 he took the degree of doctor of medicine, and afterwards travelled in Italy during two years. He was, upon his return, made physician and burgomaster of his native place. He was one of the projectors of the celebrated Academy of the Curious in Nature, and was its first president, under the title of Jason. This was in 1652. This institution, which had for its object the diffusion of the labours of the learned towards one common point, was well received, and rapidly attained an eminence which made scientific men to consider an association with it a matter of distinction. The emperor of Germany approved it, and it henceforth became an imperial society. It has been the means of giving to the world many very curious and important papers. The printed papers of Bausch in this collection are of little consequence. He published *Salve Academicum, vel Judicia et Elogia super recens adornata Academia Naturæ Curiosorum*, Lips. 1662, 4to; *Schediasmata bina curiosa de Lapide hæmatite et ætite*, Lips. 1665, 8vo. There were also published after the death of the author, *Schediasma curiosum de Unicornu fossili*, Breslau, 1666, 8vo; Sche-

*diasma curiosum de Cæruleo et Chrysocollo*, Jenæ, 1668, 8vo.

BAUSCH, (Leonard,) a learned physician, the father of the preceding. He practised at Schweinfurt, and is only known by his *Epistolæ quædam Medicæ*, inserted in the *Cista Medica* of Halbmayer, and by his *Commentarii in Libros Hippocratis de Locis in Homine, de Medicamento purgante, de Usu Vetratri, Matriti*, 1594, folio.

BAUSE, (Johann Friederich,) an eminent German engraver, born at Halle 1738. Though chiefly self-instructed, he took Wille for his model, and profiting by the advice he received from that artist in the correspondence they held together, formed for himself a superior style and mode of handling. His works, of which a printed catalogue appeared at Leipsic in 1786, (corrections and additions to it may be found in the 34th volume of the *Neue Bibliothek der Schönen Wissenschaften*), are very numerous, and comprise a great number of portraits of the most distinguished German poets and writers of that period, and also many of other celebrated characters. Those of the former class are chiefly after originals by Graff, and in them the engraver's burin has faithfully preserved all the characteristic touches of the painter's pencil. He died at Weimar in 1814. His daughter, Juliana Wilhelmina, (who married the banker Löha, at Leipsic,) possessed considerable talent for engraving, although she practised it only for amusement. A series of eight landscape etchings, after subjects by Kobell, Bach, Both, &c., executed by her, were published in 1791, and are esteemed by connoisseurs for the spirit and taste they display.

BAUSE, (Theodore,) professor at the university of Moscow, and corresponding member of the Academy of Sciences, St. Petersburg, was a native of Saxony, where he was born in 1752. Having completed his studies at the university of Leipsic, where he applied himself more particularly to philology, history, and political jurisprudence, he accepted the situation of private tutor in a noble family at St. Petersburg, and was shortly afterwards made inspector at the "German School" in that capital, at the expense of which institution he was sent to travel in Germany. On his return to Russia in 1782, he was appointed ordinary professor of jurisprudence at the university of Moscow, where he delivered courses on the history and study of jurisprudence.

On the university being re-organized, he was made rector of it in 1807, but retired in 1811, with an annual pension of 2,000 rubles. He died at St. Petersburg, May 5 (17), 1812. Among those of his public discourses and dissertations which were printed, may be mentioned his *Oratio de Jurisprudentia*, delivered November, 1782; that on the anniversary of the accession of Catherine II. in 1789; *Oratio de Russia ante hoc Sæculum non prorsus inculta*, 1796; and one on the coronation of the emperor Paul, in 1797. He left a number of manuscripts, and a vast collection of materials relative to political economy, literary history, numismatics, diplomacy, and Roman jurisprudence. He was also greatly attached to the study of Russian and Slavonic antiquities, and had for thirty years been forming a collection of coins, manuscripts, and other documents and relics, which was allowed to be one of the most extensive and valuable in the country, but which was unfortunately consumed in the conflagration of Moscow. (Evgenii.)

BAUSNER, (Sebastianus,) a Hungarian, of Saxon origin, and physician at Comorn. He wrote a book on the plague, *De Remediis adversus Luem pestiferam*, Cibinii, 1550, 8vo. (Horányi.)

BAUSNER, (Bartholomew,) a physician, was descended from a Saxon family, but was a native of Transylvania, and born in 1629. He studied in Holland. He embraced the profession of medicine, and returned to his native place in 1679, where, however, he was nominated evangelical superintendent, and he died in 1683. He published three works, two of which are upon medical subjects; though this department of science appears to have been with him of a secondary nature. They are entitled, *Disputatio philosophica de Cordis Humani Actionibus*, Lugd. Bat. 1654, 4to; *De Consensu Partium Humani Corporis*, lib. iii. Amst. 1656, 8vo; *Exercitationum Metaphysicarum quinta, quæ est tertia de Metaphysicis Definitione*, Amst. 1764, 4to.

BAUTER, (Charles,) an old French dramatic poet, born at Paris about 1580. He tells us himself, that he began to write poetry at the age of fifteen. His works, which met with little success at the time of their publication, are now rare. (Biog. Univ. Suppl.)

BAUTISTA, (Francisco,) a Spanish architect of the seventeenth century, or rather a Jesuit who practised architec-

ture. He designed and superintended the building of the church of San Isidro, in the Toledo-street, Madrid. This structure, which was his chief work, was commenced in 1626, and completed in 1651, and is said by Ponz to be one of the noblest edifices of its kind in that capital, notwithstanding much that is censurable in point of taste. According to Fr. Lorenzo de S. Nicolas, in his *Arte y Uso de Arquitectura*, Bautista was the first who introduced in that country the practice of constructing cupolas with timber framings, covered with stucco, as in the church abovementioned. Neither the year of his birth, nor that of his death, has been ascertained; it appears, however, that the latter must have been subsequently to 1667. (Llaguno.)

BAUTRU, (Guillaume,) born at Angers in 1588, was principally known as a wit at the French court during the first half of the seventeenth century. He did little to deserve being remembered; yet his name is continually occurring in the memoirs of his time, which are filled with his *bons mots*. He was an intimate friend of Menage. He was patronized by Richelieu, Mazarin, and Anne of Austria, and was made comte de Séran, and employed as plenipotentiary in Flanders, Spain, England, and Savoy. He died in 1665. (Biog. Univ.)

BAUVIN, (Jean Grégoire,) a French advocate, born at Arras in 1714, made professor at the military school, and died in 1776. He wrote a tragedy entitled, *Arminius*, translated the *Sententiae* of Publius Syrus, and was employed in several journals. (Biog. Univ.)

BAUX, (Peter,) a French physician, the son of Moses Baux, also a physician, born at Nismes, Aug. 12, 1679. He studied at Montpellier, and at Orange, and took his degree in medicine, and afterwards, in 1705, visited Paris. He spent two years in the capital, and then returned to his native place to practise his profession. In 1721 and 1722 he greatly distinguished himself by his assiduity in relieving his fellow-citizens afflicted with the plague, which at that time was ravaging the south of France. He took a part in the celebrated controversy between the physicians and surgeons, and warmly espoused the cause of the former, upon which he published in 1727 and 1728. He died suddenly at St. Denis, having published various papers in the *Journal des Savans*. In the *Zodiaque* of Nicholas de Blegny he published a curious case of transposition

of the viscera in a child, and he gained much distinction by his treatise on the pestilence before alluded to, which had for its title, *Traité de la Peste, où l'on explique d'une Manière naturelle les principaux Phénomènes de cette Maladie, et où l'on donne les Moyens de s'en préserver et de s'en guérir*, Toulouse, 1722, 12mo.

BAUZA, (Felipe, died 1833,) of Madrid, one of the best geographers Spain ever produced. His maps of South America, which our geographers in England seem never to have seen, are admirable, but not easy to be procured. In 1823 he was exiled, and he died in England.

BAVA, (Santora,) a native of Palermo, doctor of the civil and canon law, and procurator fiscal of the royal patrimony of Sicily. He died at Messina in 1636. (Mazzuchelli.)

BAVA, (Gaetano Emanuele, count of S. Paolo, 1737—1829,) a native of Fossano. Having lost his father at five years of age, he was left to the care of his mother, who had good interest in the Sardinian court. He was made page to Charles Emanuel, and rapidly promoted in the army, which profession, however, he very soon left, and after the death of his mother, in 1773, he was chiefly devoted to a private and literary life, occasionally travelling. In 1797 his house was attacked by the mob at Fossano, because of the dearth of provisions. (See Botta's History.) In 1802 he flattered Menou very much, by which he succeeded in persuading him not to desecrate the church of St. Philip by turning it into a theatre. In 1815 he received the grand cross of the order of St. Maurice and Lazarus, and was, till his death, a patron of literature. He wrote 5 volumes of a History of Sciences, Arts, and Customs, published at Turin in 1816; a translation of Pope's Temple of Fame, and many memoirs for learned societies. (See Tipaldo, iii. 131.)

BAVANDE, (William,) stated by Wood (Ath. Oxon.) to have been a student of the Middle Temple. He was the author of the following translation: *A Woorke of Joannes Ferrarius Montanus touchynge the Goode Orderynge of a Commonweale, &c.*, Englished by William Bauande, London, 1559, 4to. There are several pleasing poems interspersed through the work.

BAVARIUS, (Aegidius,) a Jesuit, born in Flanders. He had the strange idea of mixing up the history of the passion of

Jesus Christ with the poetry of Ovid, and wrote, *Musa Catholica Maronis, sive Catechismus Maroniano carmine expressus*, Antwerp. 1622, 12mo. *Passio Dñi nostri J. Xt. versibus heroicis, potissimum e Marone.* (F. Swertzii Athenæ Belg.)

**BAVAY**, (Paul Ignatius de,) a celebrated chemist, was born at Brussels February 25, 1704, and followed in the steps of his father, who was zealous in the pursuit of chemistry. It was not until 1735 that he commenced the study of Latin and medicine, and he made such rapid progress that he was admitted to practise at Louvain in 1737. Upon his return to Brussels he paid great attention to anatomy, and in 1746 he was appointed chief physician to the military hospitals. In 1749 he was made professor of anatomy and surgery, and he delivered his lectures in the Latin, French, and Dutch languages. His temper was irritable, and involved him in a dispute with the College of Medicine, to which body he was obliged to apologize, and he then withdrew to Dendermond. A short time after, however, he returned to Brussels, where he died February 20, 1768. He is the author of the following works, which are not free from charlatanism: — *Petit Recueil d'Observations en Médecine sur les Vertus de la Confection résolutive et diurétique*, Bruxelles, 1753, 12mo; *Méthode courte, aisée, peu coûteuse, utile aux Médecins et absolument nécessaire au Public Indigent pour la Guérison de plusieurs Maladies*, Brux. 1759, 12mo; *ib.* 1770, 12mo.

**BAVEREL**, (Jean Pierre,) a French writer, born in 1744, chiefly remarkable for the severity of his personal criticisms. He was educated at Besançon, and embraced the ecclesiastic order, though he distinguished himself by his attacks on the monks, and embraced, with warmth, the principles of the French revolution. He afterwards became more moderate, and raised the suspicion of the governing powers. He was attached to the study of antiquities, and had made collections for the history of his native province. The agents who were sent to seize his papers, found some drawings of armorial bearings belonging to this work; and, on the charge of leaning towards the aristocrats, he was thrown into the prison of Dijon. He died in 1822. (Biog. Univ. Suppl.)

**BAVERINI**, (Francesco,) an Italian musician of the fifteenth century. He was generally famed for his knowledge of counterpoint, and to him is attributed the music of the first opera which was

ever represented. This work, the words of which are believed to have been written by Johannes Sulpitius de Verulan, was performed at Rome in 1440, and with others, in 1480, it is entitled *La Conversione di S. Paolo.* (Biog. Univ.)

**BAVIA**, (Ludovicus de,) born at Madrid, a royal chaplain at the tombs of the catholic kings in the cathedral at Grenada, died in 1628. He continued the History of the Popes, by G. Illesca. Antonius (Bibl. Hisp. nova) says, that Bavia left a new edition of his *Continuations* in MS.

**BAVIERA**, (Marco Antonio,) a distinguished lawyer of Bologna, originally of Imola, who lectured on law at Bologna, Pisa, and Padua, in which last university he was appointed lecturer on civil law, on the 7th of September, 1493, after which he was first professor of canon law, and died, according to one authority, in 1505. His works were, 1. *Comment. in Inst. Civ. Lugd.* 1523. 2. *De Legatis seu Relictis*, Bonon. and Lugd. 1553. 3. *Tract. de Mora et ejus effectibus*, Lips. 1648; published also in the *Tract. Univ. Jur.* 4. *De Virtute et Viribus Juramentis*; published in the same work. 5. *Repetitio in L. cum filia ff. de Legat.* 1 Ven. 6 *Consilia*. Bonon. (Maz-zuchelli.)

**DAVISANO**, (Francis Dominic,) an Italian physician, born at Albi in Monteferrato. He became physician to the duke of Savoy in 1570, and died at Turin in his eighty-first year, having published *Prophylactica Provisio pro Vertiginosa Afflictione*, Coni, 1664, 4to; *La Piscina salutare ne' Bagni de Valdieri, con Trattato metodico d'ogni Osservazioni e Regola necessaria secondo la Diversità de' Mali*, Turin, 1674, 8vo; *Magnus Hippocrates Medico-Moralis*, Turin, 1682, 4to.

**BAVO**, (St.) a nobleman of Liège, in the seventh century, who was converted by St. Amand, and received the tonsure at Ghent. He afterwards retired to a hermitage in the neighbourhood of that city, where he lived in solitude till 653, 654, or 657, for it is uncertain which is the correct year of his death. His anniversary is kept on the 1st of October. (There exist several lives of this saint, (Biog. Univ.)

**BAVO**, (Gottfredo di,) doctor of law, and president of Carl Emanuel, duke of Savoy, at Chambery, wrote in Latin a *Criminal Practice*, divided into thirty questions, printed in Chambery, 1607, and some other works. (Chiesa Scrittori Savoia di e Nizzardi; App. to Sc. Piem.)

**BAWDWEN**, (William,) an English

divine and topographer, who undertook to prepare and publish a translation of Domesday-book. He was the vicar of Hooton-Pagne, a village about six miles from Doncaster, where he employed himself with great assiduity to his task. The first volume was devoted to that part of the record which relates to the county of York, and the district called Amonuderness. This appeared in 4to, in 1812. It was supposed that the whole work would extend to ten such volumes; but having published a second volume, he died Sept. 14, 1816, aged fifty-four, and the work was never resumed.

**BAWR**, (Johann Wilhelm,) an engraver and painter, born at Strassburg about 1600. He first studied under Frederic Breutel, a miniature painter of some talent, and afterwards travelled to Rome, where he found patrons in the prince Giustiniani and the duca Bracciano. He visited Naples also, to study maritime subjects, and in 1637 went to Venice, where his works were highly approved. At length he settled at Vienna, in the service of the emperor, and died there in 1640. His pictures are all small, painted on parchment in water-colours. (Ersch und Gruber.)

**BAWR**, (the Countess de,) born at Changran, better known as Madame de Saint Simon than that of Madame de Bawr, the name of her second husband, a Russian gentleman employed in France. This lady composed several dramatic works, played at the Théâtre Français in the Rue Richelieu. She also furnished several articles to the Gazette de France. In March, 1816, the king granted her a pension. She is also said to have been pensioned by the emperor of Russia, for a politico-literary correspondence, which she undertook in the year 1814. (Biog. des Contemporains.)

**BAXIUS**, (Nicasius,) born at Antwerp, and vicar of the convent of the Fratr. Eremiti of St. Augustine in that city. He studied Greek under Andr. Schott, and became provost of the schools of his order at Brussels and Antwerp. He was esteemed as a poet and orator, and wrote several works, amongst which we may mention, *Thesaurus Elegantiarum ex Manutio, Vladeracco, &c.*, Antwerp, 1617; *Sylva Poematum, Græce et Latine*, *ibid.* 1614. (Swertzii *Athenæ Belgicæ*.)

**BAXTER**, (Richard,) a distinguished nonconformist divine, born at Rowton, in Shropshire, Nov. 1615, of pious parents; of whom he has recorded, that "they were free from all disaffection to the

then government of the church, and from all scruples concerning its doctrine, worship, or discipline; they never spake against bishops, or the Prayer-book, or the ceremonies of the church; but they 'prayed to God always,' though always by a book or form, generally a form at the end of the book of Common Prayer; they read the scriptures, and in the family, especially on the Lord's day, when others were dancing under a may-pole not far from their door, to their great interruption and annoyance; they reprov'd drunkards, swearers, and other evil-doers; and they were glad to converse about the scriptures and the world to come; for all which they escaped not the revilings of the ungodly." Of his father, he further saith, "It pleased God to instruct him, and to change him by the bare reading of the scriptures in private; and God made him the instrument of my first convictions and approbation of a holy life, as well as my restraint from the grosser sort of livers. When I was very young, his serious speeches of God, and of the life to come, possessed me with a fear of sinning. At first, he set me to read the historical parts of scripture, which greatly delighted me; and though I neither understood nor relished the doctrinal part, yet it did me good by acquainting me with the matters of fact, and drawing me on to love the Bible, and to search, by degrees, into the rest." Such were the parents, and such the training, of this celebrated nonconformist. Though his views were afterwards warped, the moral and religious influence remained to prove the blessing attendant on "bringing up our children in the nurture and admonition of the Lord." He was, even while at home, exposed to evil communications and great temptation. "Many times," he says, "my mind was inclined to cast off restraint and be among them," (i.e. the sabbath dancers under the may-pole,) "and sometimes I broke loose from conscience and joined with them, and the more I did it, the more I was inclined to it." But he could not cast off parental regard; for when, on these occasions, he heard the runagates revile his worthy parents, only because they would not run with them, filial affection seconded the voice of conscience, riveted the conviction that his parents' practice was the best, and saved him from the snare. His early scholastic advantages do not appear to have been equal to his religious ones; his education in letters was neglected by those to



whom his father entrusted it. But his talent, industry, and perseverance, overcame the disadvantage, and he was soon known for learning, as well as piety.

In 1638 he was ordained, and in 1640 was chosen vicar of Kidderminster. Soon afterwards the civil war broke out. He wished to remain neutral, in the hope that the war would soon end; but beset, and at the mercy of the soldiery on one side or other, he was driven to remove, and was induced, by the circumstance of the minister of that place being an old friend, to go to Coventry, where he intended to remain till the end of the war, and then return to Kidderminster. Here he lived in the governor's house, and followed his studies in peace for about two years; preaching once a week to the soldiers, and once on the sabbath to the people, without emolument, beyond his food. Immediately after the battle of Naseby, in 1645, he discovered an intention on the part of the parliament, which he had never before even suspected, of subverting both church and state. Condemning himself for having forsaken the army, where he might perhaps have done something to counteract the first beginnings of such a fearful scheme, and for preferring a comparatively quiet and easy life at Coventry, he resolved "to repair instantly to the army, and use his utmost endeavours to bring the soldiers back to the principles of loyalty to the king, and submission to the church." He did go, not without considerable risk even of his life, and he accompanied them during the remainder of the campaign in the west of England. He laboured with heroic courage and indefatigable diligence. Exposed to incessant reproach and insult, he yet stood his ground, not without hopes of effecting his purpose: but the fatigue and hardships he had to endure brought on a dangerous illness, which compelled him, reluctantly, to quit the army; and before he could return to it, Cromwell and his party had gained the ascendancy.

Cromwell being made protector, Baxter preached before him once, by special command; but he refused to comply with the usurper's measures. About the same time he entered into a warm controversy with Owen on the subject of redemption, which gave rise to a series of collisions between them. It hinged on a question of words rather than practice; viz. whether the death of Christ was *solutio ejusdem*, or only *tantumdem*. Either of which a man may believe, and savingly rely on

the propitiation of Christ as the alone ground of his acceptance with God.

Immediately previous to the abdication of Richard Cromwell, Baxter went to London, and preached before the parliament (Monk's) the day before they voted the return of Charles II. (1660). Charles on his restoration appointed Baxter one of his chaplains in ordinary, partly in fulfilment of his Act of Oblivion, and of his scheme (a vain one) to unite all parties in affection towards himself.

In 1661 Baxter took a leading part as one of the commissioners at the Savoy conference; on which occasion he drew up his reformed Liturgy.

At this time preferment in the church seemed open to him; the see of Hereford was offered to him, but he positively refused it. His desire was to return to, and live and die at Kidderminster. He was, however, suffered to preach there only some two or three times. This obliged him to go back to London, where, and in the vicinity, he preached occasionally until the Act of Uniformity; which act was indeed a heavy blow and great discouragement to nonconformity, and a means of turning out, as reported by themselves, some 2,000 ministers; but restored (and only justly) many of the 10,000 clergymen who had been unlawfully sequestered during the rebellion.

A common adversity softens mutual enmity; and we now find Baxter corresponding, at his own instance, with Owen, on the practicability of an union between the presbyterians and the independents. He was led to this from accidentally reading one of Owen's tracts; from which he gathered that Owen's congregational principles did not go to the length of giving to the laity "the power of the keys." The scheme, however, did not at that time take effect; though it was afterwards accomplished, when both of them were dead.

In the same year (1662) Baxter married Margaret, daughter of Francis Charleton, Esq., of Shropshire, and a magistrate. She was a lady of great piety, and entered fully into her husband's views. During the plague, in 1665, he retired into Bucks; and after that went to Acton, where his congregation was so large that he wanted room. This gave occasion to his being imprisoned, but, procuring an *habeas corpus*, he was soon discharged.

When Charles II., in 1672, issued his well-known declaration of indulgence, to please his brother and favour the Ro-

manists, the nonconformists, generally, being thereby enabled to resume their worship, Baxter returned to settle in London, and there joined Owen, Manton, and others, in establishing the celebrated Pinner's Hall Lectures, which were carried on until 1695.

The king having become more tainted with Romanism, and angry at the presbyterians, resolved to humble the latter. Accordingly, in 1682, Baxter was seized, in common with several others, for coming within five miles of a corporate town; and in 1684 was again seized. In the reign also of James II. he was committed prisoner to the King's Bench, and tried before the infamous Jeffries for his Paraphrase on the New Testament, which was stigmatized as a scandalous and seditious book against the government; but after he had been in prison about two years, he was discharged, and his fine was remitted by the king. He died December 8, 1691, aged seventy-six, and was buried in Christ Church.

He is said to have written above 120 books, and to have had above 60 written against him; but the chief of his works are,—1. A Narrative of his own Life and Times. 2. The Saints' Everlasting Rest. 3. A Paraphrase on the New Testament. 4. A Call to the Unconverted. 5. Dying Thoughts. 6. Poor Man's Family Book. The first of these is, in many points, most interesting; but the judicious reader will compare his statements of events with those of other writers of the same period, such as Clarendon, Burnet, Rapin, &c. It is, in fact, as far as it extends, a history of nonconformity, by a *partial* friend. Many of his practical works have been, and still are, very popular. Of the *Call to the Unconverted*, 20,000 copies were sold in one year; and it was translated into all the European languages, and into one of the dialects of India. Lord William Russell, before his execution, sent to Mr. Baxter his hearty thanks for his *Dying Thoughts*: "Such," said he, "have made me better acquainted with the other world than I was before, and have not a little contributed to my support and relief, and to the fitting me for what I am to go through." Dr. Barrow's testimony is, "His practical writings were never inquired, his controversial seldom refuted."

In the pulpit he had very ready utterance, and was said to be great in extempore preaching; but his usual practice was the wiser one, of preaching from notes, though he thought that every

minister should have a body of divinity in his head. He strongly advocated a *learned* ministry: "1. For the fuller understanding of scriptural principles. 2. For the defending of them. 3. To keep a minister from that *contempt* which may else frustrate his labours. 4. To be *ornamental and subservient* to the substantial truths." The *quantum* of theological learning he wished for in ministers may be judged of from the third book of his *Christian Directory*, where he gives a list of books which are to constitute the *poor* student's library; the bare titles of which, printed very closely, fill more than four folio pages. In the "*poorest and smallest* library that is tolerable," more than 100 different works are named, many of them folios, and many of more volumes than one.

His figure was tall, slender, and bent; his countenance composed and grave, but often lighted with a smile; his eye quick; his speech clear and distinct; his carriage plain; his conversation fluent and pertinent; his mind strong; his temper bold, as intrepid to reprove Cromwell, or expostulate with Charles II., as to preach to a humble congregation; his spirit heavenly, elevated by the influence of christian principles, and hopes above the world and the things of the world; it was benevolent also; for having on one occasion lost 100*l.* which he had laid by for the erection of a school, he used frequently to mention the circumstance as an incitement to be charitable while God gives the power of bestowing, and considered himself culpable for having suffered his benevolence to be defeated for want of diligence. His zeal and diligence were extraordinary. With the strongest sense of religion himself, he was very anxious and pains-taking to excite it in the thoughtless and ungodly; he laboured very devotedly and very successfully in his parish at Kidderminster; visiting from house to house, prevailing on them almost universally to practise family prayer, and instrumentally effecting a great reform among them. He is said to have "preached more sermons, engaged in more controversies, and written more books, than any other nonconformist of the age." And yet, as rarely happens in the same person, the trait by which he has since been characterised is his moderation, imputed to him by some as a charge, by others as an excellence, chiefly for his views and efforts on the subject of predestination, which, at that day, and among some of his rivals, was a

fruitful topic of angry contention. He attempted to soften down some of the apparent harshness of the supra-lapsarian view, and even to conciliate opposite opinions, by a scheme, since denominated the Baxterian Scheme, something like this:—that God chose a small number of persons, such as the blessed Virgin, the apostles, &c., whom he was determined to save without any foresight of their good works: and that he also wills that all the rest should be saved, providing for them all necessary means; but they are at liberty to use them or not. This opinion of his moderation also partly arose from his conduct towards the several conflicting parties which then distracted both church and state. His wish and intention were to avoid both schism and rebellion. His own account is this: “We that lived quietly at Coventry, did keep to our old principles, and thought all others had done so too, except a few inconsiderable persons. We were unfeignedly for king and parliament. We believed that the war was only to save the parliament and kingdom from papists and delinquents, and to remove the dividers, that the king might again return to his parliament, and that no changes might be made in religion, but by the laws which had his free consent. We took the true happiness of king and people, church and state, to be our end; and so we understood the covenant, engaging both against papists and schismatics: and when the Court News-book told the world of the swarms of anabaptists in our armies, we thought it had been a mere lie, because it was not so with us, nor in any of the garrison or county forces about us. But when I came to the army among Cromwell’s soldiers, I found a new face of things which I never dreamt of.” Thus Baxter was evidently cajolled—one perhaps of the many who, though counted among the king’s opponents, really, at first, meant nothing more than the restoration of his authority within what seemed to them constitutional limits, and the securing of the nation’s civil and religious liberties. Whether it arose in him from the want of discernment and political knowledge, or from want of decision and firmness in the first instance, he appears to have been led aside much further than he ever meditated; and his case shows the wisdom of “proving all things, and holding fast that which is good.” For his moderation, Baxter did not escape censure from his contemporaries; but he thus defends him-

self:—“At first I was greatly inclined to go with the highest in controversies, on one side or other: but now I can so easily see what to say against both extremes, that I am much more inclinable to reconciling principles. And, whereas I then thought that conciliators were but ignorant men, who were willing to please all, and would pretend to reconcile the world by principles which they did not understand themselves, I have since perceived, that if the amiableness of peace and concord had no hand in the business, yet greater light and stronger judgment usually is with the reconcilers, than with either of the contending parties. But on both accounts, their writings are most acceptable, though I know that moderation may be a pretext of [for] errors.”

He had the friendship and esteem of many great and worthy men, as Chief Justice Hales, Archbishop Tillotson, earl of Lauderdale, &c. &c.; and, to omit the suffrages of those more or less of his own party, there are not wanting many flattering testimonies from others, whose principles by no means coincided with his own. Bishop Stillingfleet styles him “our reverend and learned Mr. Baxter.” Bishop Patrick speaks in commendation of “his learned and pious endeavours:” and Bishop Burnet speaks of him as “a person of great devotion and piety, and of a very subtle and quick apprehension.”

Drawn aside as he was from the church of England, he had the candour to confess, in reference to the Book of Common Prayer, that it was no hindrance to his devotion while he used it without *prejudice*. “Till this time,” he says, “I was satisfied in the matter of conformity. Whilst I was young, I had never been acquainted with any that were against it, or questioned it. I had joined with the Common Prayer with as hearty fervency as afterwards I did with other prayers: as long as I had no *prejudice* against it, I had no stop in my devotion from any of its imperfections.” So truly do “evil communications corrupt good manners.” On another subject, however, which has of late happily gained a large increase of attention and zeal in the christian world, he expresses himself in these apostolic terms: “There is nothing in the world that lies so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God’s providence to me, that so small a part of the world hath the profession of Christianity in comparison of heathens, Mahometans, and other infidels. I can-

not be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the heathen, Mahometan, and ignorant nations of the earth. No part of my prayers is so deeply serious, as that for the conversion of the infidel and ungodly world, that God's kingdom may come, and his will be done on earth as in heaven. Could we but go among Tartarians, Turks, and heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England: nor for the rest that were cast out here, and in Scotland and Ireland; there being no employment in the world so desirable in my eyes as to labour for the winning of such miserable souls." Such piety and zeal for the salvation of men are undoubtedly the best antidote to those sectarian feelings and prejudices which so mournfully divide and injure the visible church of Christ upon earth.

BAXTER, (William,) the nephew of the more celebrated Richard, was born at Llangollen, in Shropshire, in 1650. At the age of eighteen he was sent to Harrow school, although he could not read or understand a word of any language but his native Welsh. The greater part of his life was spent in the education of youth, first at a boarding-school he kept at Tottenham, in Middlesex, and subsequently as head-master of the Mercers' School, an office he held for more than twenty years, but which he resigned before his death, which took place on May 31, 1723. During the whole of this period his favourite pursuits were antiquities and the study of the dead languages, in which he was such a proficient, that he knew not only Greek and Latin, the old British and Irish, and the different dialects of the north of Europe, but even some of the eastern tongues. His first work was a Latin grammar, on rather a philosophical plan, printed in 1679. This was followed by his *Horace*, the first edition of which appeared in 1701, and the second, with considerable additions, after his death, in 1723; and such was the character it once bore, that it became the basis of the one by Gesner; who being a great stickler for the received text, was better pleased with Baxter's attempts to explain than with Bentley's to correct, what no person has been able to understand satisfactorily; and though Bentley had spoken in his letter to Davies of his good friend Baxter, yet he lived to hear that good friend say of

him, after he had spoken contemptuously of Baxter's notes, that Bentley's labours had rather buried Horace under the weight than illustrated him by the rays of learning. The *Horace* was followed in 1710 by his *Anacreon*, to which, in his abusive letter to Joshua Barnes, he says he had given his leisure hours since he was about twenty, thus showing that in little more than two years he had made himself master of Greek and Latin. A copy of this edition was in the possession of lord Auchinleck, the father of Boswell, which had been collated with a MS. in the Leyden library. From the short account of himself, prefixed to the *Reliquiæ Baxterianæ*, it appears that the family could trace their pedigree up to the time of Edward IV., and that the name of Baxter meant in Saxon Baker, and hence he speaks of himself under the name of Popidius, the Latinized Welsh for Baker. In 1719 appeared a portion of his *Glossarium Antiquitatum Britannicarum*, the whole of which was published before his death, at the expense of Dr. Mead; and so much as relates to the letter A was reprinted in the *Reliquiæ Baxterianæ*, of which a learned analysis was given by Bowyer, in a small tract, under the title of *A View of a Book entitled Reliquiæ Baxterianæ*, from which we learn that Baxter contributed largely to the translation of Plutarch's *Morals* by various hands, which appeared towards the beginning of the last century.

BAXTER, (Andrew,) a Scottish philosopher, born at Aberdeen in 1686 or 1687, at the university of which place he was educated. In his early life he acted in the capacity of tutor to several gentlemen, amongst whom were lords Grey and Blantyre, and a son of Mr. Hay of Drumnelgier, and while resident with the last of these at Dunse castle, in 1723, he became acquainted with Mr. Home, afterwards lord Kaimcs, with whom he maintained a long correspondence on moral and metaphysical subjects. Baxter was, probably, at this time engaged in prosecuting those inquiries, the results of which are contained in his able *Inquiry into the Nature of the Human Soul*, a work, Dr. Warburton has declared to contain "the justest and most precise notions of God and of the soul, and to be altogether one of the most finished of its kind." (Div. Leg.) The correspondence between Home and Baxter had reference chiefly to the opinion entertained by the former, that "motion is not one single effect, but a continued succession of effects, each requiring a

new cause, or a successive repetition of the cause to produce it." (Tytler, *Life of Lord Kaimes*.) This opinion, which proves how ignorant of physics Home was at that time, Baxter vainly sought to controvert; but finding his arguments have no effect, and the discussion becoming more animated than is fitting 'a philosophical controversy, he declined to prosecute it further. About this time he married, and a few years afterwards his *Inquiry* was published. In 1741 he went abroad with his pupil, Mr. Hay, and resided for some years at Utrecht, whence he made various continental excursions. He returned to Scotland in 1747, and died in 1750. Besides the *Inquiry*, he published a supplement to that work, controverting Maclaurin's objections to his notions respecting the *vis inertiae* of matter; and a work entitled *Matho sive Cosmotheria Puerilis*, Dialogus. In 1779 Dr. Duncan, of South Warnborough, published the *Evidence of Reason in Proof of the Immortality of the Soul*, independent on the more abstruse *Inquiry into Matter and Spirit*, collected from the MSS. of Mr. Baxter. The argument of the *Inquiry* is stated by Lord Woodhouselee in his *Life of Lord Kaimes*, vol. i. p. 23, 4to.

BAXTER, (Thomas,) an English mathematician of the last century, who attempted to accomplish the solution of the celebrated problem of squaring the circle, and the result of his exertions was published in 1732 under the title of "the circle squared," Lond. 8vo. He was also the author of a work entitled, *Matho*, or the Principles of Astronomy and Natural Philosophy accommodated to the Use of Younger Persons, 8vo, Lond. 1740; a book which obtained considerable popularity.

BAXTER, (Thomas, 18th Feb. 1782—18th April, 1821,) an ingenious artist in several departments, and especially an excellent painter of china, was the son of a person engaged in the same business in Goldsmith-street, Gough-square, London. When fourteen years of age, he was offered by a distant relation to be brought up to the navy, but his mother objecting, he was placed at the India House, from whence, however, his predilection for drawing having shown itself very decidedly, his father was induced to withdraw him, and take him under his own immediate tuition. From 1797 to 1810, he continued to follow the business of china painting with distinguished taste. About 1800 he became a student of the Royal Academy, where

he pursued his studies with great diligence and effect, but did not at the same time neglect his business at home. In 1810 he commenced his career as an artist in water-colours, and was occasionally employed as drawing master. He was also much engaged in designing for Mr. Britton, the architect and author, for Mr. Charles Heath, Mr. now Sir Richard Westmacott, and for the late Mr. Thomas Hope. In the year 1814 his health, which was always delicate, having become seriously impaired, he determined to leave London, and obtained an engagement at Chamberlayne's china factory at Worcester, whither he removed in March in that year, and remained there until 1816, regularly employed in the practice of china painting. In the last-mentioned year he removed to Swansea, in South Wales, under an engagement at Messrs. Flight and Barr's china works, where he continued until 1819, when he returned to his old engagement at Worcester. There he remained until the month of April 1821, when he suddenly expired, and was buried in that city.

This artist is distinguished as one of the most excellent painters on china that England has produced. His knowledge of the principles of art, coupled with his manual dexterity in the practical operation of it, and his extensive acquaintance with anatomy, rendered him far superior to any of his contemporaries. Indeed, so excellent was he in this branch of his art, that though it was supposed no Englishman could vie with the French in it, Mr. Baxter executed a work which was sold by a tradesman on Ludgate-hill, as a genuine specimen of French painting. The purchaser was Mr. Thomas Hope, who, while the artist was employed by him, exhibited it, observing, "No Englishman can paint china like that." "Indeed," said Baxter, "I painted it myself," and then told the purchaser where he had obtained it. The tradesman, upon the subject being mentioned to him by the artist's father some years after, declared that he should never have sold the picture if he had said it was done by an English hand.

In 1810 Mr. Baxter produced a work in illustration of the Egyptian, Grecian, and Roman costume, in forty outlines, with descriptions, selected, drawn, and engraved by himself, and dedicated to Henry Fuseli, the eminent painter; and in January 1816, whilst at Swansea, he published six views in and near that place, drawn and engraved (etched) b.<sup>a</sup>

himself. He was also a good painter of portraits in oil and in miniature; but his chief reputation rests on his china painting. Some of his best works, indeed some of the best pictures that have been painted on porcelain, are copies by him from pictures by Sir Joshua Reynolds, Mr. West, and other artists; the finest perhaps of which is a large copy of the portrait, by the first-named artist, of Mrs. Siddons as the Tragic Muse.

BAY, (Alexander, *marquis de*) a Spanish general, born about 1650, at Salins, and greatly distinguished by his conduct and bravery in the war of the succession. He was named, in 1705, viceroy of the province of Estremadura, which he defended against the English and Portuguese with various success. He died in 1715. (*Biog. Univ. Suppl.*)

BAYANE, (the Cardinal Alphonse Hubert de Lattier, *duc de*), a French ecclesiastic, born at Valence, in Dauphiné, in 1739. He was named auditor of the rota at Rome, in 1777, and cardinal in 1802. He held offices under the imperial government, and under the restoration. He died in 1818. He was the author of a work in Italian on the malaria arising from the exhalations of the earth in Italy, 8vo, Rome, 1793. (*Biog. Univ. Suppl.*)

BAYARD, (Paul,) an engraver of Bruges, by whom there is a plate representing the Almighty in the air placing three crowns on the head of the emperor, who is kneeling on the ground, and three others on that of the empress, who is also kneeling. Beside the emperor is an elector and a cardinal, each bearing a crown; and by the empress a bishop with a crown, accompanied by a lady. The engraver's name is marked P. Bayard. (*Heineken, Dict. des Artistes*.)

BAYARD, (Pierre d'Esail de,) born in 1476, at the chateau of Bayard, near Grenoble, one of the last heroes of the chivalrous age, or rather one who exhibited, in a striking manner, the peculiar qualities of that age in a period when its disinterested and fantastic bravery was being fast exchanged for the hired valour which was ready at the service of the highest bidder, and heard the call of honour only in the promises of remuneration, was named by his contemporaries "Le Chevalier sans peur et sans reproche." He joined to singular bodily endowments, and a perfect facility in all the knightly exercises so much in repute during his time, a gallantry, loyalty, and devotion, which, however blindly exercised, show

a mind of extraordinary and noble conformation. The descendant of ancestors who had left him little but a noble name, and most of whom had died on the field of battle, he had no road so open to him as the profession of arms, which he entered as page to the duke of Savoy, to whom he had been recommended by his uncle, the bishop of Grenoble, a prelate to whom he also owed his education and the guardianship of his earlier years. Bayard accompanied his lord to Lyons, and there was taken into the service of Charles VIII. then king of France; who shortly afterwards, in consequence of his victory in single combat over a renowned Burgundian knight, Claude de Vaudray, gave him the command of a regiment of gens d'armes in garrison at Aire, in Artois. In 1495 he followed the French king to Italy against the king of Naples, and was knighted for his gallant behaviour at the battle of Furonovo. In an impetuous pursuit of the enemy's troops into Milan, he was taken prisoner in that city, but received his liberty from the generosity of Ludovico Sforza. The taking of Milan, and the battle of Novarra, caused a sort of truce in this war, in which, however, Bayard had sufficient employment as governor of Monervino. After the battle of Serignola, in which the French were defeated by Gonsalvo de Cordova, and their general the duc de Nemours slain, Bayard covered the rear of the retreat, and in the execution of this duty, defended the bridge over the Garigliano against two hundred horsemen, thus giving time for the escape of the fugitives. His long defence of Venosa, his campaign against the Genoese and Venetians, the siege of Padua in 1509, the attack on Malvezzo, the retreat to Verona, and the double rout of the army of the Venetian general Manfroni, added fresh laurels to those already won; and whilst his bold, though unsuccessful attempt to take the pope prisoner, showed the daring of his mind, his magnanimity rejected with detestation an offer of a papal spy to poison his employer. At the storming of the camp of Brescia, he received a wound in his thigh, which for a time disabled him, and he was nursed in the house of a lady of the city; who on his recovery offered him a gift of 2000 ducats for the protection he had afforded her and her daughters against the French soldiery. He accepted the money, but only to bestow it upon the daughters for their marriage portion. He found the French army besieging Ravenna, where he made a brilliant, but

unsuccessful attempt on the Spanish camp; was wounded on the retreat from Pavia to Alexandria, and as soon as his wound was partially healed returned to complete his cure, which was long and doubtful, in the bosom of his family at Grenoble. The war between Ferdinand of Arragon and the king of Navarre, in which he was engaged on the part of Louis XII. on the side of the latter, afforded fresh employment for his talents as a commander; and the league of Ferdinand, Maximilian, and Henry VIII., led to the siege of Terouenne by the English, in the course of which, the French attempting to throw a supply of provisions, were so totally routed, that the battle was called The Fight of Spurs, from the general flight of the defeated army. Bayard, defending the rear of the retreating army, was taken prisoner by an English officer, but not before he had himself received the sword and the submission of his captor. This circumstance occasioned a dispute between the two, as to the Englishman's right to claim a ransom, which was referred to the emperor Maximilian and the king of England, and decided by them in favour of Bayard, who was thus set at liberty, but on the condition of his taking a journey of six weeks into the Netherlands; the two monarchs making at the same time an ineffectual attempt to engage him in their service. On the death of Louis XII., one of the first acts of his successor Francis, was to create Bayard governor of Dauphiny, and to give him the order of St. Michael. On the renewal of the Italian war, he led the march across the Alps to Savigliano, and fought so gallantly at the side of the young king at the tremendous battle of Marignano, that the latter asked and received from him knighthood on the spot. In 1520 Charles V. besieged Mezières with a numerous army, and the defence of this place, important as forming the entrance to Champagne and Picardy, but almost universally reputed untenable, was committed to Bayard; a commission which he cheerfully accepted, declaring that no place was too weak for a brave man; and in proof of his assertion forced the enemy to retire after an ineffectual siege of six weeks. On his return to Paris he was received with general enthusiasm, and obtained from the king the command of a company of gens d'armes, an honour usually granted only to princes of the blood. After a short repose he was sent to Genoa, the inhabitants of which city had endeavoured to shake off the French

yoke. By his prompt and prudent measures he succeeded in bringing them back to their allegiance, and returned to his government of Dauphiny, where a famine and contagious distemper gave him full opportunity of showing his humanity and goodness of heart. In 1523 he again marched to Italy under admiral Bonnivet, to attempt the recovery of Milan; an expedition at first successful, but ruined by the indecision of the admiral. In the retreat through the valley of Aosta, Bonnivet received a wound, which obliged him to resign the command to Bayard, who was protecting the retreat. As the fugitive army reached the Scissia, Bayard received a musket shot in the side, which broke his spine. He commanded his companions to seat him with his back against a tree, and his face to the enemy, preserving in his last moments the posture he had always been accustomed to maintain in life. Here he confessed himself to one of his officers, surrounded by many of both armies; friends, as well as enemies, testifying their sympathy with, and regret for him. The constable of Bourbon came up, and with tears in his eyes, lamented the fate of his noble countryman. "Weep not for me," said the dying hero, "but for yourself; who are fighting against your oath, your king, and your country." Bourbon attempted to justify himself as the marquis of Pescara came up, and testified his sorrow and his respect for the dying man, who shortly after expired. This was on the 30th of April, 1524, at the age of forty-five years. His body was embalmed, and placed in the church of the convent of the Minorites, founded by one of his relations; having received royal honours during the progress of its bearers through Savoy. (*Military Conversations-Lexicon*.)

**BAYARD** (Jean Baptiste François,) an able French lawyer, born on the 24th of Nov. 1750, at Paris, at the university of which he was educated. On the 17th of July, 1769, he took the oath of an advocate of the parliament of Paris, and his name was inscribed on the "tableau," on the 8th of May, 1776. From the end of 1774 to 1782, he devoted himself with assiduity to the study of Roman and French law, and acquired so high a reputation, that in 1791 he was appointed *accusateur public* to the tribunal of the second arrondissement of Paris. He became in February 1792 supplementary judge of the same court; in 1793 substitute of the executive power of the *co* of Cassation, in which he continued

about six years. In 1798 he became judge in that high court, where, by his colleagues, he was elected president of one of the sections. When the court was reorganized, he was retained in his post as judge. He died on the 2d of August, 1800. His fame as a jurist rests chiefly on his new edition, undertaken in conjunction with Camus, of Denisart's *Collection de Decisions Nouvelles et de Notions relatives à la Jurisprudence*. (*Magasin Encyclopédique*.)

**BAYARD**, (Ferdinand Marie,) was born at Moulins, in France, in 1763, and became subsequently a captain of artillery. Besides some minor works, he published, *Annales de la Révolution*, 3 vols, 8vo; *Tableau analytique de la Diplomatie Française*, depuis la Minorité de Louis XIII. jusqu'à la paix d'Amiens, 1801-5, 2 vols, 8vo. (*Biographie des Hommes vivants*. Quérard, *France Littéraire*.)

**BAYARTE**, (D. Joannes Calasanz e Avalos,) born in the seventeenth century, at Barcelona, of a noble family, became subsequently a prefectus of Clares-valls, and governor of the island of Majorca. He occupied himself much with "curious arts," connected with mathematics, and made some discoveries in the art of fortification. He wrote, *Contragaleria, o nuevo adherento de la defence del foso*, (Napoli?) 8vo, and some other works. (*Antonii Bibl. II. n.*)

**BAYEN**, (Peter,) a celebrated chemist, was born at Chalons-sur-Marne in 1725, studied at Paris in 1749, devoted himself with extraordinary zeal to chemical and pharmaceutical subjects, and became the pupil of Charas and Rouelle. In 1755, by the interest of Chamousset, in whose laboratory he was engaged, he obtained the situation of apothecary to the army, destined for the reduction of the citadel. Upon his return from this expedition, and upon the re-establishment of peace, after the seven years' German war, he recommenced his chemical labours, and continued them until his decease, which took place in 1781. He was honoured by admission to the Institute. He made several important discoveries relating to metallic oxides, and advantageously applied chemistry to the arts. He made a very accurate analysis of the different kinds of marble, and pointed out the false which would best answer the purposes of the architect. With Charas, he analyzed all the different kinds of tin, to dissipate the fears that the researches of Margraave had excited upon the subject, in reference to the proportion of

arsenic contained in that metal. He also established the mode of preparing the oxalic acid. He published, *Analyse des Eaux de Bagnères de Luchon*, Paris, 1765, 8vo; *Moyen d'analyser les Serpentes, Porphyes, Ophites, Granites, Jaspes, Schistes, Jades et Feldspaths*, Paris, 1778, 8vo; *Recherches Chimiques sur l'Étain, faites par ordre du Gouvernement*, Paris, 1781, 8vo; translated into German by Leonardi, Leip. 1784, 8vo; *Opusculs Chimiques*, Paris, 1798, 2 vols. 8vo.

**BAYEN Y SABBAS**, (Francesco,) a Spanish artist, born at Saragossa in 1734, was originally intended for one of the learned professions, but was led by his inclination for painting to adopt the latter, and become a pupil of Luzan, who soon discovered his superior talents. At a public prize competition, to which all the artists in the kingdom were invited, he produced a picture that, on its being previously exhibited at the house of J. de la Mena, caused all his rivals to withdraw from the contest, and leave him to carry off the prize undisputed. He was rewarded with a sum that enabled him to prosecute his studies under Gonzalez Velasquez, at Madrid; after which he returned to Saragossa, where he continued till summoned by Mengs to undertake some of the decorations for the new palace. What he there executed obtained so much admiration, that, in 1765, the Academy elected him as a member, and in 1788 the king appointed him his painter in ordinary. After Mengs, he is the artist who had the greatest influence on the modern Spanish school. His drawing was correct; his choice of forms elegant; his colouring forcible and harmonious; his grouping skilful and pleasing. He also possessed considerable ability in engraving. Among his principal works are, the *Storming of Grenada*; the *Fall of the Giants*; the *Apotheosis of Hercules*; *Religion and the Cardinal Virtues*; and *Apollo protecting the Arts in the Palace at Madrid*: his frescoes in the church at St. Ildefonso; three fresco ceilings in the palace of the Pardo; four frescoes in the cathedral del Pilar, Saragossa; and others in that of Toledo.

**BAYER DE BOPPART**, (Thierry,) member of an ancient and illustrious family, was translated from the episcopal see of Worms to that of Metz, in 1365. He governed his states with great ability, and showed much vigour in his attempts to repress the disorders of the times. He accompanied Charles IV. in his in-



vasion of the duchy of Milan, and distinguished himself equally in the field of battle and in the council chamber. He died Jan. 10, 1385. (Biog. Univ. Suppl.)

**BAYER DE BOPPART**, (Conrad,) of the same family as the preceding, was made bishop of Metz, in 1415. He was distinguished by great vigour in his actions, with remarkable attachment to his friends, and equal rigour towards his enemies. He espoused warmly the cause of René d'Anjou, against Antoine de Vaudémont, and was taken prisoner along with him at the battle of Balgnéville. In 1438, he administered René's states, during that prince's wars in Italy, who being prejudiced against the bishop by some of his advisers, caused him to be seized treacherously and thrown into prison. He died April 20, 1459. (Biog. Univ. Suppl.)

**BAYER**, (Johann,) a German lawyer and astronomer of the latter part of the sixteenth and beginning of the seventeenth century, but neither the place nor time of his birth are known. He rendered a most important service to the cause of astronomical science, by the publication of a large work in 1603, under the title of *Uranometria*, which contains a minute description of the constellations, and a catalogue of the stars which they contain. He also first introduced in this work the useful plan of denoting the stars in every constellation by the letters of the Greek alphabet in their order, and according to the order of magnitude of the stars in each constellation. This method, so convenient for reference, has been retained ever since, and may be considered one of the most important steps in our astronomical nomenclature. After the publication of this work, he greatly improved and augmented it by his constant attention to the study of the stars. At length, in the year 1627, it was republished under the title of *Cælum Stellatum Christianum*, for in this edition the heathen names and figures of the constellations were rejected, and others taken from the Scriptures, were inserted in their stead, to circumscribe the respective constellations. This most unnecessary innovation did not originate with Bayer himself, but was the project of one Julius Schiller, a civilian of the same town in which Bayer resided. But this innovation was too great, and possessing no intrinsic advantages, did not meet with a good reception, and in the later editions of Bayer's works, the old nomenclature is restored. This work contains fifty-one folio maps of the stars; it

was first published at Augsburg, but was re-edited at Ulm, folio, 1648, 1661, and 1723.

**BAYER**, (Joannes,) born at Eperies in Hungary, and sent, about 1650, to the university of Wittemberg, where he became a teacher of philosophy, and afterwards filled divers situations in his native country. He wrote, *De Notitia Dei naturali*, Wittembergæ, 1659, 4to, and some other philosophical works, in all which, (according to Horány,) "ab usitata ac trita via multum recedit."

**BAYER**, (Gottlieb Siegfried,) professor of Greek and Roman antiquities in the Academy of Sciences at St. Petersburg, and a distinguished philologist and antiquarian, was born in 1694 at Königsburg in Prussia. His family was originally from Bavaria, had emigrated to Hungary, and his grandfather had received nobility from the emperor Leopold, as a reward for his skill in astronomy. (See BAYER, Johann, above.) He was preacher at several places, and so zealous a defender of the reformed religion that he was named *Os Protestantium*. His son, Johann Friederich, father of the subject of this account, was compelled for the sake of his religion to leave his country, his possessions, and the study of the sciences, and support himself by painting. His son, Gottlieb Siegfried, received his scholastic and academical education in his native city, and showed, very early, a passion for the study of languages. Amongst these he included the Chinese, even now a language difficult of attainment, but then far more so, from the fewness of introductory works. His health threatening to give way under his extraordinary exertions he went for a while to Dantzic, and on his return to Königsburg disputed on the words *one*, *rest* upon the cross, *Eli, Eli, Lama Sabachani* (Matt. xxvii. 46); for which proof of his erudition he received from the municipality the costs of a scientific journey into Germany. In Berlin he enjoyed the intimate acquaintance of La Croye and Jablonski, under the former of whom he learnt Arabic, studied Arabic at Halle under Salomon Negri, a native of Damascus, and enjoyed besides the instructions of Michaelis, Hübner, &c. On his second visit to Halle, at the persuasion of Johann Hermann Franke, he commenced a correspondence with the missionaries in India, which was a source of much new information to him. In Leipzig he took his master of arts degree, laboured at the *Acta Eru-*

lorum, and composed a catalogue of the eastern MSS. in the council library there; and so gained the esteem of all capable of appreciating his talent, that he was pressed to take up his abode there—a request to which he did not however accede. At Königsburg he was offered by the authorities of the place the necessary expenses for a journey into France and the Netherlands—an offer which the weak state of his health obliged him to decline. He returned, however, to this city, after visiting Jena, Weimar, and Gotha; gave lectures upon Homer, Plato, and Theocritus; was appointed in 1718 superintendent of the city library, in 1720 corrector, and in 1721 protector of the cathedral school. On the foundation of the Academy of Sciences in St. Petersburg, in 1726, he was invited to become a member of it, and to accept the professorship of Greek and Roman antiquities. On his invitation to Halle to the professorship of eloquence, in 1737, he was detained in St. Petersburg by an increase of salary, and died there in 1738, just as he had obtained leave of absence to revisit his native country. Besides his extraordinary knowledge of languages, Bayer was gifted with an acuteness of perception and a readiness of combination, which enabled him to make the utmost possible use of historical and archæological hints and fragments; and by the exercise of these talents, probably in themselves the great cause of his philosophical knowledge, and by that knowledge combined with them, he created, so to speak, the history of some sections of the world, before his time little known, and greatly enriched that of other parts. His great efforts were directed to the elucidation of the history of the north-east of Asia, and the epithet of Silesius and Mogolicus given him for his labours in this field, were accounted for by those of Osrhæus, Bactrius, and Achaicus Secundus, in allusion to his works on eastern Asia and Greece. His elucidation of the language, literature, and history of China especially, he has stripped all his predecessors. His first work in this department, *De eclipsi Sinica*, 4to, Regiom. 1718, with an appendix, *Preceptiones de Lingua et Literatura Sinica*, was written while he was librarian in Königsberg. On his removal to Petersburg, he published his great work, *Museum Siphicum, seu Sinicæ Linguae et Literaturæ explicatur*, 2 vols. 8vo, Petrop. 1730, containing a Chinese grammar, a grammar of the dialect of Shin-Shu,

many notices on Chinese literature, and examples of practice in reading. The first-mentioned grammar is composed from the notes of Martini and Couplet, and the second from the work of an unknown Franciscan, who wrote it in Spanish, and of whose work, in the university of Berlin, Bayer took a copy to St. Petersburg. This was followed by *De Horis Sinicis et Cyclo Horario Commentationes: accedit ejusdem Auctoris Parergon Sinicum de Calendariis Sinicis: ubi etiam quædam in Doctrina Temporum Sinica emendatur*, 4to, Petrop. 1735; *De Re Numaria Sinorum* (in the *Miscellanea Berolinensia*, vol. v. p. 175, *et seq.*); *Commercium epistolæ Sinicum*, *ib.* p. 185, *et seq.*; *Historia Osrhæna et Edessæna ex Numis illustrata: in qua Edessæ Urbis, Osrhœni Regni, Abgarorum Regum, Præfectorum Græcorum, Arabum, Persarum, Comitum Francorum, Successiones, Fata, Res aliæ memorabiles a prima Origine Urbis ad extrema fere Tempora explicantur*, 4to, Petrop. 1734—a monument of patient labour, erudition, and critical acuteness; *Historia Regni Græcorum Bactriani, in qua simul Græcorum in India Coloniæ veteris Memoria explicatur*, 4to, Petrop. 1738. On the history of the Scythians, whom he supposed to have peopled Lithuania, Prussia, Courland, Esthonia, Finland, and Lapland, he wrote *Oratio de Origine et Præcis Sedibus Scytharum* (*Commentar. Petropol.* vol. i. p. 385, &c. 4to, 1728); *Dissertatio de Scythiæ Situ qualis fuit sub Ætate Herodoti* (*ib.* p. 400); *Chronologia Scythica vetus* (*ib.* vol. iii. p. 215); *Memoriæ Scythicæ ad Alexandrum Magnum* (*ib.* 351); *Conjectures Kerum Scythicarum Temporibus Mithridatis Magni et paullo post Mithridatem* (*ib.* vol. v. p. 297). Many other dissertations are inserted in the *Commentarii Petropolitani*, and the *Berlin Acta Eruditorum*, chiefly on antiquarian subjects, whilst others have appeared separately. His dissertation *De Numo Rhodio in Agro Sambiensi reperto, in qua simul quædam nuper de Numis Romanis in Agro Prussico repertis cogitata pertractantur*, 4to, Regiomon. 1723, is now a scarce book, as only forty-eight copies were printed. He wrote also *Extract of the older States History, for the use of Peter II. emperor and sovereign of all Russia*, 8vo, St. Petersburg, 1728; and a bitter satire against the Romish church in his *Historia Congregationis Cardinalium de propaganda Fide*, 4to, 1721. (Ersch und Gruber.)

**BAYER**, (Don Francisco Perez,) chief librarian of the royal library at Madrid, was born in 1711 at Valencia, in which city also he studied, and received the professorship of Hebrew. He afterwards taught at Salamanca, and wrote a Hebrew grammar, as well as a lexicon of Spanish words which he supposed to be derived from the Hebrew, neither of which have been printed. In 1753 he printed at Barcelona, where he was a canon of the cathedral, a *Treatise on the Kings of the Island of Tarsus*. After examining and describing, at the command of king Ferdinand VI., the MSS. in the library of the cathedral of Toledo, he visited Rome in 1754, to study such monuments as relate to the history of Spain. The result of this journey was a MS. in 2 vols, folio, of which, however, only a part, entitled *Damasus et Laurentius Hispanis adserti et vindicati*, has been printed, (Rome, 1756.) After his return, he was canon of the cathedral at Toledo, and was engaged three years in composing a catalogue of the MSS. in the Escorial library, in 4 vols, folio. He was named by Charles III. tutor of the infantes, a charge which he filled with great credit, and in the course of which he revised and edited a translation of Sallust by the infante, Don Gabriel, fol. Madrid, 1772, to which he added a learned dissertation on the alphabet and language of the Phenicians and their colonies. He wrote also *Dissertatio Isagogica de Numis Hebræo-Samaritanis*, 4to, Valentia Edelanorum, 1781; *Numorum Hebræo-Samaritanorum Vindicatio*, 4to, *ib.* 1790; and *Genuineness of the Hebrew-Samaritan Coins*, in Spanish, in which he combats the assertions of Tychsen, 4to, *ib.* 1793. At a very advanced age he made a literary tour through Andalusia and Portugal; wrote numerous additions to the *Bibliotheca Hispana Vetus*; and died at Madrid in 1794. (Ersch und Gruber.)

**BAYER**, (Johann Wolfgang,) born at Schlesslitz, in Bavaria, in 1722, a Jesuit and professor of poetry at Wurtzburg, was sent in 1749 to Peru for the propagation of the christian religion, and returned with seventeen other Germans in 1770. The dispersion of his order in 1772 induced him to return to his birth-place, where he died towards the close of the last century. An abridgement of his journey was published by Murr, Nuremberg, 1776. (Ersch und Gruber.)

**BAYERSKI**, or **BAYERSKIUS**, (Adam,) a Polish author, in the latter part

of the seventeenth century, descending from the ancient Bayersee, famous knights of the cross in Prussia. He wrote several works on the Polish and Prussian jus indigenatus, which was much discussed at that period. (*De Scriptorum Poloniæ et Prussie, Colonie*, 1723.)

**BAYES**, (Joshua,) a very eminent minister in the presbyterian denomination of English nonconformists, was born at Sheffield in Yorkshire, in 1671, being the son of Joshua Bayes of that town, and nephew to Samuel Bayes, one of the clergymen ejected by the Act of Uniformity in 1662. He studied philosophy and divinity in the academy established by Richard Frankland, one of the most learned of the ministers who, at that time, left the church; and at the close of his studies removed to London, where he was ordained to the christian ministry by certain presbyterian ministers, June 22d, 1694. This was the first public ordination among the presbyterian dissenters in London. Dr. Edmund Calamy was ordained at the same time. Mr. Bayes was for some time assistant preacher to a congregation in the Borough, and then became pastor of a considerable society, now extinct, which had a meeting-house in Leather-lane, Holborn. Mr. Bayes was much admired as a preacher, and was one of the dissenting ministers who was concerned in what was called the Merchants' Lecture, at Salter's-hall. Several sermons by him were printed in his life-time, and he had a share in completing the Exposition of the Scriptures, which had been left unfinished by another English presbyterian minister, Matthew Henry. He died April 24th, 1746, and was buried in the dissenters' burial ground at Bunhill-fields. His son, Thomas Bayes, was also a presbyterian minister, and for some time assisted his father, but afterwards settled as pastor of a congregation at Tunbridge Wells, where he died April 17th, 1761. He was distinguished for his mathematical attainments, which led to his being elected a fellow of the Royal Society. He engaged in a controversy of the last century, which took the form of an Enquiry into the Spring of Action in the Deity. Mr. Baynes contended that it was benevolence, in a tract published in 1731, which excited much attention. He also took a part in the celebrated controversy on the doctrine of fluxions against Dr. Berkeley, by publishing a pamphlet anonymously under the title of *An Introduction to the Doctrine of Fluxions, and a Defence of the Mathematicians against*

the objections of the author of the Analyst, 8vo, London, 1736. He contributed two papers to the Transactions of the Royal Society, one on Infinite Series, and the other, An Essay towards solving a Problem in the Doctrine of Chances, both published in the fifty-third volume of the Philosophical Transactions.

**BAYEUX**, (Georges,) a French advocate, born about the year 1752, at Caen, where he practised until he transferred himself to Rouen, where he pursued his profession with great success, although it did not prevent his devoting himself to letters. His principal work is a prose translation of Ovid's *Fæsti*, (1783-8,) written with considerable elegance, but of which the preliminary discourse and notes are the most highly valued. Some reflections on the reign of Trajan (1787); *Academical Essays* (1785); a *Prospectus* of a new translation of *Pausanias*; a few poems: *Procès-Verbaux de l'Assemblée provinciale de Basse Normandie*, (Caen, 1787); were the rest of his works that were published: he left, however, several in manuscript. In 1787 he became first clerk of the finances, and in 1789, commenced a journal entitled, *Histoire de la Révolution présente*. He was appointed commissaire de roi, and afterwards procureur-général-syndic of the department of Calvados, and having been thrown into prison, was murdered by the rabble of Caen on the 6th of September, 1792, in consequence of his being in league with Montmorin and Lesart. (Biog. Univ.)

BAYEZID I., (commonly spelled Bajazet,) the fourth sovereign of the Ottoman line, succeeded his father Mourad, or Armurath I. A.D. 1389, (A.H. 791,) who fell in the moment of victory, at the battle of Cossova. His elder brother Saoudi, (Saudius) of Greek writers,) he succeeded to death in the life of Mourad, in a conspiracy; and by the influence of his only surviving brother, Achaisur, a condid at once effected the execution of a disputed work of execution of example of the king, Yakooob, Bayetricides which he removed all danger the Ottoman Empire, and set the derim, a series of dreadful series of activity of Sir Yellicap henceforward stained already in an appendix. The epithet of Yellicap, a lightning, which his fiery his removed ruthlessness of purpose had his grandly concurred to earn for him, was no justified by the events of his reign, generally, but erroneously spelled Eldarim by 30, con writers: Sir John Malcolm (Hist. of Persia, x. l.) even makes it El-durim, as though it an Arabic word preceded by the article! But in which is always a consonant

the fourteen years of which are so crowded with conquests and battles, that a brief outline of them only can be given in the present space. After victoriously concluding the Servian war, in which his father had fallen, he carried the Turkish arms in 1390, for the first time, across the Danube, returning laden with the spoils of Hungary and Walachia; and the capture of Philadelphia, in the following year, completed the extinction of the Greek power in Asia Minor; while the reduction of the hitherto independent Moslem rulers of Karania and Sinope to the rank of tributaries, at length reunited under the Ottoman sceptre the ten principalities into which the former Seljookian kingdom of Anatolia, or *Room*, had been subdivided; and the ancient capital of Konyah, or Iconium, became the seat of a Turkish governor. The theatre of war was now transferred to Europe; but Bayezid was soon recalled from the banks of the Danube by the revolt of Ala-ed-Deen, the lately subjugated sovereign of Karania; and the defeat and death of that prince riveted the bonds of the new acquisitions. In Europe, the empire was daily extended by conquest, both on the southern frontier towards Greece, and by the successive capture of the towns and fortresses along the Danube, which formed the bulwark of the Hungarian kingdom; Sisman, the last *kral*, or independent prince of Bulgaria, died in a Turkish prison; Moldavia and Walachia became tributary; and the last fragment of the Greek empire, almost bounded by the walls of Constantinople, seemed on the point of completing the circle of triumphs, by falling into the hands of Bayezid.

In 1394 sought and obtained, by an embassy to the court of Egypt, the august title of *Sultan*, by a grant from the pontiff-khalif there resident; and it was then considered that the direct authority of the commander of the faithful was requisite for the legitimate assumption of that royal appellation. But the war with Hungary, which immediately followed these events, added the crowning glory to the military renown of Bayezid: in the fatal battle of Nicopolis, (Sept. 1396), an army of 60,000 Hungarians, aided by numerous auxiliaries and volunteers of the best blood of France and Germany, sustained an utter and ruinous defeat; the Hungarian king Sigismund escaped with difficulty, and by a circuitous route, to his own country; and the death or captivity of numerous French and German princes and nobles, diffused through the distant

kingdoms of the West the terror of the Turkish name. This great victory was not, however, followed by an invasion of Hungary, though Bayezid, in the first emotions of success, had threatened to sack Buda, cross the Alps, and feed his horse at Rome on the high altar of St. Peter's; but while his generals in Asia advanced to the Euphrates and the frontiers of Armenia, and another of his lieutenants received (1397) the submission of Athens, the attention of the sultan himself was directed to the imperial city of Constantinople, the surrender of which he peremptorily demanded from John Palæologus. His refusal was followed by an instant investment, and the brilliant prize appeared within the grasp of Bayezid, when the accomplishment of his purpose was diverted by the necessity of opposing a new enemy. The dominions of Timour,\* who had overrun the whole of Asia, from the Jaxartes to the Euphrates, approached the advancing conquests of the Turks in Armenia; and the uncertain demarcation of the frontier, the protection afforded by Bayezid to Kara-Yusaf, a Turkman chief despoiled by Timour, and the complaints on the other hand of the deprived princes of Anatolia, who sought refuge at the Tartar court from the encroachments of the Osmanli monarch, soon gave rise to a correspondence between the two sovereigns, which by degrees assumed a character of indecent vituperation and personal acrimony. In 1400, the town of Siwas, or Sebaste, on the border of Anatolia, was taken by Timour, who massacred the garrison, and involved the favourite son of Bayezid in the general doom; but he turned aside to encounter the sultan of Egypt, and it was not till 1402 that he again invaded the dominions of Bayezid. The decisive engagement was fought (July 28) near Angora; but the superiority of numbers on the side of Timour, and the desertion of the troops levied in the lately conquered districts (whose former sovereigns were in the Tartar ranks) determined the defeat of the Ottomans; and Bayezid, after prolonging the contest with useless valour at the head of the janizaries, was thrown from his horse, and made prisoner. He was at first received by Timour with generous forbearance and pity; but an attempt to escape provoked the wrath of the conqueror, and

Bayezid was confined, not, however, in an iron cage, (a popular story, which originated in the misinterpretation of a Turkish word,) but in a grilled or latticed litter, such as is still used in the east for the transport of females. In this imprisonment Bayezid died at Akshehr, nine months after his capture, of a fit of apoplexy, produced by chagrin, (March 9, 1403,) and his body, given up by the victor to his son Mousa, was interred in the sepulchre of his ancestors at Brousa. The relics of his dominions, after the retreat of the Tartars, were disputed among his four sons, and the victory finally rested with Mohammed I., the youngest of the brothers.

The military talents of Bayezid are conspicuous even amid the martial series of the Turkish monarchs; but they were sullied by even more than the usual share of sanguinary ferocity; and his insatiable ambition, which knew neither bounds nor scruples, united against him all who had either suffered from his schemes of aggrandizement, or were in a situation to fear their extension, and was thus the proximate cause of his fall. The excess to which his debaucheries were carried, and his indulgence in wine, (a vice with which no preceding prince of the line of Osman is charged,) drew on him the censure of the Moslem divines; yet Bayezid repented at their reproof, and testified by the erection of numerous mosques his contrition for the faults which he did not nevertheless abandon. He was rigid in enforcing discipline among his troops, and punished with fearful severity any detected malversations in the administration of justice. He is also said to have been a patron of learning, though his service has occasioned his merit in this respect to be eclipsed by the munificence of some of his successors. (Von Hammer, *Histoire de l'Empire Ottoman*. D'Herbelot. *Kinées*. Cantemir. *Sherif-ed-Deen*. *Arabia*. *Eoliya*. *Chalcondylas*. *Gibbon*, &c.)

**BAYEZID II.** the son of Mohammed, the conqueror of Constantinople, succeeded, on the death of his father, A.D. 1481, (A.H. 886,) as the eighth of the Ottoman line, and established himself on the throne by the defeat of his only brother Djem (the Zisimes of European writers), who had appeared as a competitor, and who, returning the following year from his asylum in Egypt to make a second effort, was again overthrown and flying into Europe, was passed from one Christian power to another, till he

\* It is curious that at this time, half a century before the final capture of Constantinople, Bayezid is constantly mentioned in the Institutes of Timour as the *Kesar-i-Rom*, or Roman Cæsar.



Tabreez by Shah Tahmasp. But the promises and threats of Soliman (who left no means unattempted to procure the surrender of his son), joined to the imprudent demeanour of the unfortunate Bayezid himself, wrought a speedy change in the sentiments of the shah; and after a long negotiation, Tahmasp agreed, in consideration of the payment of 400,000 pieces of gold, and other advantages, to give up his guest to the agents of the Porte, by whom he was put to death, with his five sons, Sept. 1561. (Von Hammer, Knolles. Busbequius. Malcolm's Persia.)

BAYLE, (Francis,) a distinguished French physician, was born at St. Bernard, in 1622, enjoyed great reputation in his profession, and was one of the regius professors at the university of Toulouse, in which city he died Sept. 24, 1709. His chief endeavour in medical practice appears to have been to view it, as much as possible, in connexion with physical theories. Haller calls him *Jatro-mechanicus*. This disposition was in accordance with the general opinion of his day. He was of the school of Boerhaave, without blindly adhering to all its dogmas. He was a very amiable and a very learned man, and published many works, among which are, *Syntagma generale Philosophiae*, Toulouse, 1669, 8vo; *Dissertationes Medicæ iii.* Toulouse, 1670, 4to, *ib.* 1672, 2 vols, 12mo, *ib.* 1681; Bruges, 1678, 12mo; La Haye, 1678, 12mo; *Tractatus de Apoplexiâ*, Toulouse, 1677, 12mo; La Haye, 1678, 12mo; Toulouse, 1681, 12mo; and translated into French, 1677, 8vo; *Problemata Physico-Medica*, Toulouse, 1677, 12mo; La Haye, 1678, 12mo, *ib.* 1681, 12mo; *Dissertationes Physicæ vi.*, Toulouse, 1677, 1681, 12mo; La Haye, 1678, 12mo; *Histoire Anatomique d'une Grosseur de 25 ans*, Toulouse, 1678, 12mo; Paris, 1679, 12mo; *Discours sur l'Expérience et la Raison*, Paris, 1675, 12mo; and in Latin, La Haye, 1678, 12mo; *Relation de l'Etat de quelques Personnes prétendues possédées, faite d'Autorité du Parlement de Toulouse*, Toulouse, 1682, 1693, 12mo; *Dissertation sur quelques Points de Physique et de Médecine*, Toulouse, 1688, 12mo; *Institutiones Physicæ*, Toulouse, 1700, 4to; Paris, 1701, 4to; *De Corpore Animato*, Toulouse, 1700, 4to; *Opera Omnia*, Toulouse, 1700 and 1701, 4 vols, 4to.

BAYLE, (Pierre,) the famous author of the *Dictionnaire Historique et Critique*, was born at Carlat, in the Comté de Foix, in 1647. His father, a minister of the

reformed religion at the place of his son's birth, himself conducted his son's earlier education, gave him his first lessons in Latin and Greek, which his pupil received with marks of extraordinary talent, and when his other duties allowed him no longer to devote to this the necessary time, he sent him to the academy of Puylaurens. His favourite authors here were Plutarch and Montaigne; but his general passion for study was so great, as seriously to impair his health, and to render it necessary to send him for his cure out of the way of books. This deferred the commencement of his philosophical course of study to his twenty-first year, when he entered upon it at the college of the Jesuits, at Toulouse. This choice of a place of study, combined with a residence in the same house with a Jesuit, and some unsettlement of his principles of belief, caused by a too early acquaintance with controversial works, was probably the main cause of his conversion to the Roman-catholic religion. This event, which happened in his twenty-second year, naturally distressed his family exceedingly, while it afforded matter of much triumph to the papal party, who appreciated the talent of their new convert. But he shortly began to doubt of the Roman-catholic as he had formerly done of the reformed tenets, and after many discussions with his friends, and much persuasion from his family, he secretly abjured the doctrines of the church of Rome, about a year and a half after his first adoption of them. As soon after this as possible he left Toulouse, and after formally repeating his recantation in the presence of his elder brother, and several protestant ministers, he went to Geneva. Here he studied the Cartesian philosophy, for which he abandoned ~~the~~ Aristotle, the object of his earlier study, and after spending some years here, at La Peyr, and in Paris, chiefly occupied in tuition, he was chosen professor of philosophy at Sedan, through the good offices and recommendation of Jurieu, in 1677. He undertook this office with great diligence, during his discharge of it he wrote many anonymous works, one of which, written on the occasion of the fears caused by the remarkable comet of 1680, was afterwards published, under the title of, *Discours à M.L.A.D.C. Docteur de Sorbonne, où il est prouvé par plusieurs raisons tirées de la philosophie et de la théologie que les Comètes ne sont point le présage d'aucun malheur. Avec plusieurs réflexions*

morales et politiques, plusieurs observations historiques, et la réfutation de quelques erreurs populaires : à Cologne, 1682. This was reprinted in the following year with many improvements, additions, and alterations, under the title, *Pensées diverses écrites à un Docteur de Sorbonne à l'occasion de la Comète qui parut au mois de Décembre 1680*, 8vo, Rotterdam, 1683. Both these editions appeared after the breaking up of the academy at Sedan, an event by which Bayle was at first left without occupation, but which was speedily made good by his appointment to the chair of philosophy in the newly founded high school of Rotterdam; an institution of which the foundation was due to the friendship of Bayle with a Mr. Van Zoelen, a relation of Mr. Paet, one of the most active founders of the high school. The calumnies of Maimbourg, in his *Histoire du Calvinisme*, against the members of that body, called forth a reply from Bayle under the title of *Critique générale de l'Histoire du Calvinisme de M. Maimbourg*, à Ville Franche (Amsterdam) 1682; which was so eagerly bought, that the edition was exhausted, and a new one called for, in a few months. The author, for some time unknown, was discovered by accident, and this discovery increased the fame of Bayle. The preference which Bayle's work received over that of Jurieu, (*Histoire du Calvinisme et celle du Papisme*) wounded the vanity of the latter author, and was the beginning of a violent literary hatred towards his former friend. In 1681 he published some essays on the Cartesian philosophy, which were printed in a collective form; and in the same year commenced his literary journal, *Nouvelles de la République de Lettres*, which he continued till ill health obliged him to resign in 1687, to M. Beauval. About the same time, too, Bayle wrote many sayings, reproaching the persecuting spirit of the Roman catholics. The work of a very different tendency, the *Importance aux Réfugiés sur leur retour en France*, Amsterdam, 1688, being attributed to Bayle, gave occasion to the severest invectives from his enemy Jurieu, and was productive of great annoyance to himself, though he constantly denied the authorship of the book. It is written in a catholic, and contains the severest reproaches to the protestants for their spirit of satirical invective against their enemies. It was probably in consequence of this that Bayle was deposed from his professorship by the magistracy

—though the assigned reason was the injurious tendency of some passages in his work on Comets. This gave him more leisure for the composition of his dictionary—a work which was originally intended to point out the errors and supply the omissions of historical dictionaries, and similar works. This was published under the title *Dictionnaire Historique et Critique*, 2 tom. fol. Rotterdam, 1697; and a new edition, much increased, appeared in 1702, in 4 vols, fol. In 1704 he published the first volume of his *Response aux Questions d'un Provincial*, 8vo, Rotterdam, 1704, containing various historical, literary, and philosophical researches, for which he had collected the materials during his former labours. This was continued to five volumes. The last years of his life were occupied with metaphysical and theological disputes with Clerc and others. He died in 1706.

BAYLE, (Moïse,) one of the most violent terrorists of the French revolution. Always attached to the Montagne party, he chiefly contributed towards its triumph, and strongly defended the actors of the 2nd September. On the 22nd October, 1793, he became president of the national convention, and in one of the following sessions demanded an honourable mention of an address by the Jacobins, who had advocated a prolongation of those laws of terror which then governed France. Up to the very fall of Robespierre, he supported his measures; and even after that epoch, still defended him. When a decree of accusation against Collot-d'Herbois, Barrère, and others, was demanded, he declared that he would not separate his fate from theirs. After the revolt of the 1st Prairial, (May, 1795,) Bayle was placed under accusation; but the amnesty of the 3rd Brumaire secured his safety. He obtained subsequently a small employment in the police, but remained connected with the party of demagogues which, after the 3rd Nivose (December, 1800), forced him to retire from Paris. He died about 1815 in misery. Exhibiting the same anomaly of human nature which characterized many of his companions in those dreadful times, while wasting blood in public, he performed in private life many acts of charity and kindness. (*Nouv. Biogr. des Contemp. par Arnould, &c.*)

BAYLE, (Gaspard Laurent,) one of the most celebrated physicians of France, was born of wealthy parents in Vernet, a small village in the mountains of Pro-



vence, Aug. 18, 1774. At the age of twelve years, having acquired the elements of the Latin language, he was sent to the college of Embrun, where he studied mathematics under father Rossignol, the author of a *Refutation of the Theory of the Earth* propounded by M. Buffon. Bayle was originally intended for the church, and he entered therefore into a seminary in 1790, and studied philosophy and theology. Having arrived at the period in which he should enter into orders, he became scrupulous, and fearing that it would not be in his power to fulfil all the duties belonging to the ecclesiastical function, he abandoned his views as to the church, and selected the profession of an advocate. The reading of the works of Voltaire, Diderot, and Helvetius, had produced this result, and unsettled his theological opinions. He was only nineteen years of age when he was chosen a member of the council of his department, and he was selected, together with a friend, M. Thomas, in the name of the city of Digne, to harangue Barras and Frères, missionaries sent to the south of France by the national convention. Bayle had the firmness to tell them that he doubted not but that they were sent to establish order and justice in the country, and that eulogies, congratulations, and thanks ought rather to follow services rendered, than to precede them. He afterwards displayed great patriotism and courage at a popular meeting, which much alarmed his parents, and they immediately removed him from Montpellier, where he was at that time studying. By this accident he became devoted to medicine. He possessed much general knowledge, had great talent for observation, was an excellent Latin scholar, and tolerably versed in the Greek and Italian languages. He was of an enthusiastic turn of mind, and much devoted to poetry; but having embraced the medical profession, he renounced his attention to the Muses, destroyed all his manuscripts, and from that time never composed another verse. His instability in religious matters excited in him inquietude, and he resolved again to study theology. He diligently read the writings of the fathers, and those also of the incredulous philosophers. The works of J. J. Rousseau convinced him of the existence of a Deity and of the immortality of the soul; and after two years' application to this study, he returned to the catholic religion, and ever after faithfully fulfilled all the duties

imposed upon him with a zeal highly creditable to him, as it was unaccompanied by any intolerance of the opinions of others. He now pursued his medical studies at Montpellier, and connected himself with the army; he returned to Paris in 1798; attended the schools of that city; and being successful in obtaining a prize, was nominated an assistant demonstrator of anatomy, and took a degree of doctor of medicine in 1801. His talents and application excited notice, and he was admitted one of the house-pupils of the Hôpital de la Charité, where he paid the greatest attention to the nature, symptoms, and treatment of diseases. He was particularly attentive to pathological investigation, and his writings demonstrate the precision he had acquired by his laborious researches. In 1807 he was made one of the physicians of La Charité, and in the ensuing year one of the physicians to the household of Napoleon, and he then departed for Spain. He returned to France, and actively engaged in practice; he acquired a large fortune; was very charitable and attentive to the poor, and entirely devoid of ostentation. Learned himself, he eagerly sought communication with the learned, and he delighted in their society to discuss various subjects of philosophy, history, &c. The extent of his daily labours, and the arrangement of his materials for various works during the times which should have been devoted to repose, made encroachments upon his health, which gradually declined. The political events of 1815 deeply affected him, and his spirits were greatly depressed. He died most sincerely lamented, May 11, 1816, at the early age of forty-two.

His works are all valuable. He published *Mémoires sur des pathologiques subjects in the Journal de Médecine*, conducted by MM. Arvisart and Leroux, and he wrote the *Éléments d'Anatomie Pathologique*, Cédème, la Glotte, and Cancer, in the *Dictionnaire des Sciences Médicales*. His first publication was entitled *Considérations sur la Nosologie, la Médecine d'Observation, et la Médecine pratique, suivies de l'Histoire d'une Maladie gangréneuse non décrite jusqu'à ce jour*, Paris, 1802, 8vo, which exhibited his genius for observation, and his accuracy in the description of diseases. His chief work, *Recherches sur la Phthisie pulmonaire*, Paris, 1810, 8vo, will reflect upon his memory the greatest praise. He describes six species of consumption

which previously had been much confounded. He has connected the morbid appearances of each with the symptoms observed during life, in the most masterly manner, and the whole work has been highly estimated by the profession. It has been frequently reprinted and translated into different languages, the best proof, probably, that could be offered of its value.

BAYLE or BAILLE (Pierre,) a native of Marseilles, distinguished by his violent revolutionary principles, and with the eagerness and cruelty with which he supported the most sanguinary measures of the period. He was deputy to the national convention for the department of the Mouths of the Rhone, voted for the death of the king, and always took part with the extreme measures of the party of the Montagnes. He was at Toulon when that place fell into the hands of the English, and being for some violence thrown into prison, the populace burst in and murdered him, in revenge for the cruelty he had shown to others. The national convention declared him a *martyr for liberty*, and decreed a pension to his widow. (Biog. Univ. Suppl.)

BAYLEY, (Edward,) an English physician and M. D., who wrote an account of an earthquake felt at Havant, Oct. 25th, 1734, published in the 39th volume of the Philosophical Transactions. He was never elected a fellow of the Royal Society, and died at Bristol in the year 1760, or very early in 1761.

BAYLIES, (William,) an English physician, born in 1724. He studied medicine at Edinburgh and at London. At the former place he graduated, and he was afterwards admitted a licentiate of the Royal College of Physicians of London. He practised first at Bath, and then at the metropolis. He was of an amiable temper, and became involved in disputes with his contemporaries to such an extent, that he was excluded from consultations at Bath. He then retired to Evesham, in Worcestershire, where he lived in a very splendid manner, and stood a contest to represent the county in parliament, but he was unsuccessful at the election. He went to Prussia, and was appointed physician to Frederic II. king of Prussia, in which kingdom he resided for several years, and died at Berlin, March 2, 1787. It has been reported of him, that upon being presented to the king as a physician who had enjoyed very extensive practice, his majesty jocosely inquired of him as to the number of persons he

had killed, to which he skilfully replied, *Pas tant que votre Majesté*. This anecdote has also been related of the celebrated Zimmerman, and probably with greater truth. He published, *Short Remarks on Dr. Perry's Analysis made on the Stratford Mineral Water*, with a short Essay on the same Waters, Stratford-on-Avon, 1748, 8vo; *Practical Reflections on the Uses and Abuses of Bath Waters*; with a Narrative of Facts relative to the Physical Confederacy in Bath in the year 1757, Lond. 1757, 8vo; *Narrative of Facts, demonstrating the actual Existence and true Cause of that Physical Confederacy in Bath* made known to the Public in the printed Letters of Dr. Lucas and Dr. Oliver, Bath, 1757, 4to; *History of the General Hospital, or Infirmary at Bath*, Lond. 1758, 8vo; *Facts and Observations relative to Inoculation in Berlin, and to the Possibility of having the Small Pox a Second Time*, Edinb. 1781, 8vo.

BAYLY, (Dr. Lewis,) born about 1565, an English prelate, chiefly celebrated as the author of a work entitled *The Practice of Piety*, which was many times printed in the century in which he lived, and in the early years of the following century. Few books of the kind have been so popular. It was translated into the Welsh and French languages. His claim to the authorship of it has been disputed, but it is said to have been satisfactorily vindicated by bishop Kennett. His early history is obscure. He was a native of Caermarthen, and studied at Oxford; but Wood seems to have known little of him till about 1611, about which time he was minister of Evesham, chaplain to Henry, prince of Wales, and minister of the church of St. Matthew in Friday-street, London. In 1613 he took a degree in divinity, and being an admired and eminent preacher, was made one of the king's chaplains, and in 1616 bishop of Bangor; but in 1621 he was in some disgrace, and Camden says that he was committed to the Fleet. He died in 1632. He left four sons, Nicholas, John, Theodore, and Thomas, some of whom were eminent.

BAYLY, (Dr. John,) son of Lewis, entered Exeter college, Oxford, in 1611, being then sixteen years of age. He distinguished himself in academical studies, took orders, became one of the king's chaplains, and was warden of Christ's hospital in Ruthyn. He was the author of certain sermons and other tracts, which Wood had never seen.

**BAYLY, (Dr. Thomas,)** the youngest son of Lewis, was educated at Cambridge, and in 1638 made sub-dean of Wells. In the civil wars he retired to Oxford, where he received the degrees of M.A. and D.D. In 1646 he was in Ragland castle at the time of the siege, and when it was surrendered he went abroad, but returning, he published in 1649 his book entitled *Certamen Religiorum*, or a Conference between King Charles I. and Henry, late marquis of Worcester, concerning Religion, in Ragland Castle, 1646, on which the question is raised whether there ever was any such disputation as that which the book professes to describe. The answer to it and remarks upon it published at the time may be seen noticed by Wood in the *Athenæ*. In the same year he published *The Royal Charter granted unto Kings by God himself, with A Treatise, wherein is proved that Episcopacy is Jure divino*. For some things contained in this book he was committed to Newgate, in which prison he wrote his *Herba Parietis*, or the Wall-Flower as it grows out of the Stone Chamber belonging to the Metropolitan Prison, folio, 1650. He made his escape out of prison, went to Holland, travelled in various countries, and at length declared himself a Roman catholic, and became zealous for that religion. In 1654 he printed at Douay, *The End to Controversy between the Roman-catholic and Protestant Religions, justified by all the several Manner of Ways whereby all Kinds of Controversies, of what Nature soever, are usually, or can possibly, be determined*. A life of Fisher, bishop of Rochester, was published in 1655, which carries on the face of it that it is by this Dr. Bayly; but Wood asserts that it was the work of Dr. Richard Hall, canon and official of the cathedral church of St. Omers, who died in 1604. There is another work of Dr. Bayly's, entitled, *The Golden Apophthegms of King Charles the First, and Henry, Marquis of Worcester*, 4to, 1660. When he left Flanders, he removed to Italy. Of his ultimate fate the accounts differ; but it appears most probable that he died in Italy in great obscurity and poverty.

**BAYLY, (William,)** the son of a farmer in Wiltshire, who attached himself to the study of astronomy, and became celebrated in that science. In 1769 he was sent by the Royal Society to the North Cape, to observe the transit of Venus. In 1772 he was appointed astronomer to the expedition round the world of the ships *Resolution* and *Adventure*,

under the command of captain Cook, and his observations were published at London in 1774. Although acting immediately under the direction of the Royal Society, it does not appear that he was ever admitted a fellow of that body. He was also astronomer to the expedition of the *Resolution* and *Discovery* to the Northern Pacific Ocean, and the results of his observations were published in 1to, London, 1782. In 1785 he was made master of the Royal Academy at Portsmouth, and he filled this situation till the year 1807, when the infirmities of age rendered it necessary for him to retire from his duties. He died in 1810.

**BAYNARD, (Anne,)** is admitted into many catalogues and dictionaries of English worthies, and was, no doubt, an extraordinary and valuable person, as her contemporaries represent her, though she died too soon to leave public and permanent evidence behind her of her attainments and deserts. She was the only child of Edward Baynard, M.D., fellow of the College of Physicians, by Anne, his wife, a daughter of Robert Rawlinson, of Carke, in Lancashire, esquire, and was born at Preston, in that county, in or about 1672. She was distinguished when a child by great quickness of apprehension, which induced her father to bestow upon her the best education possible, and she became distinguished for her skill in the Latin and Greek languages, and the progress which she had made in the study of the mathematical sciences, of physics in general, and of metaphysical and theological knowledge. She considered all her learning as chiefly subordinate to the attainment of just conceptions in divinity, and was as much beloved for her amiable and virtuous disposition, as for her uncommon attainments. She was cut off in the bloom of her life—dying after a long illness, in the twenty-fourth or twenty-fifth year of her age, on June 12, 1697. She died at Barnes, in the church-yard of which place she lies interred; and in the church of Barnes a funeral-sermon was preached by the Rev. John Prude, which was printed, and which affords nearly the whole of what is now known respecting her.

**BAYNE, or BAINE, (James,)** an eminent dissenting minister from the church of Scotland, was the son of a minister in the establishment, and was born in the year 1710. After receiving his education at the school of the parish in which he lived, and completing it in the university of Glasgow, he was licensed as a preacher,

and presented by the duke of Montrose to the church of Killearn, Dumbartonshire, in possession of which he continued many years. His reputation as a preacher became so extensive, as to obtain for him the epithet of "Swan of the West," and in an evil hour he was induced to remove to Paisley, where he accepted a charge in the collegiate church. Unfortunate differences, however, soon arose between him and his colleague, Mr. Witherspoon, and conceiving himself in some trifling affair slighted by the presbytery, he was led to resign his post, and to accept a charge under the presbytery of relief, as it was called, which consisted of seceders from the Scottish established church. It would seem, that in taking this step it was no part of his intention to separate himself finally from the establishment; but, however, he was expelled by the general assembly. In 1766 he became a minister of a chapel at Nicholson's-park, near Edinburgh. In 1770 he preached a sermon against Foote's Minor; to his strictures on which the dramatist rejoined, in An Apology for the Minor, in a Letter to the Rev. Mr. Baine, by Samuel Foote, esq., which appeared in 1771. A volume of Mr. Bayne's sermons was published forty years after his death, which took place on the 17th of January, 1790. (Chambers's Eminent Scotsmen.)

**BAYNE**, (William,) a captain in the British navy, slain in battle. In 1755 he served as a lieutenant on board the *Torbay*, at that time the flag-ship of vice-admiral Bowen. In 1756 he was promoted to the rank of commander; according to some authorities, he commanded the *Boreas* frigate at the siege of Martinique in 1762.

Soon after the recommencement of the war with France in 1778, he was appointed captain of the *Albatross* (74), then just launched. After continuing a short time on the "home station," he was ordered to the West Indies, "where he was present at all the different encounters which took place in that part of the world previous to his death."

This "active and gallant officer" lost his life during "the partial skirmish which took place between a part of the English and French fleets on the 9th of April, 1782," a skirmish which proved a prelude to a decisive and glorious victory over the count de Grasse three days afterwards. Apart from this consideration," continues Charnock, "the indecisive action just mentioned was chiefly

memorable on account of the melancholy event we have to record. The firing commenced about eight o'clock, and ceased soon after twelve, a short time before which captain Bayne lost his thigh by a cannon-shot, and the effusion of blood was in consequence so great, that he expired before the tourniquet could be applied. His commander-in-chief praised him, and lamented his fate; his brother-officers and those he commanded were unanimous in their tribute of sorrow. To perpetuate to future ages the memory of his worth and gallantry, in consequence of a parliamentary application to his majesty, a noble monument has been erected in Westminster-abbey to the joint memory of this gentleman, captain Blair, and lord Robert Manners, who were killed either in, or died, in consequence of wounds received, soon after the action of the 12th of the same month." (Charnock.)

**BAYNHAM**, (James,) a counsellor of the Temple, London; first taken on suspicion of heresy, flogged, and subjected to the rack in the Tower; when, through pain and fear, he recanted and was released. This brought on great distress of mind, and he could not rest until he went to church, and publicly confessed his sin, declaring the accusations of his conscience for what he had done in retracting his opinions. He was therefore seized again, and was condemned for saying that "in the sacrament Christ's body was received by faith, and not chewed with the teeth." When chained to the stake, he embraced the faggots, and exclaimed, "Behold, ye look for miracles; here now you may see a miracle: for in this fire I feel no more pain than if I were in bed; for it is as sweet to me as a bed of roses." Thus he triumphed, A.D. 1530.

**BAYNTON**, (Thomas,) a surgeon at Bristol, where he enjoyed a high reputation, and had a very extensive practice. He introduced improvements in the treatment of some particular surgical cases, and published his observations on them in works which do great credit to his judgment. His methods have been followed by his contemporaries, and are established points of practice. He died at Clifton, Aug. 31, 1820. His works are, a Descriptive Account of a New Method of treating Ulcers of the Legs, Bristol, 1797, 8vo; 2d edit. 1799, 8vo. An Account of a successful Method of treating Diseases of the Spine, London, 1813, 8vo.

**BAYNTUN**, (Sir William Henry, G.C.B.) a British admiral. This officer was the son of a gentleman who formerly held the office of British consul at Algiers. He served in the capacity of commander at the siege of Martinique (1794), and was attached to the "storming party" on that successful occasion. He obtained his post rank in 1794, and in 1797 assisted at the conquest of Trinidad. He was captain of the *Reunion* (36) when she was lost in the Swin: this was on the 7th December, 1796. Three of the crew of that frigate perished. He subsequently served on the West India station, in command of H. M. ships *Thunderer* and *Cumberland*, both vessels of the line. On the renewal of the war, in 1803, captain Bayntun was entrusted with the command of a squadron stationed off St. Domingo, where he cruized with "great activity, and captured several armed vessels, among which was the Creole French frigate of 41 guns, from Cape Francois, bound to Port-au-Prince, having on board general Morgan and staff, with 530 troops. The crew of the captured vessel consisted of only 150 men. On the same day, the *Cumberland* and *Vanguard* took a schooner from Cuba, with a hundred blood-hounds, intended to accompany the French army serving against the blacks. On his return to the Jamaica station, captain Bayntun was appointed to the *Leviathan* (74), and ordered to the Mediterranean, where he joined the fleet under lord Nelson, with whom he went in pursuit of the combined squadrons of France and Spain. On the glorious 21st of October, 1805, the *Leviathan* passed through the enemy's line, and had assisted in disabling and sinking the French admiral's ship, as also the huge *Santissima Trinidad*, when captain Bayntun found himself much galled by a distant cannonade from several other of the enemy's ships; at length the *Saint Augustin*, of 74 guns, bearing the broad pendant of commodore Cazigal, gave him an opportunity of closing with her, which was immediately embraced, and she was soon compelled to surrender. The loss sustained by the *Leviathan* was very trifling, considering how warmly she had been engaged; it amounted to only four men killed and twenty-two wounded. At the funeral of his lamented chief, in Jan. 1806, captain Bayntun bore the Guidon in the procession by water from Greenwich hospital.

Towards the latter end of the same year, Bayntun accompanied the expedi-

tion under rear-admiral Murray and brigadier-general Craufurd, sent from England for the reduction of the province of Chili, but which was afterwards ordered to Buenos Ayres, in consequence of the recapture of that city by the Spaniards. Being overtaken at the Cape of Good Hope, it sailed accordingly for its new destination, and arrived in the Rio-de-la-Plata on the 14th of June, 1807. The disastrous result of the promiscuous measures pursued by the military commander-in-chief, lieutenant-general Whitelocke, are well known; as also that every facility was afforded to the enterprise by the navy during the whole of the operations carried on in that quarter. Captain Bayntun's subsequent appointments are unnecessary to mention here; they will be found recorded in Marshall's Naval Biography. His promotion to his first flag took place August 12th, 1812. In October, 1839, in consideration of his distinguished services, he was nominated a knight grand cross of the bath; in addition to which he had received a medal and a pension of 300*l.* per annum for good service, as also an honorary reward from the Patriotic Fund. He died at Bath, in his seventy-fifth year, Dec. 16, 1840.

**BAYON**, (Jean de,) a monk of Moynemoutier in the earlier half of the fourteenth century, who composed a chronicle of his monastery, which is still preserved, and has been published in part by Dom Humbert Bellhomme, in his History of the Abbey of Moynemoutier, and by Dom Calmet, in his History of Lorraine. (Biog. Univ. Suppl.)

**BAYRO**, (Peter de,) an eminent physician of the fifteenth and sixteenth centuries. He was born at Turin, about the year 1468. He was chief physician to Charles III. duke of Savoy, and taught medicine at the university of his native place. He died April 1, 1558, having published, *De Pestilentia*, Taurini, 1507, 4to; Paris, 1513, 8vo. *Lexypyreia perpetua Questionis et Annexorum Solutio*. *De Nobilitate Facultatis Medicinæ*, Taurini, 1512, folio. *De Medendis Humani Corporis malis Enchyridion*, quod vulgò *Veni Mecum* vocant, Basil, 1563, 1578, 8vo; at Leyden, by Zwinger, in 1561, 12mo; Francof. 1612, 12mo.

**BAZAINE**, a French revolutionist, who is only known by several works on weights and measures, which he published in the earlier years of the present century. He died about 1820. (Biog. Univ. Suppl.)

**BAZALIERO**, (Caligola,) of Bologna a printer and bookseller, and a writer

poetry. Several of his pieces are in the *Collectane e Greche, Latine e Volgari*, Bologna, 1504, 8vo. (Mazzuchelli.)

**BAZAN**, (Ferdinando,) a noble Palermitan, but of a Spanish family, born in 1627. He studied in Salamanca, and went through the different clerical degrees, until he became archbishop of Palermo, where he died in 1702. He established an academy of learned men in his own house. He wrote both in Italian and in Spanish. (*Bibliotheca Sicula*. Mazzuchelli.)

**BAZAN**, (F. Ferdinando,) probably a Mexican by birth, a "filius" of the Mexican convent of preachers, and for several years a professor of theology in that house. He wrote some works, mentioned by A. Fernandez, *Script. Ord. Prædic.*

**BAZANI**, (Ercole,) doctor of the civil and canon law, chief priest (archiprêtre) of Vineda, of whom nothing further is known, except that he was the author of a work of no importance. (Mazzuchelli.)

**BAZARAD**, the first waiwode of Walachia of whom history has preserved any notice. He reigned over this province in 1330, and when it was invaded by Charles, king of Hungary, he defended it so effectually, that he was enabled to transmit the crown of Walachia in peace to his posterity. (*Biog. Univ.*)

**BAZETTA**, (Francesco,) an able jurisconsult of Novara, who distinguished himself by his legal and poetical writings, a list of which may be found in Mazzuchelli. He died in 1646.

**BAZETTA**, (Carlo Tommaso,) a jurist, according to one authority, of Novara, according to another of Milan, who graduated in Pavia, where he became public professor of jurisprudence. He was apostolical auditor to cardinal D'Adda, in his office of legate at Bologna, after which he was made canon in ordinary of the metropolitan church of Milan, which benefice he renounced in the year 1726 in favour of his nephew, and retired to Rome, where he died on the 14th of January, 1731. (Mazzuchelli.)

**BAZETTA**, (Francesco Cristoforo,) brother of the preceding, also an eminent jurist, flourished about the end of the seventeenth century, was public professor of law at Pavia, of which city he was made auditor, and the rights of its citizenship were conferred on him. He died on the 27th of October, 1706. (Mazzuchelli.)

**BAZETTA**, (Orazio,) brother of the two preceding, also a jurist, born in 1648,

graduated doctor in civil and canon law at Pavia, and practised with success at Milan. He was on various occasions employed by Charles II. of Spain, and the emperors Leopold I., Joseph I., and Charles VI.; and was in 1695 elected one of the vicars-general of Milan, royal ducal senator, and had a pension given to him. He died on the 27th of May, 1720. (Mazzuchelli.)

**BAZHENOV**, (Vassilii Ivanovitch,) a distinguished Russian architect, first vice-president of the Academy of Fine Arts, St. Petersburg, and member of several foreign academies, was born at Moscow, March 1, 1737. He is said to have manifested a very strong inclination for architecture while quite a boy, for as soon as he began to draw, he invariably exercised his pencil on buildings, and subjects of that class; in consequence of which decided attachment for the art, he was sent, in 1751, to commence his studies in it, at the architectural school of prince Ukhtomsky, at Moscow: a sort of demi-official institution, under the immediate auspices of the government. Here Bazhenov's talents soon attracted Ukhtomsky's notice, who, in 1755, obtained him admission into the Moscow university, where he studied several foreign languages. On the Academy of the Fine Arts being established at St. Petersburg, 1758, Shuvalov, the director, applied to the Moscow university, requesting that such of the pupils should be sent to him as seemed to have a particular disposition for the study of the arts; and it is hardly necessary to add that Bazhenov was among the number of those first selected. He was presented to the empress Elizabeth, who ordered that until the academy was formally opened, he should be placed under Tchervakinsky, one of the government architects. In 1761 he was sent by the academy to pursue his studies at Paris, which he did for about a year, under Duval, and would have obtained a gold medal at the Academy of Architecture, had it not been contrary to its statutes to bestow such distinction on any but Roman catholics; he therefore received in lieu of it a diploma of merit, signed by the architects Leroy, Soufflot, Gabriel, and the secretary and director. This was the first honour of the kind which had ever been conferred by foreigners upon a Russian; and in consequence of it, the academy at St. Petersburg promoted Bazhenov to the rank of "adjunct" in it, and instructed him to proceed to Rome, which

he accordingly did, in October 1762. In Italy, his talents soon procured for him such favourable notice, that in 1764 he was elected a member of the Academy of St. Luke, and was afterwards made honorary member of several others, including those of Florence and Bologna. Having received orders to return home, he quitted Italy in that year, passed through Paris, (where he was presented to Louis XV.) and reached St. Petersburg in May, 1765. Here he was at first doomed to experience some mortification, inasmuch as he proved unsuccessful in his application to be made a professor at the academy; but the empress Catherine consoled him for that disappointment, by taking him into her service as her own architect, and encouraging him by the personal interest she took in his art, submitting to him ideas of her own, and giving him programmes to follow out and mature. One of the most noted projects which thus originated, was that for entirely remodelling the Kremlin and all its buildings. Perhaps this project was on too stupendous a scale even for Catherine to realize, for the edifice was to have been upwards of 4000 feet in length, and 200 feet in depth, and fitted up with the most lavish pomp; the state staircase, which was to have been entirely of Italian marbles, being computed at no less than five million rubles. The model itself, which is still preserved, cost 36,000. That it was really intended, however, to carry this vast design into execution, cannot be doubted, for the foundations were commenced, and the first stone laid with great solemnity, June 1 (13), 1773; on which occasion a discourse was delivered by Bazhenov himself. This piece, which contains some interesting notices and remarks relative to the ancient structures of Moscow, has generally been attributed to Sumarokov, since it is printed among the works of the latter, but has been claimed for the architect, as his own composition, by a writer in the *Moscow Telegraph* for September, 1831. Although only a gorgeous vision, the project of the Kremlin has served to confer celebrity on Bazhenov's name.

He was afterwards commissioned by the empress (1776,) to erect a summer palace for her, in the Gothic, or rather Moorish, style, at Tzartizano; but although the architect had followed her own ideas, the building did not give satisfaction: on the contrary, Catherine ordered the greater part of it to be pulled down, and rebuilt after the

designs of Kozakov, (1787,) in very inferior taste, as is evident from the comparison furnished by some of the pavilions, &c. in the gardens, which still remain, as executed by Bazhenov. The cause assigned for this singularly marked disapprobation is, that Bazhenov had fallen into disgrace, being, whether justly or not, suspected of dangerous political principles, and of holding secret correspondence with foreign masohic societies. He was, however, invited by Paul I. then grand duke, to St. Petersburg, in 1792, in quality of his chief architect; and on his accession to the throne, that sovereign bestowed upon him an estate with a thousand peasants, besides the order of St. Anne, of the first class, and several official dignities. He was now employed in improving and enlarging the palaces of Gatchina and Pavlovsky, and in erecting various magazines and other buildings belonging to the crown, at Cronstadt; also the hotel or hospital of invalids, at St. Petersburg, and the celebrated Palace of St. Michael, (now converted into the College of Engineers,) in the same capital. It is doubtful, however, whether he did more than make the original designs, and commence the building of the last-mentioned edifice, (which has been so minutely described by Kotzebue;) for the Cavalliere Brenna, an Italian employed by Paul, on the St. Isaac's church, has sometimes been mentioned as the architect of that palace, and may probably have succeeded Bazhenov. On the other hand, the latter is said by Evgenii, from whose biographical dictionary our materials are chiefly derived, to have had considerable share in the magnificent Kazan church at St. Petersburg, although that structure was not commenced until 1801, that is, after his death, and was entirely executed by Voronikhin; for it is there stated that the other adopted a design by Bazhenov, merely making some slight alterations. Similar uncertainties and ambiguities are by no means unfrequent in architectural biography, where it is often difficult to ascertain the real authorship of a building: yet, doubts and errors of the kind would seldom take place, were architects to authenticate and publish all their chief designs. Bazhenov is said to have left behind him a vast number of plans and projects; and Paul had ordered that those designs and the documents relative to them should be prepared for publication, but after that emperor's death, the idea was unfortunately abandoned, and

the drawings have since passed into different hands, (many of them are now in possession of the academy;) whereas, had they been given to the world, it would be clearly seen to what extent Voronikhov was indebted to Bazhenov, and how far he improved upon his ideas. Bazhenov published a translation of Vitruvius, 4 vols, 4to, 1790-6. He died at St. Petersburg, of a paralytic attack, August 2 (14), 1799.

According to the writer of the article in the Moscow Telegraph, Bazhenov was the first Russian architect of modern times who ventured to be original, and scorned to be the mere copyist of foreign models. All his buildings, however they may differ from each other, are marked by a certain nobleness and solidity of aspect, and by grandeur of feeling; so that in comparison with them, even the best productions of his contemporaries appear feeble—equally destitute of invention and of taste. (Evegnii. Mosc. Teleg.)

**BAZICALVA**, or **BAZZICALUVE**, (Hercules,) a designer and engraver of Pisa. He was master of the camp in the service of the grand duke of Tuscany, and studied the art of design in the school of Giulio Parigi. He is also called a Florentine upon some of his prints. There are by him a set of twelve landscapes, large, dedicated to the grand duke in 1638, on the last of them is marked *Insignis hujus artifex, &c.*; five battles, marked *Ercle Bazzicaluve Fiorentino invent. et fecit, 1641*; the entry of two Triumphal Chariots, engraved after his design, by Stephen de la Bella. (Heineken, Dict. des Artistes.)

**BAZIN**, (Claude,) a French physician, born at Paris, where he took his degree in 1571. He was professor of pharmacy in the College of France in 1584, and he died in 1612, having published, *Ergo Vis conformatrix Senium insita*, Paris, 1596, 4to.

**BAZIN**, (Denis,) a French physician, who took a degree of doctor of medicine at Paris in 1630, and in 1631 was appointed professor of surgery in the college. He died Sept. 5, 1632. He printed the following work, *Ergo senilis Juventa οκμωσις* Judicium, Paris, 1630, 4to.

**BAZIN**, (N.) a French physician, who practised at Strasbourg, where he graduated. He was for many years a corresponding member of the Royal Academy of Sciences, and devoted himself especially to natural history, in which he wrote several works. He died in March,

1574, having published *Traité sur l'Acier d'Alsace*, Strasb. 1737, 12mo; *Observations sur les Plantes et leur Analogie avec les Insectes*, l'Accroissement du Corps humain, et les Causes pour lesquelles les Bêtes naissent naturellement, Strasb. 1741, 8vo; *Traité de l'Accroissement des Plantes*, Strasb. 1743, 8vo; *Histoire Naturelle des Abeilles*, Strasb. 1744, 2 vols, 12mo; *Lettre au Sujet des Animaux appelés Polypes*, Strasb. 1745, 12mo; *Abrégé de l'Histoire naturelle des Abeilles et des Insectes*, Strasb. 1747, 6 vols, 12mo, *ib.* 1750; *Description des Courans magnétiques*, Paris, 1753, 4to.

**BAZIN**, (Simon,) a French physician, the son of Claude Bazin. He took his doctor's degree at Paris in 1598, and in 1601 was appointed professor of medicine at the university, of which he was elected dean in 1638. He published, *Ergo ex Carie Pudendi callosa Cicatrix Syphilidis cartissimum Signum*, Paris, 1628, 4to; *Ergo magis ab Aere quam Alimentis Corpus mutatur*, Paris, 1598, 4to.

**BAZIN**, (Nicolas,) an engraver, born at Troyes in Champagne, about 1656, went early to Paris, where he received instruction under the celebrated Claude Mellan. To the practice of his art he added the business of a printseller, and had a great number of pupils to work for him. His prints consist almost solely of portraits and devotional subjects, all of a quarto size, for which reason sellers still call prints of those dimensions after their inventor, *De la grandeur de Bazin*. There is a work of his dated 1705, and as we hear nothing of him after that time, it is probable that he died that year, or soon after. He was a laborious artist, and engraved after Correggio, Barroccio, Guido, Philip de Champagne, Lebrun, and many other painters, both Italian and French; but his own compositions are only sought by amateurs. Hubert, in the *Manuel des Curieux*, vii. 227, mentions eleven portraits by Bazin, and two large folio ones, *A Lady dressed à-la-Mode*; and the other, *a Lady of Quality prepared for the Bath*; which two form a pair. It is strange that Grooley has made no mention of this artist in his *Recherches sur les Illustres Troyens*, where he speaks of persons far less entitled to that honour. The above dates are taken from the *Biographie Universelle*, but Mr. Bryan, upon what authority does not appear, dates his birth as in 1636, whilst M. Heineken merely says that he lived in the seventeenth century. His plates are dated from 1682, 1686, 1688,



to 1703, according to M. Heineken, besides the plate mentioned above in 1705. (Biog. Universelle. Heineken, Dict. des Artistes. Bryan's Dict.)

BAZIN, (William,) a celebrated French physician, born in the environs of Chartres, who took his degree in medicine at Paris in 1466. He was elected dean of the faculty in 1472, and continued in office during three years. He was again elected in 1483, in 1481, in 1488, and in 1489. He was greatly esteemed, and was most zealous in promoting the respectability of his profession. The first building occupied by the Faculty of Medicine of Paris was in 1415, in the Rue de la Bucherie; but the schools afterwards connected with it are attributed to the suggestions of Bazin. The building, however, did not furnish conveniences for the delivery of the discourses of the professors, and they are recorded to have assembled for this purpose under the porch of the church of Notre Dame, at the Maturins, and at St. Yves. The faculty was not wealthy; to improve their building it was necessary to apply to the liberality of the members. Bazin distinguished himself by his generosity in lending to the faculty a sum of money adequate to their wants. By the munificence of Louis XVI. they were afterwards transferred to the place they now occupy, and of which they took possession Oct. 18, 1775, upon which occasion a medal was struck, bearing the effigy of M. Alleaume, then dean of the faculty, having on the reverse, *Veteres juris scholæ medicorum refugium, and for legend, Tuto donec Augustè.*

BAZIN, (J. Rigomer, 1771—1820,) an unflinching democrat, born at Mant, who, during the whole of the period of the revolution, the empire, and the restoration, was more or less an object of suspicion to the French government. Very young at the time of the revolution, he headed a party in his native province, which took from him the name of Bazinistes. He established several journals, which were suppressed by the civil power, and wrote pamphlets which caused him to be thrown into prison more than once. He was at last killed in a duel, which was provoked by the representation of a play, of which he was the author. (Biog. Univ. Suppl.)

BAZINGHEN, or BASINGEN, (François André Abot de, 1711—1791,) a French numismatist and antiquary, descended of an English family, and native of the Boulonnais. He was an

advocate at Paris, and held a place connected with the mint. His principal work is a *Traité des Monnaies et de la Jurisdiction de la Cour des Monnaies, en Forme de Dictionnaire*, 2 vols, 4to, Paris, 1764. Several of his works have been published since his death. (Biog. Univ. Suppl.)

BAZIRE, (Claude, 1761—1794,) a French revolutionist, son of a merchant of Dijon, educated for the church, which he quitted for the law. He was member of the convention, but was opposed to the system of terror, and being involved in the fall of Danton and his party, he perished on the scaffold, accused of being a *moderate*. (Biog. Univ.)

BAZIRE, a naval officer of France, slain in battle. Officiating as flag-captain to the republican chief, Villaret Joyeuse, he was killed on board the *Montagné*, in the memorable action, (or, as the French term it, "*le grand combat*," ) in which the British fleet, under earl Howe, defeated the force of France, June 1st, 1794. Bazire and the "*intendant*" Russe were killed by the same shot.

BAZIUS, (John, 1581—1619,) bishop of Wexie, in Sweden, is known as the author of an Ecclesiastical History of that country, which he composed by order of the government, and which was published in 1612. (Biog. Univ.)

BAZZACCO, or BRAZZACCO. See PONCHINO.

BAZZANI, the name of two Italian artists.

1. *Giuseppe*, a painter of the Mantuan school, was a pupil of Canti, but greatly exceeded his master. He founded his taste by studying and carefully copying the works of the most esteemed masters. He more particularly directed his attention to the paintings of Rubens, whose footsteps he diligently pursued to the end of his career. He was long employed at Mantua, and in its adjacent monastery, principally in works of fresco, which display an easy, spirited, and imaginative character. He possessed great powers, but bodily infirmity prevented his doing entire justice to them. He died president of the Royal Academy of Painting in Mantua in the year 1769. (Lanzi, Stor. Pitt. iv. 22.)

2. *Gasparo da Reggio*, an artist of the Modenese school, who, amongst others, distinguished himself in ornamental work and architecture, and is mentioned by Tiraboschi as one of the excellent theatrical painters of Reggio. (Lanzi, Stor. Pitt. iv. 49.)

**BAZZANI**, (Matthew,) a Bolognese physician of eminence. He was born at Bologna, April 16, 1674, and studied botany under Trionfetti, and medicine under Sandri. He took the degree of doctor of medicine in 1698, and was shortly after appointed to a chair of medicine in the university, which he filled with great reputation. He was made secretary, and afterwards president, of the Institute of Bologna, in the Transactions of which he wrote many papers. He died Dec. 29, 1749, having published a work which contains the discussion of four medico-legal questions on infanticide, entitled, *De ambiguo prolatis in Judicium Criminationibus. Consultationes Physico-medicæ nonnullæ*, Bonon. 1742, 4to; and an eulogy on the count de Marsigli, *Oratio in Obitu Comitæ Ludovici Ferdinandi Marsigli*, Bonon. 1732, 4to.

**BAZZANO**, (Giovanni di,) a citizen of Modena, wrote *Chronicon Mutinense ab anno 1002 usque ad annum 1363*, first published in Muratori Script. rerum Ital. vol. xv.

**BAZZANO** (Francesco Angeluccio di,) born towards the end of the fifteenth century, wrote *Cronaca delle cose dell' Aquila dall' anno 1436 al 1585*, printed in Muratori Antiquit. Italiae mediæ ævi, vol. vi.

**BAZZINI**, or **BAZZINO**, (Natale,) born in Loreve, near Bergamo, was a famous singer, organ player, and composer. He died in 1639, and left several musical works. (D. Calvi, Scrittori Bergameschi.)

**BAZZINI**, (Francesco,) younger brother of the preceding, was brought up in the seminary of Bergamo, under the care of G. Gauccio. He became then organ player of Sta. Maria Maggiore, and contemporaneous authors are full of his praise as a singer and musical performer. Francesco, duke of Modena, called him to his court, with the then splendid salary of 300 ducaton. The emperor hearing of his fame, invited him to Vienna, where, however, Bazzini did not stay long. He returned to Modena, and appeared successively at the theatres of Florence, Venice, &c.; and at the nuptials of Odoardo, duke of Parma, who remunerated him in a splendid manner. Finally, he returned to Bergamo, where he died at an advanced age in 1660. Of his music, the following works have been printed, *La Rappresentazione di S. Orsola con diversi instrumenti. Suonato di Tiorba, Canzonette à voce sola*. (D. Calvi, Scritt. Bergameschi.)

**BE**, (Jean le,) an engraver on copper and on wood, who is mentioned by the abbé de Marolles, who also names a bookseller, called William le Bé, presuming that he engraved on wood, in conjunction with Jean le Bé, the designs for the Bible printed in Paris in 1643. Pappillon gives ample details about this, and adds to these two artists a third, named André le Bé, a writing-master at Paris, who published a book on penmanship, and who is also mentioned by Marolles. (Heineken, Dict. des Artistes.)

**BEACON**, or **BECON**, (Thomas,) one of the English reformers, is usually said to have been a native of Norfolk or Suffolk; but it appears by the dedication of his Policy of War to Sir Thomas Wyatt, and also by the account which he gives of part of his own life in the Jewel of Joy, that he was born in Kent, and that his family lived in that county. He there also speaks of having been educated in the university of Cambridge, where he attended Latimer's preaching; and he notices a saying which was prevalent in the university, "When Master Stafford read, and Master Latimer preached, then was Cambridge blessed." He is said to have taken his bachelor's degree as early as 1530, and to have been presented in 1547 to the living of St. Stephen's, Walbrook, of which he was deprived on the accession of queen Mary. He went abroad in that reign, but to the period before he took leave of England is to be referred that very curious account which he gives of himself in the Jewel of Joy, when he lived the life of a wandering schoolmaster, living for short periods among the favourers of the reformation in the counties of Derby, Stafford, Warwick, and Leicester. On the change of the times, he appears not to have been elevated to those stations in the church to which his merit and his sufferings may seem to have given him some claim. All we find of him is, that in 1560 he was presented to the rectory of Buckland, in Hertfordshire, and in 1563 to St. Dionis Backchurch, in London. He had also a prebendal stall at Canterbury. He died at Canterbury in 1570, being about sixty years of age. He was the author of tracts almost innumerable in favour of the reformation, many of which were collected and published in a folio volume by John Day, the printer, in 1563. We shall give the titles of a few of them: A Potation for Lent; The Pathway unto Prayer; The Nosegay; David's Harp; A Treatise of Fasting; The Castle of Comfort; The

Solace of the Soul; The Christian Banquet; The Fortress of the Faithful; The Christian Knight; The Pomander of Prayer; The Sick Man's Salve. There is also the *Invective against Whoredom*, which is in verse, an alliterative poem of 280 stanzas. There are also treatises of his not included in all the copies of Day's large volume, as the *Reliques of Rome*, 1563; *The Government of Virtue*, 1566; and *Demands of Holy Scripture*, with *Answers to the same*, 1577.

BEALE, (Robert,) a learned civilian, a collector of books and manuscripts, and a statesman of the reign of queen Elizabeth, was the son of Robert Beale and Amy Morison, his wife, the son of William, the son of Thomas Beale, of Woodbridge, in Suffolk. (Harl. MS. 1110, f. 102.) Being a zealous protestant, he thought it prudent to retire to the continent in the reign of Mary; and being then young, he employed his time profitably in attending lectures in the schools of Germany, France, and Italy. He also took the opportunity of forming a collection of books and manuscripts, which last he purchased at almost any cost, so that he had early in life formed one of the best historical libraries in Europe. We collect this fact from the 'Lectori' prefixed to the collection of Spanish historians published at Frankfort in 1579, under the title of *Rerum Hispanicarum Scriptores aliquot, ex Bibliotheca clarissimi Viri Domini Roberti Beli, Angli*. Some time after the accession of queen Elizabeth he returned, and seems to have been employed in his profession of a civilian till his marriage with Edith St. Barb, sister to the wife of Sir Francis Walsingham, brought him into near connexion with one of the most influential statesmen of the time. Walsingham introduced him to political life. In the university library at Cambridge is a treatise by him on the marriage of Charles Brandon, duke of Suffolk, with Mary, the French queen. Mention is also made of another treatise by him on the marriage of the earl of Hertford with lady Catherine Grey. His discourse on the Parisian massacre, in the form of a letter to lord Burghley, is preserved among the Cotton MSS. in the British Museum. It may be added here that he was a member of the Association of Antiquaries of the reign of Elizabeth, and that he is named by Milles among the encouragers of his labours in the dedication to his *Catalogue of Honour*.

As a statesman, he attended Sir Fran-

cis Walsingham as secretary to the embassy in 1571 to the court of France; and in 1576 he went himself ambassador to the court of the prince of Orange. He was also a plenipotentiary in one of the treaties with Spain. The offices he held at home were those of one of the clerks of the privy council, and secretary for the northern parts. The office was assigned to him of carrying to Fotheringay the warrant for the execution of the queen of Scots, and reading it on the scaffold, which is the more remarkable, as he had been a sufferer for protestantism in the reign of Mary, and was a very zealous protestant, with a leaning to puritanism. Many of his letters exist in different collections, or letters in which he is named, particularly in Lodge's *Illustrations of British History*, and in Wright's *Queen Elizabeth and her Times*. His last public employment seems to have been as one of the commissioners at the treaty of Berwick in 1600. He died the next year, and was buried at the church of All Hallows, London-wall.

BEALE, (Mary, 1632—Dec. 28, 1697,) a poetess and painter, whose maiden name was Cradock, and who was born in Suffolk. She was eminent as a painter, particularly in portraits, in which branch of art she imitated the works both of Vandyke and Sir Peter Lely, under the latter of whom she is said for some time to have studied, though Walpole considers this a mistake. As a poet, she is spoken of in high terms by Mr. Oldys, who, in his manuscripts, designates her "that masculine poet, as well as painter, the incomparable Mrs. Beale." In Dr. S. Woodford's translation of the Psalms, are two or three versions of particular psalms by Mrs. Beale, whom, in his preface, he styles "an absolutely complete gentlewoman." From the account given in Walpole's *Anecdotes*, it would appear that this lady had a most extensive practice. Charles Beale, her husband, was also a painter, but practised only four or five years, in consequence of weakness of his eyes. He painted both in oil and water-colours, but mostly in the latter; and practised chemistry for the preparation of colours, in which he probably trafficked with other painters. He lived and died near St. Clements. M. Heineken says that the son, Charles, of Mr. and Mrs. Beale was also a painter, and born in 1660, and instructed by his mother. There are, by him, a portrait of bishop Burnet, and another of Ezekiel Burton, both engraved by R. White. (Walpole's *Anecdotes of Painting*,

by Dallaway. Bryan's Dict. Heinecken, Dict. des Artistes.)

BEAN, (Richard, 1792—June 24, 1817,) a painter and engraver. He was originally intended for the latter art, and great expectations were formed of him from an exquisite portrait he engraved of Blake, from Schiavonetti, when he had not been more than two years under the tuition of a master. During the short period he followed this occupation, he produced the portraits of Brooke and Goupy, and a set of anatomical plates, remarkable for correctness, force, and harmony. Abandoning engraving, he studied painting, paying great attention to the works of Blake, Barry, and Stothard. In 1814 he visited Paris, and carefully studied the pictures of Michael Angelo, Raffaele, and Albert Durer, among the old masters; and those of David, La Thiere, and Gerard, of the modern French school. On the return of Napoleon to Paris, Mr. Bean came back to England, and unremittently applied himself to the study of music until the period of his death, which happened at Hastings, whilst he was bathing. (Gent. Mag. LXXXVII. part ii. p. 368.)

BEANUS, or BEYN, the first bishop of Aberdeen, which see was founded in 1010 by king Malcolm III., at Mortlich, or Murthlack, in Banffshire, which is at the present time the seat of a parish church. Beanus, for thirty-two years, administered his episcopal functions with great prudence, integrity, and piety; and, dying in 1047, was<sup>1</sup> rolled amongst the saints. His "day" is the 27th of December. He was buried in his church, which was dedicated to *St. Moloch!* (Keith's Scottish Bishops.) Dempster gives a list of his writings. Alban Butler, in his Lives of the Saints, speaks of him as bishop of Leinster, and asserts his "day" to have been the 16th of Dec. (Vol. xii. pp. 243—429.)

BEARD, (Thomas, D.D.) a divine, schoolmaster, and author of the Elizabethan period, often quoted for the account which he gives of the death of Christopher Marlow the poet, in the work by which he is chiefly known, the Theatre of God's Judgment, originally printed in 4to, 1597, and in a third edition, enlarged, in 1631. He appears to have been educated at Cambridge, as there is a Latin comedy of his, printed in 1631, entitled *Pedantius*, which is said, in the title-page, to have been formerly acted in Trinity college, Cambridge. To this publication a portrait of the author is

prefixed. He was for many years of his life a schoolmaster at Huntingdon, where he had, for some time, as one of his pupils, Oliver Cromwell, afterwards protector, son of Robert Cromwell, who lived at Huntingdon. In the Cotton MS. Julius, C. iii. is an original letter from Dr. Beard, addressed to Sir Robert Cotton, dated March 25, 1614, in which he solicits from him the rectory of Comington, then vacant, being tired, as he says, of the painful occupation of teaching. Mr. Collier conjectures that he is the T. B. who translated into English the French Academy of Petre de la Primaudaye.

BEARD, (John, 1716, or 1717—1791,) a tenor singer, who received his musical education, under Bernard Gates, at the chapel royal. He first became noted for singing Galliard's hunting song, *With Early Horn*; and in 1736 he was engaged at Covent-garden theatre, and appeared, for the first time on the stage, in the *Royal Chase*, and also sung in Handel's operas. In 1737 he appeared at Drury-lane as Sir John Loverule; and on the 8th of January, 1739, married lady Henrietta Herbert, widow of lord Edward Herbert, and only daughter of the earl of Waldegrave. Upon her decease, he married the daughter of Mr. Rich, patentee of Covent-garden theatre, and at his death became a shareholder in right of his wife. In 1759 he performed Macheath to Miss Brent's Polly, which filled the theatre for fifty-two successive evenings. Mr. Beard quitted the stage in 1768. He was considered one of the best singers of the compositions of Handel, which he executed with considerable pathos and expression. (Dict. of Mus. Hogg's Memoirs of the Musical Drama, ii. 67, 69.)

BEARD, the name of two artists.

1. *Thomas*, an engraver, a native of Ireland, who flourished about the year 1728. He worked in mezzotinto, chiefly portraits; amongst others, he engraved after Guido and Kneller. (Bryan's Dict.)

2. *G. an English painter*, after whom J. Faber engraved, in mezzotinto, a portrait of George Whitefield. (Heinecken, Dict. des Artistes.)

BEARDE DE L'ABBAYE, a French writer on agriculture and rural economy, born about the beginning of the last century, and died in 1771. The chief writings of Beraard de l'Abbaye were printed at Amsterdam and Lausanne. (Biog. Univ.)

BEATILLO, (Antonio di,) a Neapolitan Jesuit, born at Bari in 1570. He

was a rector of several colleges, and a distinguished preacher. He wrote, *Historia Civitatis Bari, Napoli, 1637*, 4to, besides the *Lives of St. Nicolas and St. Sabinus*. (Alegambe, *Bibl. Script. Soc. Jesu.*)

BEATON, BETON, or BETHUNE, (James,) an eminent Scottish prelate and statesman, was descended from the family of Beatons of Balfour in Fifeshire, and in 1503 was provost of the collegiate church of Bothwell. In the next year he became abbot of Dunfermline and prior of Whitem; and in 1505, through the favour of king James VI., to whom he was greatly acceptable (State Papers, vol. iv. p. 311, note), was promoted to the office of lord high treasurer. In 1508 he was elected bishop of Galloway, and, in the same year, was raised to the archiepiscopal see of Glasgow, on which he resigned the treasurer's place.

When, after the disastrous battle of Flodden-field, the regency was entrusted to the queen mother, Beaton was a prominent member of the council appointed to advise her; and when, through her marriage with the earl of Angus, her authority ceased, it was chiefly through his intervention that the duke of Albany was enabled to succeed to the government. He was rewarded by the grateful regent on his accession to power (1515) with the office of chancellor of the kingdom. (Crawford, *Officers of State.*) He obtained at the same time the abbacies of Arbroath and Kilwinning, *in commendam*. (Keith's *Scottish Bishops.*) During the earl of Arran's revolt in the next year, Beaton's castle at Glasgow was taken, but afterwards recaptured. In spite of this indignity, it was through the influence of Beaton with Albany that Arran and his adherents received their pardon, the result of which clemency, if it was not its price, was the accession of the earl to the regent's party.\* Of the council appointed in the next year to administer the government during Albany's absence in France, Beaton was one, and, by right of his office, president. (Pinkerton's *Hist. Scot.*) A parliament having been summoned (April, 1520,) to meet in Edinburgh, the supporters of Angus, the head of the faction hostile to Albany, assembled in such small numbers as to suggest to their opponents the design of crushing their power by seizing and imprisoning their chief. Having

ascertained this intention, Angus sent his uncle, Gawin Douglas, bishop of Dunkeld, to the Blackfriars, where Beaton then resided, (compare Pinkerton and Tytler,) and where the hostile lords had met to concert measures. Gawin boldly upbraided them with their criminal design. But Beaton earnestly denied that he knew anything of it "on his conscience." To add greater solemnity to his asseveration, he struck his breast with his hand, and the coat of mail which he wore beneath his cassock ringing with the blow, bishop Gawin exclaimed, "Alas! my lord, I perceive that your conscience is not sound. Did you not hear it clatter?" His remonstrances were of no avail, and the streets of the capital witnessed a bloody conflict, in which the Douglas party, contrary to expectation, were victors. Beaton was forced to fly for safety behind the high altar of St. Giles, whither he was pursued by some soldiers, who tore his rocquet, and would have despatched him but for the interference of bishop Gawin.

In 1522, Beaton became archbishop of St. Andrews, the highest dignity in the Scottish church. To the English government he was peculiarly obnoxious, for the constancy of attachment he displayed to the interests of the duke of Albany. It was a favourite scheme of Henry VIII. to detach Scotland from its strict alliance with France, and govern it through a council who should be subservient to English influence. To effect this purpose, they wrote to the queen-mother, advising her to have the young king, then but thirteen years old, declared of age (Hearne's *Whetamsted*, vol. ii. pp. 617—625); and through Dacre, proposed at the same time (6th July, 1524,) to Beaton, that he should have an interview with the duke of Norfolk on the borders, on pretence of effecting some pacific purpose.

Beaton was too wary to fall into this trap; and suspecting, what in truth was the case, that this was merely a plan to seize his person, declined to attend the meeting, but offered to send substitutes. (State Papers, vol. ii. p. 86.) When the queen showed him the letter she had received from Wolsey, he did not express any disapprobation of its contents, but agreed to the proposed enlargement of the king, provided it were delayed a few days. His object appears to have been to gain time. On the 26th of July, however, (Lesley de *Reb. Gest. Scot.* p. 393,) the king made his public entry

\* Arran, having obtained a divorce from his wife, married a daughter of Sir James Beton, of Creigh, the archbishop's brother. When this took place is uncertain. See Pinkerton's *Hist. Scot.* vol. ii. p. 179, note 9.

into Edinburgh, and, on the 31st, Beaton's signature was solicited to a deed or engagement, which had been previously signed by many lords and gentlemen, acknowledging the king's government, and renouncing the duke of Albany's authority. With this request Beaton at first refused compliance, but afterwards yielded consent, on condition, as he has said, that the operation of the engagement should be deferred until St. Giles's day (1st September), when his obligation to support Albany would expire.\* (State Papers, vol. iv. p. 234.) On the 1st of August, Beaton and the other officers of state surrendered their seals by royal command (Diurnal of Occurrences, Mait. Club); and on the 22d a parliament was held, in which the king's authority was recognised,† a measure strenuously opposed by Beaton and the bishop of Aberdeen, who were thereupon sent prisoners to the castle of Edinburgh. Whether this step was taken through the influence of Wolsey or not, it was undoubtedly in accordance with his wishes (State Papers, p. 97); and we find him directing the duke of Norfolk to assure the queen that Henry and himself did most earnestly "desire, avise, and counsaill her to have special regard that for no labour, persunacion, or mocion, whatsoever it be, the said bishops be again enlarged or put to their libertie." (State Pap. p. 121.) Several of the Scottish lords who had compromised themselves irretrievably with Albany, sought to effect their ruin of Beaton, by denouncing him to the pope as a traitor (State Pap. p. 111, note); whilst Albany, with whom the archbishop appears to have maintained a correspondence, (Gonzolle's Letters, Cott. MSS. Calig. B. II. 47,) sought, through the cardinal of Ancona, to interest the court of Rome in his behalf. (State Papers, p. 66, note.)

\* This engagement bears date the 30th of July, 1524. Pinkerton's Hist. Scot. vol. ii. p. 473. From an examination of the original, now amongst the Cotton MSS. (Calig. b. vi. 378,) it is clear that Beaton's signature was added after the others.

† Another recognition of the king's authority took place in the next parliament, which was held on the 14th of November following. (Acts Scot. Parl. vol. ii. p. 284.) The two parliaments have been confounded by the editor of the State Papers, vol. iv. p. 113, (note) The act and the parliament referred to by queen Margaret in her "Artikillis," were those mentioned in the text, as clearly appears from her alluding to the bishops as being "still in hande," for they were liberated before the assembling of the parliament of November. (Cott. MSS. Calig. b. vii. 77.) It was also at the first of these parliaments that the lords drew up their address to Henry VIII. (State Papers, pp. 111-247)

Apprehensive that Beaton might obtain his liberty through some intrigue, Wolsey endeavoured to get the archbishop sent into England nominally as an ambassador, (State Pap. pp. 127-130,) but really as a captive (p. 122.) In this, however, he was unable to succeed, and the event justified his apprehensions; for Arran having quarrelled with the queen, liberated, in the month of October, the archbishop from his confinement, (Cott. MSS. Calig. B. III. 76,) in which his health had greatly suffered. (State Pap. p. 121.) The great seal, though at what time does not appear, seems to have been restored to him.

When they learnt that their formidable enemy was once more at large, the English government used all their efforts to obtain his employment as ambassador to England, hoping thereby to prevent his exercising his influence against them in Scotland. But Beaton excused himself from this mission, first on the ground of ill health, (State Pap. p. 235,) and next on the plea that "he had not an olde maister," and that there was not then in Scotland "an olde counsaill." (Ib. p. 269.) The motives by which he was really actuated it is not difficult to discover. "He looketh," said Magnus, the English ambassador, "for the profit of himself and of his kinsmen as much as for the common weal of the realme." (Ib. p. 274.) Wolsey sought to work on his ambition by promising him "as grete honour and profit, and peradventure greter, than ever had any archbishop in Scotland." (Ib. p. 252.) He offered to use his influence at Rome to obtain for Beaton a cardinal's hat, (Ib. p. 286,) and the legateship of Scotland, with the gift of all the abbys in that kingdom. (Ib. p. 311, note.)

Some attempt appears to have been made about this time to withdraw him from the alliance he seemed disposed to make with the English; for a party of Frenchmen, friendly to Albany, visited him at his castle of St. Andrews, and excited so much suspicion as to induce Beaton to declare that their visit had no connexion with political matters. The queen-mother assured the English ambassadors that one of them brought her a message from the duke of Albany, commending Beaton to her as a counsellor the most worthy and the most to be trusted. Without pretending to unravel the tangled skeins of the intrigues of this most intriguing age, we shall not, perhaps, be far wrong in the conjecture

that Beaton at this time was coquetting with France and England, and in adopting the supposition then entertained, that the reason nothing came of the Frenchmen's visit was, that they brought no money with them.

Of the council of regency appointed (1524) Beaton was a member; and in consequence of the queen, who obstinately retained possession of the king's person, withdrawing from the council, of which she had been nominated chief, the actual government of the country devolved upon Angus and Beaton. Although the queen's party were far from contemptible, that over which the archbishop and his colleague presided was supported by England, by a large proportion of the Scottish nobles, and by the sympathies of the people. In order, however, to terminate the dissension which the queen's misconduct excited, a meeting of the archbishop's friends was held at St. Andrews, and it was from thence that they transmitted a letter (printed State Pap. p. 312,) to the English king, entreating his influence with the queen to desist from courses which had been the fruitful source of so much evil to Scotland. This convention assembled again at Stirling, and thence adjourned to Dalkeith, and their remonstrances had at last the effect of inducing the queen to comply with their desires. The king was removed to Holyrood, and the custody of his person, it was agreed, should be entrusted to the charge of a committee of peers, to be named by parliament, and over which the queen should preside. Of this committee Beaton was named one, and, together with Angus, took an active share in the government. Parliament having in June, 1525, declared the king of full age, the supreme power was thrown into the hands of Angus, and his creature the archbishop of Glasgow, who were then, by rotation, custodiers of the king's person. Then began the reign of the Douglasses, so memorable in the annals of Scotland, and in which Angus, throwing off the mask of friendship, took the great seal from Beaton, who, in dread of his life, was forced to fly to the mountains, where he for some time wandered in the disguise of a shepherd. (Tytler.) A reconciliation appears, however, to have been in 1528 effected between Angus and the archbishop, the price of which, we are told, was the surrender of certain tacks and tithes which belonged to Beaton as archbishop of St. Andrews. It was in this

year that the first blood was shed in Scotland in the cause of gospel truth. Patrick Hamilton, the Scottish proto-martyr, was arraigned before Beaton and the archbishop of Glasgow, charged with holding doctrines opposed to the dogmas of the Roman church; and confessing to the charge, was by their command executed at St. Andrews. (Cook, Hist. Ref. in Scotl.) In its result, this barbarous execution proved, however, so injurious to the doctrines it was intended to serve, that when, in 1533, a young Benedictine, Henry Forest, was condemned to be burnt for heresy, one of the archbishop's gentlemen, "a plain simple man," recommended that the victim should be burnt in a collar; "for," said he, "the smoke of Patrick Hamilton hath infected all those on whom it blew." (Keith's History.)

In 1528, as is well known, the king relieved himself from the bondage to which he had been long subjected,

" Douglas of the stalwart hand  
Was exiled from his native land,"

and the archbishop received into the royal favour. The remainder of his life was not distinguished by any remarkable incident. In 1536 he was one of the council of regency during James's visit to France, and he performed the ceremony of marriage when James was united to Mary of Guise. James Beaton died in the autumn of 1539. The design of the New Divinity Hall at Aberdeen was conceived by him, but he did not live to execute it. His death was enormous. The English ambassadors described him as "the man next the kyng of the gretest substance, booth of landes and gooddes, and moost esteemed for his polcey and wisdom of all others." He used his treasures to promote his influence. He lived in a magnificent style, and nearly succeeded in purchasing a cardinal's hat and the legateship of Scotland. (State Pap. p. 444.) He was licentious in private life, but not destitute of humanity; for as to his persecutions, "he was," as Spotiswood rightly observes, "neither violently set, nor indeed," he adds, "much solicitous, as was thought, how matters went in the church."

BEATON, (David,) nephew to the preceding, one of the most eminent statesmen and ecclesiastics which Scotland ever produced, was born about the year 1494; commenced his education at St. Andrews, and completed it at the university of Paris, where he applied himself with the greatest assiduity to the study of divinity

and of the civil and canon laws. When he had arrived at an age which allowed him to do so, he took orders, but continued in France, where he became known, probably through his uncle, to the duke of Albany, by whom he was much employed. In 1519 he became Scottish resident at the French court; and about the same time his uncle, then archbishop of Glasgow, bestowed on him the rectory of Campsay, although then he was only in deacon's orders. In 1523 he became abbot of Arbroath, a dignity which his uncle, then archbishop of St. Andrews, had previously held in *commendam*. The pope, when he invested him, dispensed with his taking the habit for two years; this was done at the wish of the archbishop and of the young king, who desired his services in France. In their application to the pope in his behalf, David Beaton is styled protonotary of St. Andrews, the king's domestic counsellor and servant, and chancellor of the church of Glasgow. In 1525 he took his seat in parliament as abbot; and in the act of parliament constituting the custodiers of the king's person, he was named as one of the royal attendants. (Acts Scott. Parl. 17 July, 1525.) In 1528 he became lord high privy seal; and it is supposed that it was by his advice that James, in 1530, established the College of Justice. In this latter year he was, together with Sir Thomas Erskine, sent to France, to assure Francis I. of the determination of James to adhere to the French alliance according to the terms agreed to at Rochelle, and to negotiate a marriage with the princess Magdalen, daughter of Francis. He was, at the same time, entrusted with some secret mission, which detained him for some time at the French court, where he was greatly caressed by the king, who, in November, 1537, granted him license to hold lands and acquire benefices in France; and at the same time instituted him to the bishopric of Mirepoix, a city in the county of Foix, in Upper Languedoc, from which he derived a revenue of 10,000 livres a-year. On the 30th of June, 1539, Francis conferred on him all the privileges of a native of France, so that his heirs, wheresoever born, could, without letters of naturalization, succeed him in all his French possessions. These benefits he is said to have owed to the personal favour of the king, to whom, we may well believe, the subtle but chivalrous-minded ecclesiastic would easily render himself agreeable. He succeeded also in conciliating the esteem of the

emperor and the pope, to whom his hostility to Henry VIII., and the new religious opinions then widely spreading, must necessarily have recommended him. He returned to Scotland with James when that sovereign brought home his bride (29th of May, 1537); and when, after that princess's speedy death, James sought again for a matrimonial alliance in France, it was Beaton who was employed. He, in June, 1538, brought Mary of Guise to Scotland, where the king married her. The infirmities of his uncle devolved upon him, although only co-adjutor in the see, the real power and influence which attaches to the archbishop of St. Andrews; and on the 28th of December, 1538, pope Paul III. raised him to the dignity of a cardinal, by the title of St. Stephen in *Monte Calio*. He sought, at the same time, to be made legate *à latere* in Scotland, where the spread of the reformed doctrines seemed to require additional authority to be conferred on such of the clergy as were zealous in the cause of Rome. His talents and zeal rendered him of necessity obnoxious to the English court, and Sadler, the English ambassador, was instructed by his master to endeavour to arouse in James's mind a jealousy of his servant's influence, but the attempt signally failed.

James Beaton dying a few months after this, he was succeeded in the primacy of Scotland by his nephew, who marked his accession to this dignity by a renewed persecution of the reformers. No sooner had he become archbishop, than, attended by a vast train of nobles, bishops, and other persons of distinction, both lay and ecclesiastic, he (May 1540) visited St. Andrews, and, in ~~their~~ presence, held a species of visitation or inquisition after heretics; and it was then that Sir John Borthwick, who had been cited for holding heretical opinions, and diffusing books containing them, was condemned for contumacy. About the same time, John Killor, a black friar, Dean Thomas Forret, vicar of Dolor and canon regular, John Beverage, black friar, Duncan Simpson, a priest of Stirling, and Robert Forrester, a gentleman of the same place, were summoned before the cardinal and the licentious Chisholme, bishop of Dumblane; and on the day of their appearance, were condemned to death without any opportunity for recantation—"because, as was alledged, they were heresiarchs, or chief heretics and teachers of heresie, and especially because many of them were at the briddell and mariage of a priest who was vicar



of Tillehoire, beside Stirline, and did eat flesh in Lent, at the briddell." (Calderwood MS. Pitcairn. Crim. Trials.)

Warlike in his propensities, Beaton (1540) accompanied the king in his expedition to reduce the northern part of his kingdom to subjection, and furnished to the royal army an auxiliary force of 500 men from Fifeshire, which he commanded in person. In the next year, together with Panter, the king's secretary, he visited Rome, with the ostensible purpose of obtaining his nomination as papal legate; but it is probable that his secret instructions pointed to the extirpation of heresy, not only in Scotland, but even in England, by means of a league between James, the king of France, the emperor, and the pope. The rupture which soon afterwards occurred between Francis and Charles, however, prevented the execution of this plan. It was the policy of Beaton and the rest of the clergy that, by opposing the reception of the overtures of peace made by England to Scotland, led to a train of events, of which the insult offered by the Scottish barons to their sovereign on Fala Muir, the disastrous defeat on the Solway, and the consequent death of the king, are the most conspicuous features. Immediately after the king's decease (1542), the cardinal produced a paper purporting to be his will, by which he was nominated guardian of the queen's person, and governor of the realm; and, acting on the authority of this document, he assumed the full powers of government. It was, however, generally believed that the king's signature to this paper was obtained by fraud, and repudiating its authority, Arran claimed the regency by virtue of his right as next heir, and was installed as such on the 22d of December, 1542.

It should be stated that the disposition which James had during his life evinced to support and lean upon the clergy, arose rather from his confidence in their loyalty than from any bigotry of opinion; but he invariably resisted the efforts which they made to sow dissension between himself and his nobles. When, however, his turbulent peers refused, at Fala Muir, to follow him into England, his resolution is supposed to have given way; and certain it is, that on his person, at the time of his death, there was found a secret roll, with above 360 names of nobles and gentlemen inscribed as suspected heretics, and whose estates were recommended for confiscation. At the head of this list, the authorship of which was by most people

attributed to Beaton, stood the name of Arran.

Like the rest of the clergy, who, to do them justice, were sincerely anxious for the independence of their country, he looked on the French alliance as the only stay of Scotland. It was, therefore, to Francis that he addressed himself in his exigency, soliciting supplies of both men and money, in order to recover his authority. The restoration of this, he declared essential to the preservation of the integrity of the kingdom, and to the cause of the church, which was menaced, he said, by the union then projected between the son of the king of England and the Scottish queen. He appealed also to the middle classes of the country against this marriage, reminding them that Henry had seized their vessels in a time of peace, which, with their cargoes, he still retained.

The lords who had been imprisoned in England, and who obtained their liberty on condition that they would assist in the subjugation of their country, became convinced, shortly after their arrival in Scotland, that their treasonable projects were known to the cardinal. They accordingly procured him to be arrested (20th Jan. 1542-3) and imprisoned in the castle of Blackness, under pretence of treason—his correspondence with France being so characterised. The immediate result of his confinement was the suspension of religious offices throughout Scotland; a result which aroused the indignation of the people, who began to identify the cause of Beaton with that of the independence of the country, against which they believed the haughty and hated Douglasses to be plotting. (Tytler.) When the earls of Huntley, Bothwell, and Murray entreated that the cardinal might be released, offering themselves as his sureties, their solicitation was refused, as also was the demand of Henry, who wished that Beaton should be delivered into his hands.

In 1543 the cardinal, who had all along maintained a correspondence with his party, recovered his freedom in a singular manner. Lord Seaton, a steady catholic and loyalist, to whose custody he was entrusted by Arran, in order, as was pretended, to induce him to surrender his castle of St. Andrews, carried him to that fortress, accompanied only by a small guard, so that Beaton was in reality master, and not captive in his castle. He owed his liberation, it is most probable, to Hamilton, bishop of Paisley, who was a natural brother of Arran; and it was through this prelate that the cardinal

endeavoured to reconcile himself and friends with the regent and his party. He protested his desire to support the government by all lawful means; indignantly denied the charge of treasonable correspondence with France, and offered his body in proof of his innocence. (Tytler.) He sent his chaplain to Sadler, the English ambassador, with the view of removing the prejudices which Henry entertained respecting him. He did not, however, desist the more from his intrigues. The earl of Lennox having, on the advice of Arran, lately returned from France, Beaton used every artifice to attach him to his party, in order to set him up as a rival to the regent. Holding out to him the hope of a union with the queen dowager, he succeeded in this scheme; and, together with Lennox and the dowager, negotiated an alliance with France, that country contracting to supply them with troops. Every nerve was strained to secure success for these operations. Grimani, the papal legate, deputed to visit Scotland to put down heresy, was earnestly entreated to hasten his arrival. The clergy were assembled at St. Andrews, and they resolved on a levy of money in order to a war with England, and expressed the determination, if the necessity arose, to melt down the church plate and enrol themselves in the army.

The formidable opposition organized by Beaton defeating some new scheme of the English king, he renewed his entreaties to the governor to imprison him. But the cardinal's party was too powerful to render this measure safe. Several mighty nobles joined his ranks, and a resort to arms became apparently inevitable (1543). Together with the earl of Huntley, he concentrated his forces in the north; the rest of the confederates being in arms in other directions. Their objects they declared to be—the independence of the realm and the support of the holy catholic faith, which they asserted to have been bartered by Arran, whom they stigmatized as a traitor. In an interview, however, between the regent and the cardinal (3d Sept.), a reconciliation was effected between them; one of the results of which was that Arran abjured the protestant faith, and dismissed the protestant chaplains by whom he had surrounded himself. The prudence of this reconciliation will become apparent when we add, that through his influence with her mother, Beaton had obtained possession of the queen's person, in itself a tower of strength. He was appointed, by

his new ally, chancellor, and, at the queen's coronation (Sept.), was admitted of the council. The sacrifice of Lennox, who fled to England, the establishment of Beaton's supremacy in Scotland, and the renewal of the persecution against the protestants, followed as a matter of course. The cardinal made an ecclesiastical progress to Perth, where the reformed opinions greatly prevailed, and there the execution of four men and one woman for heresy attested at once his zeal and his bigotry. Previously to this, several of the reformers, apprehending that their lives were in danger, had fled the country, and amongst them was the famous Buchanan. In a parliament held in the December previous, for the purpose of setting aside the treaties with England, Beaton succeeded in obtaining an act for the extirpation of heresy, and for repealing the law by which permission to read the Scriptures had been granted. The arrival of a papal legate about that time tended to confirm the power of Beaton, who entertained the stranger and several of the most distinguished nobles in a style of hospitality consistent with the munificence of his character and the loftiness of his pretensions. His imperiousness of disposition was visibly manifested when, in attending the legate to Glasgow, he claimed, as primate of Scotland, precedence in that cathedral over its own archbishop. To this the latter prelate refused to submit, and an indecent personal contest ensued, in which the cross, carried before the cardinal, was thrown upon the ground, and the authority of the governor himself was required to compose the difference. (Cook, Hist. Ref.)

The daily increasing influence of Beaton was a great cause of jealousy to the court of England, the views as well as the unscrupulousness of which, appears to have been justly estimated by one of its tools, Crichton, laird of Brunston, who had been employed as a spy by Sadler, the English ambassador. This worthy sent one Wishart to the earl of Hertford, to notify the willingness of the laird of Grange, the master of Rothes, and John Charteris, either to assassinate the cardinal, or to deliver him a prisoner into Henry's hands. The English king, in an interview with Wishart, expressed his approbation of the project, the execution of which was prevented by some circumstances unknown to us. (Tytler.)

When in this year lord Lisle, the English admiral, landed with a powerful force on the eastern coast of Scotland, Beaton

- evinced at once his patriotism and his courage by assisting Arran, at the head of a small body of troops, hastily levied, in disputing the enemy's passage to Leith. He was, however, defeated; but the ravages committed by the invaders were so great as to detach entirely the Douglasses from the English faction, and to attach them to the party of Beaton, which was, in truth, the party of Scotland. The subsequent defeat of Lennox and Glencairn, the only nobles who evinced any disposition to support Henry in his aggressions, was due in chief to the bold and politic counsels of Beaton, who had the satisfaction of seeing assembled (3d June), in a general council at Stirling, all the nobility of Scotland, except the two traitors just named. This assembly, however, ended in discord; a large party of nobility concurring in the transfer of the government to the queen dowager, and the appointment of the earl of Angus as lieutenant-general of the kingdom. Henry renewing his outrages in Scotland, "the talents of the cardinal were again employed in negotiating an agreement between the rival factions, which, although insincere, had a brief success." (Tytler.) Beaton had influence enough in the convention, held in Edinburgh on the 17th of April (1545), to obtain a declaration that the treaties of peace and marriage between Scotland and England were at an end, and a unanimous agreement to embrace the assistance of France. It was at this time that he received from the pope the dignity of *legate à latere* in Scotland. (Tytler.) Mortified at the repeated failure of his hopes through the activity of this powerful minister, Henry lent a ready ear to an offer made by the earl of Cassilis, "for the killing of the cardinal, if his majesty would have it done, and promise, when it was done, of a reward." The king's answer to the earl of Hertford, through whom this proposal was transmitted, was, "that his highness reputing the fact, not meet to be set forward expressly by his majesty, will not seem to have to do in it, and yet, not misliking the offer, thinketh it good that Mr. Sadler," to whom Cassilis, in the first instance, made the offer, "should write to the earl," and say, that he had not thought proper to communicate the project to the king, but that "if he were in the earl of Cassilis's place, and were as able to do his majesty good service there, as he knoweth him to be, and thinketh a right good will in him to do it, he would surely do what he could for the execu-

tion of it," trusting that "the king's majesty would consider his service in the same." (Orig. Lett. pub. by Tytler.) In fact, as Mr. Tytler observes, "although the English king had no objection to give the utmost secret encouragement to the conspiracy, he hesitated to offer such an outrage to the common feelings of Christendom, as to set a price upon the head of the cardinal." The conspirators were, however, not satisfied with the king's conduct, and, for a while, the project was abandoned. But its object did not depart from Henry's mind, for, when Hertford inquired, shortly afterwards, what he was to do with some French deserters from the Scottish ranks, the king, through his privy council, replied, that it would be hardly prudent to trust such men, unless they had previously proved their fidelity by "some notable damage or displeasure to the enemy"—"the trapping or killing of the cardinal" being alleged as an example! The information that Beaton, through whose exertions the Scottish party had received large reinforcements from France, intended to visit that country, and was seeking to induce the queen-mother to reside during his absence at his castle of St. Andrews, together with the apprehension that his project of marrying the queen to Arran's son should succeed, aroused to the highest pitch the apprehensions and indignation of Henry; and there seems strong reasons to believe that Brunston once more commenced his intrigues for the cardinal's assassination.\*

The opening of the year 1546 was distinguished by the assembly (13th January) of a provincial council of the clergy at Blackfriars, Edinburgh, to which Beaton addressed a speech, in which he insisted that the only two means by which heresy could be subdued, were the prosecution of all who held such opinions, and the reformation of the scandalous lives of the clergy. He did not rest content with words. Having heard that the famous George Wishart was in Scotland, he had him apprehended,†

\* In this year a serious quarrel occurred between Beaton and De Lorges Montgomery, who commanded the French auxiliaries. This latter ascribing the defection of Lennox to the cardinal's misconduct, upbraided him with treachery, both to the earl and the French king. Beaton retorted with the lie, which the latter answered with a blow on the face, and even would have slain the cardinal if the lords present had not interfered. The queen-mother endeavoured in vain to reconcile the captives, and De Lorges would never afterwards visit the court when Beaton was there.

† This professor is said to have escaped two plots which Beaton had laid for his life, but there is no evidence warrant such an assertion.

and lodged in his castle of St. Andrews, whither he summoned the prelates to his examination. The governor, who was solicited, refused to send a representative to the trial, and Wishart's death was decreed by a tribunal consisting only of ecclesiastics. But the days of their chief were numbered; and of this he was warned, but despised the warning, and with a gallant train, was present shortly afterwards at the marriage of Margaret Beathune, his natural daughter, to the son of the earl of Crawford.\* Whilst engaged in these festivities, information was given him that the ambition of the English king again menaced the coast of Scotland with invasion, and he hastened to St. Andrews to repel the invaders. The cruelty of Wishart's execution had, however, lost him the reverence of the commonalty, and his ambition and power had provoked the jealousy of the nobles; but it was private revenge, and the desire of reward, which actuated the authors of his death.

Norman Lesly, nephew of John Lesly, his deadly enemy, had relinquished an estate to the cardinal, under promise of receiving a valuable equivalent from him. When he appeared to claim his recompense, the cardinal excused himself on some pretence, which Lesly resented, and high words ensuing, he retired to his uncle to devise means of vengeance. The plan was speedily arranged, and as he was executed. On the evening of the 28th of May, Norman, with five followers, entered St. Andrews, where Kirkaldy of Grange then lay, and where, after nightfall, they were joined by John Lesly. At daybreak, when the workmen, who were strengthening the works at the castle, were admitted, Norman, with three followers, entered at the gate, carelessly inquiring of the porter, if the cardinal were yet awake. Kirkaldy also obtained admission without exciting any suspicion, but, when John Lesly advanced, the porter tried to prevent his entrance and was immediately stabbed and flung into the moat. The workmen, to the number of one hundred, were then quietly dismissed, on some pretence or other, after which the conspirators entered successively the rooms of the various members of the household, and one by one brought them down to the gate and dismissed them. The gate was then barred, the portcullis

\* His mistress was Marion Ogilby, of a family who have since possessed the title of earls of Airlie. By her he had three sons and three daughters; the sons were legitimated in their father's lifetime, and all the daughters married well.

dropped, and Kirkaldy stationed at the private postern to prevent all egress. Beaton, who had been, till then, asleep, was awoken by some noise, and throwing open the window inquired its cause. Hearing that Norman Lesly had taken the castle, he endeavoured to escape by the postern, and, on being baffled, returned to his room, the door of which, with the aid of his page, he barricaded with furniture, and arming himself with a sword awaited the arrival of his foes. John Lesly, striking on the door, demanded admittance. "Who are you?" exclaimed the cardinal. "My name is Lesly," was the reply. "Is it Norman Lesly? I must have Norman; he is my friend." "Nay, my name is not Norman, but John, and with me ye must be content." The ruffian then called for fire, but Beaton threw the door open, and the conspirators rushing in, Lesly and Carmichael flung themselves on their victim, and repeatedly stabbed him. Melville, a fanatic, reproved their violence. "This judgment of God," he said, "ought to be executed with gravity, although in secret;" and, having bid Beaton repent his sins, especially his murder of Wishart, passed his sword several times through the primate's body, who fell lifeless on his chair.

BEATON, (James,) archbishop of Glasgow, a nephew of the cardinal, under whose care he was educated while that eminent person resided as Scottish minister at the court of France. It is said that he was employed in many state affairs by his uncle, through whom, as we may suppose, he became chaunter in the church of Glasgow, and in 1543 obtained the abbey of Aberbrothock, or Arbroath.\* (Keith's Scottish Bishops.) A few days before the cardinal's death, Beaton was fraudulently deprived of this valuable dignity by the imperious earl of Angus, who gave it to an illegitimate son, (Diurnal of Occurrences,) who was in possession of it when he was taken prisoner at the capture of the castle of Dalkeith by lord Grey in 1548. (Tytler, vol. vi. p. 50.) In 1551, (Keith's Scot. Bishops,) Beaton was raised to the see of Glasgow, probably on the return of the queen-mother from France, where his aunt, Mary Beaton, had been long her principal favourite. The chapter of Glasgow, however, had elected Alexander Gordon, brother of the earl of Huntley,

\* Dugdale states that cardinal Beaton was the last abbot of this monastery, but he is clearly in error. (Monast. new edition, vol. vi. p. 1150.)

which gave rise to a contest, ultimately compromised by means of the pope, who appointed Gordon to the archbishopric of Athens, in order to secure Glasgow for Beaton, and he was accordingly consecrated at Rome on the 28th of August, 1552. In a parliament held on the 14th of December, 1557, he was named one of the commissioners appointed to witness the marriage between the Scottish queen and the dauphin, and to make all the arrangements necessary on that occasion. (Keith, Hist.) Embarking on the 8th of February, (Diurnal,) he, with his colleagues, arrived in France after a stormy and dangerous passage; and having fulfilled their mission, and refused to assent to a proposal of the Guises, which would in effect have compromised the independence of their country, they left the French court for the purpose of returning home. Four of them, however, with some members of their suite, died previous to their embarkation, and so suddenly, as to beget a suspicion that they had been poisoned. Beaton, with the remainder, arrived in Scotland in October, and the proceedings of the commission were ratified by parliament. In 1559 a religious movement placed Arran in possession of Glasgow, and he evinced a most orthodox zeal for the purity of religion by duly ransacking the bishop's palace, which was with difficulty recaptured by the French. On the taking of Leith in the next year, says Mackenzie, he fled to France, carrying with him the records of his see; and, as there is some reason to believe, some of the municipal records of Glasgow. (Preface to Burgh Records, Maitl. Club.) On the 3d of August he had arrived in Paris, (Tytler,) where we may readily believe he was welcomed by the young queen, who, on her return to Scotland, left him behind in quality of her ambassador. Under the regency, lord Glencairn appears to have obtained possession of the temporalities of his see, as appears (p. 24) from a volume of Miscellaneous Papers, illustrating events in the reigns of Mary and James VI., and selected from the collection deposited in the Scots college at Paris by Beaton, a copy of whose will and some other correspondence are printed therein. (Mait. Club.) Portions of his correspondence with Mary appears in another volume of Illustrations, edited by Mr. Stevenson for the Maitland Club. Beaton was well received in France, where he held the dignities of abbot of Notre-Dame de Lapsy, in Poitiers, prior

of St. Peter of Pontois, and questor of St. Hilary. James VI. not only continued him as ambassador, but restored to him the temporalities of his see. He was learned himself, and a favourer of learning in others, having contributed largely to the endowment of the Scots college at Paris, where he died on the 28th of April, 1603, in the 80th year of his age.

BEATRICE, (Portinari,) a name rendered famous by the verses of Dante. For a long time, doubts were entertained whether the Beatrice of this poet were real personage, or an ideal one. The constant mixing up of the name of Beatrice with that of Virtue or Theology personified, in the Divina Comedia, first misled Canonico Biscioni, whose doubts found many followers; doubts, however, at present, completely refuted by facts.

Beatrice was the daughter of Folco Portinari, a rich citizen of Florence, (who had founded the hospital of Sta. Maria Novella,) and Cilia de Gherardo dei Caponjantri, and was born in 1266. In the testament of her father (still existing in the archives of Florence), he bequeaths a certain sum to Bice, the diminutive of Beatrice, parts of which document have been published by P. Richa, and by Pelli. Dante saw Beatrice first when he was only nine years of age, (she being then eight,) in the house of her father, on occasion of the festival of the 1st of May; and the very details of this interview may be found in the Vita Nuova, written by Dante himself, and in the Vita di Dante Allighieri, by Boccaccio. It was for Beatrice that the poet (with the precocious talent of great men) wrote his first lyric poetry. The affection of Dante was soon guessed at, and for the sake of turning away public attention from Beatrice, he was obliged to feign an attachment to some other lady. It is to be concluded, from passages of Dante, that Beatrice was aware of his attachment, that she in some degree encouraged it, but they saw each other seldom. There is also some reason to believe that he wished, at a later period, to marry her, but the disparity of fortune probably stood in the way. Beatrice was, consequently, married to cavaliere Simon dei Bardi, before the year 1287, because the above testament of the father (dated 15th January, 1287,) said that he leagues, "Bici filie sue et uxori D. Simonis de Bardis," &c. This marriage must have added considerably to the sombre disposition of her ancient lover. When her father had died, in 1289, Dante

saw her, and found her grief excessive, and her health feeble, and he was henceforth harrowed up by the presentiment of her approaching death, which really took place on the 9th of June, 1290. All the rest that we know of Beatrice is, that she was very handsome, possessed of a good and pure heart, and that she was the friend of Vanna, called Primavera, the adored mistress of Guido Cavalcanti—the man who first patronized Dante. The most striking passages about Beatrice are to be found in Cantos xxx. and xxxi. of *Il Purgatorio*. (Balbo, *Vita di Dante*.)

BEATRICE, (Nicholas), an eminent engraver, known also by the Italianized names of Beatrici and Beatricetti, was born at Lunéville, about 1507. Like many artists of Lorraine, he went to Rome to complete his studies. Admitted under Agostino Veneziano, called *De Musis*, he worked in the style of that master. It is probable that he returned to Lorraine about 1553, for an engraving, by him, representing the Siege of Thionville by the duke of Guise, is dated in that year. He, however, must have revisited Rome in the following year, when he engraved the Battle of the Amazons, from a bas-relief in marble. The period of his death is not known, but he lived till 1562, the date of his engraving of the Last Judgment. Mr. Bryan considers that his works are inferior to those of Agostino Veneziano, and are more indebted to the subjects he has selected than to the merit of their execution for the estimation in which they are held. He marks his prints B. F., N. B., and N. L. F., for Nicolaus Beatricius Lotharingus fecit, and very frequently with his name. Some plates marked with a letter B., on a die, are attributed, but it appears erroneously, to him. His works are numerous; a list is given by M. Heineken; they are engraved after Michael Angelo, Raffaele, Parmigiano, Giulio Romano, Titian, and others. (Heineken. *Biog. Univ. Suppl.* Bryan's Dict.)

BEATRIX, (St.) the sister of St. Simplicius and St. Faustinus, who suffered martyrdom in 303, during the great persecution of Diocletian. She dragged their bodies from the Tiber, and gave them sepulchre, and for this crime Beatrix, betrayed by a relative, was thrown into prison and strangled. The festival of the three martyrs is celebrated by the Romish church on the 29th of July. (*Biog. Univ.*)

BEATRIX, countess of Tuscany, daughter of Frederic, duke of Upper Lorraine, and wife of Boniface III., mar-

quis or duke of Tuscany; after the death of whom, in 1052, she continued to govern his vast fiefs as tutress of her children. In 1055 she was arrested by the emperor, because she had married his enemy, Godfrey the Bearded, duke of Lorraine. Two years afterwards she obtained her liberty, and continued to reign conjointly with her daughter, the countess Matilda. She died April 18, 1076. (*Biog. Univ.*)

BEATRIX, daughter of Renaud, count of Burgundy, married in 1156 the emperor Frederic I., and in 1159 conducted into Italy the army with which he besieged Crema. She died at Spire, in 1185. (*Biog. Univ.*)

BEATRIX, daughter of Ferdinand, king of Naples and Arragon, is famous in the history of Hungary, as the second wife of Mathias Corvinus, for the intrigues with which she troubled the kingdom. She was married to that king in 1475, and arrived in Hungary the year following. She was remarkable for her love of ostentation, and is said to have contributed much to the progress which the sciences and arts made in Hungary during that period. Her intrigues hindered the king's favourite plan of leaving the crown to his natural son, John Corvinus, and she has even been accused of procuring her husband's death by means of poison. After his death, being disappointed in her hopes of marrying his successor, she went first to Vienna, and then to Italy, where she died in retirement in 1508. (*Biog. Univ. Suppl.*)

BEATSON, (Robert,) author and compiler of some useful and meritorious works, was born at Dysart, in Fifeshire, in 1742; and having, in the previous year, obtained an ensigncy in the army, served during 1757 in the expedition to the coast of France; and having acquired the rank of lieutenant, was present in the attack on Martinique, and at the capture of Guadaloupe. He retired on half-pay in 1766. He became barrack-master at Aberdeen, where it is believed he received the degree of LL.D. and devoted himself to literature. He died at Edinburgh, on the 24th of January, 1818. He published, 1. *A Political Index to the Histories of Great Britain and Ireland*, 1 vol, 8vo, 1786, the third edition of which, in 3 vols, appeared in 1806. This work contains a list of the persons in office from the earliest period, and is more accurate than might have been anticipated. 2. *Naval and Military Memoirs of Great Britain*, from 1727 to the present time, 3 vols, 8vo, 1790; 2d edition, 6 vols,

1804. 3. View of the Memorable Action of the 27th of July, 1778, 8vo, 1791.

4. Essay on the Comparative Advantages of Vertical and Horizontal Windmills, 8vo, 1798. 5. Chronological Register of both Houses of Parliament, from 1706 to 1807, 3 vols, 8vo, 1807. In addition to these may be mentioned some communications to the Board of Agriculture, of which he was an honorary member.

BEATTIE, (James,) a much-admired poet, and a distinguished moral philosopher, was born at Laurencekirk, in Kincardineshire, on the 20th Oct. 1735. He was the youngest of the six children of James Beattie, a farmer and shop-keeper in the village, from whom his son is said to have derived some portion of his love for the Muses. (Bower's Life, 1804, p. 2.) Though the father of the family died when his youngest son was only seven years old, his industrious mother, and clever brother, David, were able to send him to the parish school of Laurencekirk, at that date in some repute, where he soon became known among his school-fellows by the nick-name of "the poet," from his early fondness for works of fancy. The first important work of the kind which fell in his way was Ogilby's Virgil, lent to him by the Rev. Mr. Thomson, the minister of the place, which he read with the greatest avidity.

In 1749 Beattie became a student in the Marischal college at Aberdeen, where he obtained one of the annual exhibitions called bursaries. Dr. Blackwell, the Greek professor there, encouraged him in his tastes, and was the first person, as Beattie used to say, who gave him reason to believe he possessed any genius. At the close of his first academical year he received as a prize a book thus inscribed: "Jacobus Beattie, in prima classe, ex comitatu Mernensi, post examen publicum librum hunc ἀριστέως, præmium dedit T. Blackwell, Aprilis 3, 1750." (Life, by Sir W. Forbes, p. 5.) He also studied philosophy and divinity, the latter with the intention of entering the church, which, however, he soon relinquished, and in 1753, having taken the degree of M.A., he was chosen schoolmaster and parish-clerk of Fordoun, near his native village, where his only society was the family of Mr. Forbes, the clergyman. Here he employed his time chiefly in studying the classics, and in composing and translating various small poetical pieces, which appeared from time to time in the Scots Magazine. After a residence of some years, he became acquainted

with lord Gardenstone, (at that period Mr. Garden, sheriff of the county,) and with lord Monboddo, who had a seat in the neighbourhood.

In 1757 Beattie was advised by his friend, the Rev. Mr. Forbes, to become a candidate for the situation of usher in the grammar-school of Aberdeen, but he was unsuccessful. Nevertheless, he so distinguished himself in the examination, that the place was given to him on the next vacancy, in the following year, without competition. "This event," says Sir William Forbes, "humble as the appointment was for a man of his talents and acquired knowledge, yet forms a memorable epoch in his life. It removed him, in fact, from the obscurity in which he had hitherto languished, at a distance from books, with few friends, and with but little of the blessings of congenial society, to a large and populous town, the seat of an university, where he had access to public libraries for study, and opportunities of cultivating the friendship of persons of talent and learning." Two years afterwards, through the interest of the duke of Argyll obtained for him by Mr. Arbuthnot, Beattie was elected professor of moral philosophy and logic in the Marischal college. He now enjoyed the society of men suited to his talents and pursuits, and from the conversation of Reid and Campbell he probably obtained many hints for his Essay on Truth, for both were engaged in the cause advocated by that work, and ~~ultimately in exposing the irreligious fallacies of Hume.~~

In 1761 Beattie put his name to a small volume of poems, consisting chiefly of those already anonymously printed in the Scots Magazine, and dedicated it to the earl of Errol. This collection consisted very much of translations from the classics, especially from Virgil's Pastorals. He paid his first visit to London in 1763, but as he had not yet published those works which afterwards gained him celebrity, his acquaintance was almost limited to that of his publisher. His second work, the Judgment of Paris, was produced in 1765, but without the slightest success; and his lines on the death of Churchill, which next appeared without the author's name, although at first they met with the rapid sale among the numerous enemies of the deceased satirist, were soon entirely forgotten, and were not included in subsequent editions of our author's works. In this year he became acquainted with the poet Gray, whom he reverently admired, through a mutual acquaintance

with the earl of Strathmore; and a friendship was formed between the two poets, which terminated only with the death of Gray, in 1771. Sir William Forbes also was this year added to Beattie's acquaintances. In 1766 a collection of Beattie's poems, from which several of his earlier pieces were excluded, was printed, together with a spirited translation of Addison's *Pygmaëgeranomachia*.

In June, 1767, he married at Aberdeen Miss Mary Dun, daughter of the rector of the grammar-school there, after an attachment of considerable duration. In the same year he began to prepare his *Essay on Truth*, which, in a letter to Dr. Blackwall, he calls his *Essay on the Immutability of Moral Sentiment*; and the design of which he declares to be "to overthrow scepticism, and establish conviction in its place—a conviction not in the least favourable to bigotry or prejudice, far less to a persecuting spirit; but such a conviction as produces firmness of mind and stability of principle, in a consistence with moderation, candour, and liberal inquiry." Having completed the work, he entrusted to his friends, Mr. Arbuthnot and Sir William Forbes, the disposal of the manuscript to some bookseller who might be willing to allow the author a certain fixed sum for each edition. This commission they were, however, unable to execute, as no bookseller would agree to print it, except at the cost of the author or his friends; and as they were unwilling to permit the work to fall to the ground, they exercised a benevolent fraud upon the author, writing him word that they had disposed of his book, and transmitting to him fifty guineas as the proceeds. Of this sum Beattie speaks in the following terms, in a letter to Sir William Forbes: "The price does really exceed my warmest expectations; nay, I am afraid that it exceeds the real commercial value of the book." The fact was that his two friends employed a bookseller to print the work at their expense. It appeared in May 1770, and excited so much attention, that in less than four years it went through no less than five editions, and it had been translated into several foreign languages. Beattie had intended to write a second part to this essay, but the lamentable state of his health would not allow of so laborious an occupation.

As early as 22d Sept. 1766, Beattie says, in a letter to Dr. Blackwall, that he had commenced "a poem in the style and stanza of Spenser;" but adds, that he

was "resolved to write no more poetry with a view to publication, till he saw some dawnings of a poetical taste among the generality of readers." Possibly he judged this time to have arrived in 1771, when he gave to the world the first book of his celebrated poem, *The Minstrel*; and if the judgment of the public could be measured by the success of the work, the advance in poetical taste was indeed surprising; for in three years four editions had been circulated, and this, too, without any advantage from the name of the author. Beattie confesses, in a letter to the dowager lady Forbes, that he was himself the original of the character of Edwin, at least so far as regarded his ideas and pursuits when young. In this year he again visited London, where he appeared in a far different station from that which he had occupied during his former sojourn in the metropolis. His society was now courted by most of the literary men of the day. Beattie returned to Aberdeen before the end of the year, and in May 1773, after the death of his mother, again came to London, when he was honoured with a very flattering reception from lord North, then prime minister. A memorial in his behalf was presented to the king by lord Dartmouth, through the advice of the archbishop of York, and in consequence a pension of 200*l.* a year was awarded by his majesty to the poet, and he was officially informed of it by lord North on the 20th August.

Beattie became acquainted at this period with Dr. Porteus, afterwards bishop of London, and was presented by lord Dartmouth to the king, by whom he was most graciously received. The university of Oxford, too, showed its sense of his merits as a philosopher, by conferring on him the degree of doctor of laws. On the 24th August he was honoured with a long private interview with the king and queen at Kew palace. Shortly afterwards Sir Joshua Reynolds made a present to the poet of an excellent likeness of him, in which Dr. Beattie is represented as sitting in his doctor's robes, while Truth is introduced in the act of casting down three figures emblematical of Prejudice, Scepticism, and Folly, two of which were intended for Hume and Voltaire, as appears pretty plainly in a letter from Sir Joshua to Beattie in Feb. 1774. In Oct. 1773 the professorship of moral philosophy in the university of Edinburgh was offered to the poet; but he was unwilling, as he says, "to place himself within the reach of those who had been pleased to



let the world know that they did not wish him well;" and accordingly he refused the appointment, in spite of the urgency of his friends. On the 24th July, a letter from Dr. Porteus conveyed to Beattie the offer from Dr. Thomas, bishop of Winchester, of a living in Hampshire, worth nearly 500*l.* a year. To this proposal Beattie answered, that if he were to become a clergyman, the church of England would certainly be his choice; but that if he were now to accept preferment in the church, he might give the world some ground to believe that his love of truth was not quite so ardent or so pure as he had pretended.

The following year saw the publication of the second book of the *Minstrel*, and its success was equal to that of the former. In 1775 Beattie revisited London, and in 1776 published, by a subscription containing nearly five hundred names, a new edition of his *Essay on Truth*, with three other essays in the same volume—*On Poetry and Music*, *On Laughter and Ludicrous Composition*, and *On the Utility of Classical Learning*. A new edition of *The Minstrel* appeared in 1777, and to it were added all the other verses of which Beattie was willing to be considered the author. At the end of 1778, or in the beginning of the following year, he printed, but did not publish, *A Letter to Dr. Blair on the Improvement of Psalmody in Scotland*. In 1779 followed *A List of Scotticisms*, for the use of his pupils; and in 1780 he contributed some numbers of the *Mirror* on the subject of *Dreaming*. The next year he returned to London, and brought with him his eldest son, James Hay Beattie, a youth of great promise, the loss of whom in 1790 materially hastened the decline of his father's constitution, already weakened by another melancholy cause, the insanity of his wife, who, only a few years after her marriage, had given signs of the growing malady in strange outbreaks of folly, which the example of her mother, from whom she inherited the calamity, enabled her friends but too truly to interpret. She was eventually separated from the society of her husband and family; and under the oppression of the melancholy into which Beattie was plunged by this misfortune, he sought relief in the society of Dr. Porteus, then bishop of Chester, at his residence near Maidstone, and of other friends in the metropolis and its neighbourhood. In this state of mind he prepared for the press a religious work upon the *Evidences*

of the Christian Religion, which he published in 1786.

Before his next visit to London, in the summer of the following year, Beattie had received a testimony of admiration from another quarter, the distance of which from the scene of his labours much enhanced the value of the compliment. Benjamin Rush, professor of chemistry and medicine in the college of Philadelphia, who had attended the lectures on medicine at Edinburgh before the American war, obtained for him admission into the American Philosophical Society, and in a highly gratifying letter transmitted him a certificate of the honour, signed by the president, Dr. Franklin. Beattie subsequently proceeded to Windsor, where he was most kindly received by his majesty, and then to the seats of Dr. Porteus and Mrs. Montagu, from whence, however, he was soon compelled to return to the metropolis by the illness of his son James, of whom mention has been already made, and who died on the 19th Nov. 1790. "He was," says his perhaps somewhat partial father, "a most attentive observer of life and manners; a master of classical learning; and he possessed an exuberance of wit and humour, a force of understanding, and a correctness and delicacy of taste, beyond any other person of his age I have ever known."

During this year appeared the first volume of Beattie's *Elements of Moral Science*, and he wrote for the Society of Edinburgh a paper entitled, *Remarks on some passages of the Sixth Book of the Æneid*. He also edited a new edition of Addison's periodical papers, to which he added his *Evidences of the Christian Religion*. Dr. Porteus had now become bishop of London; and in 1791 Beattie paid a visit to him at Fulham palace, accompanied by his remaining son, Montagu, so named after the poet's friend, Mrs. Montagu, to whose residence at Sandeford, in Berkshire, they proceeded after an excursion to Bath. In 1793 Beattie received another severe blow in the death of his sister, Mrs. Valentine; and the effect upon his health was such that he was unable for a time to continue the duties of his professorship in the Marischal college. The second volume of the *Elements of Moral Science* appeared in this year. The *Essays and Fragments of Prose and Verse*, by his deceased son, James Hay Beattie, which were edited by the poet in the following year, contained evidence of the talents and attainments of the author, but hardly

justified his affectionate father in printing them otherwise than for private circulation, in the form in which they at first appeared. Scarcely had he paid this tribute to the memory of his eldest son, when the younger was suddenly snatched away from him by a fever of only a few days' duration. This event occurred on the 14th March, 1796. His spirit, broken by repeated family misfortunes, had no strength to sustain this additional weight. For some days Dr. Beattie's intellects were impaired, and his memory obscured. "I fear," says he, in a letter to Dr. Laing, "my reason is a little disordered, for I have sometimes thought of late, especially in a morning, that Montagu is not dead, though I seem to have a remembrance of a dream that he is." From this time Beattie may be said to have retired from the world; and although his old friends were still dear, he had little or no intercourse with the greater number of them. His books continued to afford employment for his mind; but from the study of music, which he had formerly pursued, and which would, no doubt, have proved an inestimable comfort to his solitary hours, he was debarred by the melancholy recollections of his sons which it recalled, both of whom had been in the habit of joining with him in the pursuit. In April 1799, he suffered a stroke of the palsy, a repetition of which on the 5th Oct. 1802 deprived him of the use of his limbs, and death finally ended his sufferings in the sixty-eighth year of his age, on the 18th Aug. 1803. He was buried beside his two sons, in the churchyard of St. Nicholas, Aberdeen.

"In person," says the Rev. Mr. Dyce, in his excellent memoir prefixed to the Aldine edition of Beattie's poems, "he was of the middle size; of a broad square make, which seemed to indicate a more robust constitution than he really possessed. In his gait there was something of a slouch. During his latter years he grew corpulent and unwieldy; but a few months before his death his bulk was greatly diminished. His features were very regular; his complexion somewhat dark. His eyes were black and brilliant, full of tender and melancholy expression, and in the course of conversation with his friends, became extremely animated."

BEAU, (Jean Baptiste le,) a learned Jesuit, was born in 1602, in the county of Avignon, and died at Montpellier, on the 26th of July, 1670. He wrote several dissertations, which Grævius has inserted in his *Roman Antiquities*: *Nat. A*

Latin Dissertation on the Stratagems employed in their Wars by the Gauls and the French, Francfort, 1661; and, 2dly, *The Lives of François d'Estaing, Bishop of Rhodes; of Barthelemy; of Alphonse Torribius; and of some of the Martyrs.*

BEAU, (Charles le,) professor of rhetoric at the college of the Grassins, and afterwards at the Royal College, secretary to the duke of Orleans, perpetual secretary and pensioner of the Academy of Inscriptions, was born at Paris, on the 15th of October, 1701, and died on the 13th of March, 1778, leaving a most excellent character for probity and benevolence. He seems to have paid particular attention to the study of antiquity, and to have furnished to the *Memoirs of the Academy* many learned dissertations on medals; on the Roman legion; on their tactics; and not less than thirty-four historical eulogies on the character and works of the deceased academicians. But the work which established his reputation was the *Histoire du Bas Empire*, in 22 vols, 12mo, in continuation of the *Histoire des Empereurs*, by Crevier, in which he showed immense research and sound criticism, in conciliating the perpetual contradictions of the different writers, and supplying their deficiency, so as to form a regular history from a mass of unconnected facts and gratuitous assertions. There is also a collection of his Latin works, published by Thyerriat, Paris, 1782, 4 vols, 8vo.

BEAU, (Jean Louis le, 1721—1766,) a younger brother of the preceding; his successor to the professorship of rhetoric at the college des Grassins, and like him a member of the Academy of Inscriptions. Gave an edition of *Homer in Greek and Latin*, in 2 vols, 1746; and of the *Orations of Cicero*, in 3 vols, in 1750, both with learned notes. He is also the author of a discourse, in which, after having shown that poverty is hurtful to literary people, and the dangers to which they are exposed by riches, he concludes that a state of happy mediocrity is the only one which suits them.

BEAU, (Pierre Adrian le,) a French engraver, born at Paris in 1744. He engraved, after various masters, both portraits and subjects. Amongst his portraits are Louis XVI. and Marie Antoinette, and Louis Philippe, duke of Orleans. (*Bryan's Dict.*)

BEAUBREUIL, (Jean de,) a minor French poet of the sixteenth century, of whom little more is known than that he was an advocate of Limoges, and that he

studied in Italy under Muretus. He composed a tragedy entitled *Atilie*, printed at Limoges in 1582. (Biog. Univ.)

BEAUBRUN, improperly written BOBRUN, the name of three painters.

1. and 2. *Henry* and *Charles*, born at Amboise, who worked together as portrait painters. Henry died an academician, at Paris, in 1677. There are portraits by them of Maria Theresa, Infanta of Spain, Queen of France, large oval, engraved by N. Poilly; a portrait of Marie Jeanne Baptiste de Savoye, large oval, engraved by Van Schuppen, 1666; a portrait of Anne Marie d'Orleans, Duchess of Nemours, engraved by Nanteuil; and others, dated 1654, 1657, 1661, and 1662. (Heineken, Dict. des Art.)

3. *Louis*, also of Amboise, and a painter of portraits, who lived at Paris about 1640. (*Id.*)

BEAUCAIRE DE PEGUILLON, (François, 1514—1591,) a French ecclesiastic, warmly attached to cardinal Charles de Lorraine, who resigned in his favour the bishopric of Metz. He was a very active member of the council of Trent, and was busy in the religious troubles of the time. He resigned his bishopric in 1568, and retired to the castle of Creste, his birthplace, where he spent his time in study till his death. He composed in his retreat a history of his own time, which was published in 1625, under the title, *Rerum Gallicarum Commentaria*, fol. Lyon. He also wrote a discourse on the battle of Dreux, 4to, Brescia, 1563, reprinted more than once, and a treatise *De Infantium in Matrum Uteris Sanctificatione*, 8vo, Par. 1565, 1567. Some of his Latin verses are printed in the *Deliciae Poetarum Gallorum*. (Biog. Univ.)

BEAUCHAMP, (Richard,) doctor of laws and bishop of Hereford, was advanced to the see of Salisbury by papal bull, dated 14th August, 1450. He appears to have obtained the personal friendship of his monarch, and was successively promoted to various stations of honour and profit. In 1458 he was appointed ambassador to the duchess of Burgundy, to settle a treaty of marriage between the king's sister, Margaret, and Charles, duke of Burgundy. Subsequently he agreed to a treaty of free intercourse between Burgundy and England. In 1771 he was one of the conservators of the truce with the duke of Burgundy, and on other occasions he was employed in other diplomatic and civil capacities. Edward IV. installed him dean of Winchester in 1477, and afterwards conferred

on him, for life, the office of chancellor of the order of the garter. Thus attached to the person of the king and to the royal palace of Windsor, he was appointed "master and superior of the works of St. George's chapel," which was then building, and on which the sum of 6,572*l.* 12*s.* 9*d.* was expended during the last four years of Edward IV. and the first of Richard III. The variety of such secular employments, conferred on an ecclesiastic will not be deemed extraordinary, when we consider that education in all branches of knowledge, as well as divinity, was almost wholly confined to the clergy, and that few persons out of that privileged class had the attainments which qualified them for any important occupation, requiring a refined and well-informed mind. We find that Beauchamp built the great hall of his episcopal palace, and also erected a handsome chantry chapel on the south side of the Lady chapel in his cathedral, to serve at once as his tomb and monument; and he was interred therein when he died, about 1481. (Britton's Salisbury Cathedral.)

BEAUCHAMP, (Alphonse de,) a writer who has made, or at least occasioned, a great deal of noise in France. Born at Monaco, in 1767, he studied at Paris, and entered the Sardinian military service. But when the wars of the revolution broke out, he tendered his resignation, as he did not like to fight against France. The Sardinian government, aware of his sentiments, imprisoned him for several years. Being at last released, he entered the French service, and composed, with the aid of the Archives of the Ministère de la Police, (where he held an office,) the *Histoire de la Guerre de la Vendée*. He lost his office, and was subsequently exiled to Rheims, in 1809, but afterwards again employed. After 1814 he occupied himself exclusively with book-making, and began a whole series of libellous attacks, or imputations. The list of his works is very numerous, as well as his articles in the *Gazette de France*, &c. He was also the first who formed the plan, and afterwards greatly assisted in the execution, of the *Table Alphabétique et Analytique du Moniteur*. His principal works are, *Le Faux Dauphin*, Paris, 1803, 12mo; *Campagne du Marechal Souvarow en Italie*; *Histoire de la Guerre de la Vendée et des Chouans*, of which there are four editions; *Histoire de la Conquête et des Révolutions du Peru*, *ibid.* 1807, 8vo; *Histoire du Brésil*, *ibid.* 1815, 8vo. The *Mémoires du Prince*

de Canino have been also attributed to him; and it was on account of some passages in his later works, for which Beauchamp was either condemned, or suspected of writing libels. (Biog. Univ. Suppl. Biogr. des Hom. v. iv. par Arnauld, &c.) **BEAUCHAMP**, (the marquis Charles de Gregoire de, 1731—1817,) was born of an ancient family in Poitou, and was appointed, when young, cornet in a regiment of cavalry, and acted in that capacity at the battle of Rosbach, where he received fourteen wounds, but nevertheless retained his colours. This exploit gained for him the cross of St. Louis, and he rose gradually to the rank of *maréchal-de-camp*. Appointed deputy to the estates-general in 1789, he manifested, from the commencement, in that assembly, the most decided opposition to revolutionary innovations. His estates in Liege having been seized, he was driven into exile, but was permitted to return in 1802.

**BEAUCHAMP**, (Joseph,) a French astronomer, the pupil of Lalande, born at Vesoul in 1752. He had embraced the ecclesiastic order in 1767, and in 1781 went to Bagdad as grand vicar of his uncle Mizoudot, the French bishop and consul at that place. While there he made many astronomical and other observations, and contributed much to the knowledge of the geography and antiquities of the neighbourhood. He returned to France in 1790. In 1795 he was named consul at ~~Mosul~~ Arabia, and in his way thither visited Constantinople and the Black Sea. Before he reached his destination, he was called to Egypt by Bonaparte. He was subsequently sent thence on a mission to Constantinople, but his ship was taken in its passage by an English ship, and he was imprisoned by the Turks as a spy. He was set at liberty in 1801, but, overcome by grief at his imprisonment, and by the rigour he had had to undergo, he died at Nice in the November of the same year. His writings were chiefly printed in the *Mémoires de l'Institut de Caïre*, and in the *Journal des Savants*. (Biog. Univ.)

**BEAUCHAMPS**, (Pierre François Godart de, 1689—1761,) a French dramatic and miscellaneous author, who produced, in 1721, *La Soubrette*, a comedy, which met with success; and in the space of ten years, he successively gave, *Le Jaloux*, *Arlequin Amoureux par Enchantement*; *Le Portrait*; *Le Parvenu*, ou *le Mariage rompu*; *Les Effets du Dépît*; *Les Amants réunis*; *Le Bracelet*; *La Mère Rivale*; and *La Fausse Inconstance*.

These various pieces, though popular when produced, are but of mediocre merit, and have sunk into oblivion. Beauchamps published, in 1735, his *Recherches sur les Théâtres de France*, 4to, Paris, and in 3 vols, 8vo. He also wrote several romances and poems, some of which are defaced by much grossness. (Biog. Univ.)

**BEAUCHATEAU**, (François Mathieu Chastelet de, born 1645,) a child who created much interest in the middle of the seventeenth century by his precocious talents. At the age of seven years he spoke several languages, had made himself master of much general knowledge, and wrote verse with great facility. He left Paris, and visited England, where he attracted the attention of Cromwell. He next set out with a missionary to Persia, and we hear nothing of him afterwards. He published a volume of poems, entitled *La Lyre du Jeune Apollon*, ou *la Muse Naissante du petit de Beauchâteau*, 4to, 1657, 1659. His brother,

*Hippolyte Chastelet de Beauchâteau*, was also remarkable for considerable natural talent. He was first an ecclesiastic of the Romish church, but his restless ambition caused him to visit England, where he for a time took the name of Lusancy, and in 1675 he embraced the protestant religion, and pleased the king by his preaching. A Jesuit having attempted to reconvert him, and having endeavoured to effect this by force, Beauchâteau was looked upon as a martyr, and gained great reputation, and received the degree of M.A. at Oxford. (Biog. Univ.)

**BEAUCHENE**, (Edmonde Pierre Chanvot de, 1748—1824,) a French physician, who at first distinguished himself as a warm advocate of the revolution, but his zeal soon became cooled, and he suffered some months' imprisonment for his disapprobation of the execution of Louis XVI. He afterwards held some medical situations under the empire and the restoration. He wrote in several of the journals, and published a few medical treatises. (Biog. Univ. Suppl.)

**BEAUCHESNE**, (— de Gauin,) a captain of the French navy, who was appointed, in 1698, commander of an expedition, which sailed from Rochelle for the South Seas. On the 6th of June, 1699, he landed at Esperanza Bay, in Terra del Fuego, and on the 24th, entered the straits of Magellan. He named several points therein, some of which were known before. He also took possession of a large island in the name of the French king, and named it *Isle de*

Louis le Grand, and even laid the foundation of a settlement there. Passing the straits, and proceeding along the coast of Chili, his ships were taken for buccanniers, and the Spaniards killed some of his people. At Arica he found a settlement of Frenchmen, (probably old Filibustiers,) and sold goods to the amount of 50,000 crowns. He went subsequently to the Gallapagos, and shaping his homeward course round Cape Horn, discovered, on the 19th of January, 1701, Isle Beauchesne (52° 50' south lat., 60 leagues east of Terra del Fuego). He returned, in August, 1701, to Rochelle. (Wood's Cruizing Voyage, London, 1718. Navigation aux Terres Australes. Noticia de los Expediciones al Magellhanes. Burney.)

BEAUCLAIR, (P. L. de,) a French writer, born in the Isle of France, and died at Darmstadt in 1804. He published several works, now of little importance; the titles of which are given in the Biog. Univ.

BEAUCLERC, (Lady? Diana,) an able English paintress, at the end of the last century. She made the drawings to the

splendid edition of Spenser's translation of Leonore. Meusel calls her, erroneously, Diana Beaudere. (Nagler.)

BEAUCLERCK, (Lord Aubrey,) a captain in the British navy—a brave and meritorious officer, slain in battle. He was the eighth and youngest son of the first duke of St. Albans\* and Lady Diana Vere. Having, as well as his elder brother,† entered the navy at an early age, and passed regularly through the several subordinate stations, he procured his post-rank on the 1st of April, 1731, and on the same day was appointed captain of the *Ludlow Castle*. We meet with no subsequent information relative to his intermediate commands, or any mention made of him, till some short time after the rupture had taken place between England and Spain, in 1739, at which period he was employed as captain of the *Weymouth*, but was immediately removed to a vessel of a higher rate, and appointed to the *Prince Frederick*, of seventy guns. At the end of the following year, he was sent out, under the orders of Sir Chaloner Ogle (see the name),‡ to reinforce the

\* Natural son of Charles the Second, by the famed Eleanor Gwin.

† The lord Vere Beauclerc. History is totally silent upon the subject of the services afloat of this fortunate officer; still it would seem he attained the rank of admiral of the blue, and in 1750 was created a peer of Great Britain, by the style and title of lord Vere, of Hamworth, in the county of Middlesex. He also filled, for a considerable time, the office of a lord commissioner of the Admiralty.

‡ The mulish and unmeaning obstinacy on the part of the officers of a foreign force pertaining to a nation then at peace with all the world, would seem to have betrayed a portion of this squadron, when detached in chase, into an open act of hostility, involving a serious infraction of neutrality. As a case of collision between vessels of war, bound to preserve the pacific relations then existing between two powerful maritime nations, this instance presents, in every particular, a striking resemblance to that in which commodore Barret, in the year following, became involved with a French force, under the orders of the Chevalier de Caylla. And here we may take occasion to acquaint the inquiring reader in search of information upon such subjects, that since the publication of our brief memoir of commodore Barret, which appears in vol. iii. page 198, we have discovered a copy of that officer's official letter addressed to admiral Haddock, detailing every particular of this "unfortunate event." The commodore's letter will be found in vol. iii. page 31, of Beaton's Naval and Military Memoirs.

The particulars relating to lord Beauclerc's collision with four French vessels of war, are as follow: "... Rear-admiral Ogle sailed on the 27th December, 1740, to St. Christopher's, the place of rendezvous for his fleet; here he picked up some straggling transports, and the next day the whole fleet sailed for Jamaica. A few days afterwards, being near the west end of the island of Hispaniola, they descried four large ships, on which the admiral made the signal for the *Prince Frederick*, *Orford*, *Lion*, *Weymouth*, *Augusta*, and another ship of the line, to give them chase. At four in the afternoon the four ships hoisted French colours, but did not shorten sail, so that it was ten o'clock at night

before the British ships came up with them. The *Prince Frederick* being the headmost, hailed one of the ships in English, and then in French; but not deigning to return an answer, lord Aubrey Beauclerc ordered a shot to be fired at them, and soon after another. On firing the second shot, the French ship in an instant opened all her ports, and poured a complete broadside into the *Prince Frederick*, which she immediately returned. The *Orford* soon after came up; and both ships engaged the four French ones for near an hour and a half, there being but little wind, it was some time before the other ships could share in the action; but the *Weymouth* having got up to the *Orford*'s main-topmast was shot away, she immediately joined in it. Captain Knowles (captain of the *Weymouth*), went on board the *Prince Frederick*, and advised lord Aubrey to make the signal to desist, being certain they were French ships of war. This was accordingly done; but the French continuing to fire afterwards, the action was renewed for half an hour more, when both parties gave over firing by consent. As soon as it was day, lord Beauclerc being the senior officer, made a signal for all the other captains to come on board his ship; and having asked their advice what was proper to be done, they (the captains) were of opinion, that an officer should be sent on board the enemy, to know for certain what they were. Accordingly lord Aubrey sent an officer on board the commandant, who having ascertained that they were French, asked 'why they did not answer when they were hailed?' They (the French officers) pretended that they did answer, and would complain of the usage they had received!

"On board the *Prince Frederick* there were four men killed, and nine wounded. On board the *Orford*, seven men killed, and nine wounded. On board the *Weymouth*, two men were killed. The other ships did not sustain any loss; but the *Prince Frederick* and *Orford* were much damaged in their masts, yards, and rigging. The French ships appeared very much shattered; and their commodore, on being hailed by lord Augustus Fitzroy, expressing a hope that few of his men 'had been killed,' he replied, 'but too many.' Our ships proceeded to rejoin Sir Charles Ogle, who, with his fleet,

expedition destined to attack the Spanish settlement of *New Carthagena* (*Carthagena la Nueva*.)

In the memoir of Admiral Vernon, we shall enter fully into the particulars of the daring and desperate courage displayed by the several sea officers employed upon this service; a service which, from the first successes of the assailants, promised a result so totally different from that which compelled the gallant and intrepid chief to withdraw his forces without accomplishing to the full the object for which this memorable expedition was purposely despatched.

The part taken by lord Aubrey, as captain of the *Prince Frederick*, is spoken of by all authorities in terms of the highest praise. Smollett the historian,\* who on this occasion served in the capacity of surgeon's-mate in one of the ships of the line stationed to cannonade the Castle of Bocca-Chica, makes honourable mention of his lordship. His cool and noble bearing in battle, together with his unshaken resolve to sustain to the last the galling station which had been assigned to his ship,† won for him the admiration of the commander-in-chief, who, witnessing the shattered state of the *Prince Frederick*, was compelled to recall her from her perilous post. But upon renewing the attack on the following day, his lordship unfortunately fell, mortally wounded. As he was giving his orders ~~on the~~ quarter-deck, both his legs were shot off; but ~~his~~ <sup>his</sup> noble and chivalrous spirit, ~~which~~ <sup>which</sup> would not suffer his mangled remains to be removed and borne below, until he had imposed upon the first lieutenant the strictest injunctions, "to fight the ship to the last extremity." Soon after this he gave some directions about his private affairs, and then resigned his soul with the dignity of a hero and a Christian. Thus was he taken off, in the thirty-first year of his age; a brave and able commander, of superior fortitude and clemency; amiable in his person, steady in his affections, and equalled by few in the social and domestic virtues of politeness, modesty, candour, and benevolence. (Smollett, Campbell, Charnock, and Hervey.)

arrived at ~~an~~ <sup>an</sup> ~~the~~ 7th January, 1741."—*Beaton's Naval and Military Memoirs*, vol. 1. page 20.

\* See Memoir—Admiral Knowles.

† The *Prince Frederick* formed one of Commodore Lestock's squadron, stationed to attack the sea front of the castle of Bocca-Chica, the most formidable of all the defences the Spaniards possessed, the fort of St Leger, which was the island of Carthagena, excepted. See Lestock.

A neat monument is erected to his memory in Westminster Abbey, with the following inscription, said to be written by the celebrated Dr. Young:—

"Whilst Britain boasts her empire o'er the deep,  
This marble shall compel the brave to weep;  
As men, as Britons, and as soldiers mourn:  
'Tis dauntless, loyal, virtuous Beauclerc's urn:  
Sweet were his manners, as his soul was great,  
And ripe his worth, though immature his fate.  
Each tender grace that joy and love inspires,  
Living he mingled with his martial fire;  
Dying, he bade Britannia's thunder roar,  
And Spain still felt him when he breath'd no more."

Lord Aubrey was married to the daughter of Sir Henry Newton, knt., and widow of Col. Francis Alexander. His lordship had no issue.

BEAUCOUSIN, (Christophe Jean François, 1751—1798,) a French advocate, remarkable for his researches in Bibliography and Literary History. All his works remain in manuscript. He was on the point of committing some of these to the press, when his fortune was ruined by the breaking out of the French revolution. (Biog. Univ.)

BEAUDOUX, (Robert,) an artist, native of Brussels. He worked almost entirely with the graver, and his style resembles that of De Ghyen. Among others, by this engraver, are some of the large plates which were published in a book entitled *Académie de l'Espée de Girard Thibault d'Anvers*, 1628. (Strutt's Dict. of Eng.)

BEAUFILS, (Guillaume, 1674—1757,) a French Jesuit, who published a volume of *Oraisons Funèbres*; lives of *Madames de Lestonac* and *de Chantal*, both founders of new orders of nuns; and *Lettres on the government of religious houses*. (Biog. Univ.)

BEAUFORT, (Henry,) cardinal, and bishop of Winchester. Beaufort is the name of a castle in France, where, it is understood, were born several children to John of Gaunt, duke of Lancaster, son of king Edward the Third, by his mistress, Catherine Swinford, who afterwards became his wife, and the children were legitimized by Act of Parliament. It was on descent from this family that the hereditary pretensions to the crown of England of Henry Tudor, afterwards Henry the Seventh, were founded, his mother being the heiress of the eldest of the Beauforts. Henry the cardinal was one of the younger children, and being intended for the church, studied in the universities of Oxford and Cambridge, and also applied himself to the civil and canon law at Aix-la-Chapelle. At a very early age he was advanced to the

prelacy, being made bishop of Lincoln in 1397, by an arbitrary act, his predecessor, John Bokingham, being compelled to retire from the see to make way for him. Beaufort was bishop of Lincoln for seven years, during which time, namely, in 1399, he was for one year chancellor of the university of Oxford. In 1404, during the reign of his brother, Henry the Fourth, he was appointed to the high office of lord-chancellor, and in the next year he succeeded William of Wickham as bishop of Winchester. From this time we find him prominent in all public affairs. He was one of the ambassadors, in 1414, to demand in marriage for Henry the Fifth, the daughter of the king of France; in 1417 he visited the Holy Land, and was present, on his return, at the council of Constance. In 1421 he was one of the godfathers of king Henry the Sixth; and on the death of Henry the Fifth he was named one of the guardians of the young king who succeeded. But there were great jealousies between him and Humphry, duke of Gloucester, the protector, which Humphry was one of the sons of king Henry the Fourth. The particular details of these long disputes belong to the general history of the realm. In 1427 he was nominated cardinal by pope Martin V., and in 1428 appeared in England in the character of the pope's legate; and in 1429 he was employed by the pope in the affairs of Bohemia, where a strong disposition was manifested to throw off the papal authority. In 1430 he placed the crown on the head of king Henry the Sixth, in the church of Notre Dame at Paris. He was employed at this period in various diplomatic affairs in France and Flanders; but the duke of Gloucester was intriguing at home against him, and even proceeded so far as to meditate the depriving him of his bishopric. The history of the cardinal from this time becomes little more than the history of his struggle with the duke of Gloucester, who finally was put to death at Bury St. Edmund's, in May 1447. The cardinal survived him not more than a month. The public feeling was in favour of the duke and against the cardinal, and is in this instance, as in many others, reflected in the drama of Shakespeare. The loss of these two uncles was very unfortunate for the feeble prince, Henry the Sixth, who had lost his two other uncles, the dukes of Clarence and Bedford, some time before, as it made easy way for the advancement of the pretensions of the house of York to the throne.

He was interred in the cathedral church of Winchester.

BEAUFORT, (Margaret,) countess of Richmond and Derby, was the daughter and heiress of John Beaufort, grandson of John of Gaunt, duke of Lancaster, third son of Edward III. This royal descent, however, was not strictly legitimate, as it has been shown in the preceding article. She was born in 1441, and was three times married: first, to Edmund Tudor, half-brother to Henry VI., created duke of Richmond, by whom she had one son, king Henry VII.; secondly, to Sir Henry Stafford, of the Buckingham family; thirdly, to lord Stanley, created afterwards earl of Derby. By these two last marriages she had no children. In 1504, becoming a widow for the third time, she made a vow of chastity, which, considering her age, sixty-three, was rather ridiculous; and died in 1509, three months after the death of her only son, Henry VII.

The character of the countess of Derby has been much, and perhaps justly, extolled by the historian as pious and generous, and she employed her great riches to charitable uses, and the advancement of religion, in which she was perfectly sincere. The university of Cambridge owes to her bounty the foundation of Christ college, and the project and endowment of that of St. John, which was, however, chartered in 1511, although the greater part of its revenues, which consisted of her estates, were afterwards taken away by her nephew, Henry VIII. She likewise established a professorship of divinity in Oxford, as well as Cambridge, the holders of which are known by the name of Lady Margaret professors, with the salary of twenty marks, which has been since much augmented, and a public preacher at Cambridge, with the salary of 10*l.*, whose duty consists in delivering a Latin sermon yearly.

Walpole, in the Catalogue of Royal and Noble Authors, mentions the countess of Derby as the writer of the *Mirrore of Golde to the Sinful Soul*, printed by Wynkyn de Worde, in 1322, translated from a French translation of the *Speculum Aureum Peccatorum*; and secondly, a translation of the 4th book of Dr. Gerson's *Treatise on the Imitation and Life of our most Merciful Saviour Christ*.

BEAUFORT, (Dom Eustache de,) born in 1635, abbot of Sept-Fonts, in France, from 1854 to 1709, when he died. Descended from a rich and noble family, during the first years of his

abbacy he was distinguished only by the irregularities of his life; but in 1663, he was converted to more serious ideas, and became celebrated in the ecclesiastical history of France for his vigorous efforts to reform the celebrated monastery over which he presided. (Biog. Univ. Suppl.)

**BEAUFORT - THORIGNY**, (Jean Baptiste, 1761—1825,) an eminent French general. In spite of his own assertions in after life that he was actuated by Royalist principles, and risked his life in the service of the crown at the beginning of the revolution, we find him in 1792 officer of a revolutionary regiment, with which he made the campaign of Belgium, where he distinguished himself, as well as in the war of La Vendée. He does not, however, appear to have been much distinguished afterwards, except by his own vain boasts. (Biog. Univ. Suppl.)

**BEAUFORT**, (Louis de.) We know but little of this eminent scholar, who lived during the eighteenth century, and that little is very unsatisfactory. We know that his parents were natives of France, settled in Germany or Holland; we know that, for a time, he was tutor to the young prince of Hesse Homburg; that he was a member of the Royal Society of London; and that he died at Maastricht in 1795, after having published several interesting works. His first essay was a dissertation, *Sur l'Incertitude des Cinq premier Siècles de l'Histoire Romaine*, published in 1738 and 1750, 8vo. In this work, Beaufort showed himself one of the first modern writers who applied critical investigation to the account we have of the first five centuries of the Roman republic. He proved that neither Livy nor Dionysius Halicarnassus could be depended upon in what they related during the early period of Rome; that it required a great deal of discrimination and criticism to separate facts from fable. As a proof of this assertion, he maintained that Porsenna really conquered Rome after the expulsion of the Tarquins; a proposition which Niebuhr approves, remarking, that "the critical examination of this war is the most successful part of this remarkable little work." 2. *Histoire de Germanicus*, 1741, 12mo, dedicated to the landgrave of Hesse Homburg. 3. *Histoire de la République Romaine, ou Plan Général de l'Ancien Gouvernement de Rome*, La Haye, 1766, 2 vols, 4to. This learned work, though unfinished, met with great approbation, and held its ground as one of the best, if not the very best, which had been published, on the

Roman republic, previous to Niebuhr. In it, Beaufort treats systematically of the institution of that celebrated republic; of the three orders of the state—the senate, the populus, the plebs; of their respective power; of the manner in which they were distributed; of the different magistracies; and the share which each of them had in the administration of government; of the laws, tribunals, and religion; of the prerogatives of a Roman citizen; of the different jura, or conditions of the slaves, allies, and subjects to the Roman power; of the revenues of the republic; of the mode of administering them, &c. It is written in a pleasing and elegant style.

**BEAUFORT D'HAUTPOUL**, (Edward Comte, afterwards marquis de, 1782—1831,) the son of the comte de Beaufort, who perished in the unfortunate affair of Quiberon, and of Mme. d'Hautpoul, known in the literary world by her romances and very remarkable poetry. He became colonel of engineers, and went through the campaign with the army of Italy, in which he distinguished himself in many engagements, and received a wound in a night attack. He afterwards became captain of general Malitor's division, and was frequently pointed out in the bulletins as deserving of distinction for his brilliant actions. During the time he was employed in Portugal he was constantly found at the point of danger; received a fresh wound before Almeida; and had his horse killed under him at the battle of Busaco. After the abdication of Napoleon he quitted the army, and, in consequence of his acquaintance with the different branches of the administration was admitted into the Royal Academy of Sciences. Independently of several articles which he contributed to the journals, he published, 1. *Eloge du Prince de Condé*. 2. *Observations sur l'Exposé des Motifs des Projets de Lois présentés le 8 Avril, 1822, pour l'Achèvement et la Construction de divers Canaux*. (Biog. Univ. Suppl.)

**BEAUFORT**, (Henri Ernest Grout, Chevalier de, 1798—1825,) a French officer, entered the military marine at the age of fourteen, and during the first years of his service he navigated in the Levant, where his taste for the science of geography began to develop itself. But being from his youth of a most observing turn of mind, he formed the gigantic project of entirely exploring Africa, and studied in France the Arabian language, botany, zoology, natural



philosophy, and chemistry. In 1823 he quitted France, and towards the end of January, 1824, was on his way to Gambia. His first voyage confirmed him in the opinion of Mungo Park, that the rapid river, Falchmé, was navigable a considerable distance from the sea. Another excursion led him, in February 1825, into the country of Kasso, to the cataracts of Felu and Gavina, unknown to Europeans. With unceasing perseverance and undaunted courage he explored Bambouk, and science is indebted to him for some precious specimens of the gold mines of this rich country. While hesitating between the project of returning to Saint Louis or of exploring further into Senegal, he was arrested in his career of glory by brain fever.

**BEAUFORT**, (François, duc de.) See **VENDÔME**.

**BEAUFRANCHET - D'AYAT**, (the comte Louis Charles Antoine de, 1757—1812,) a French general, said to have been a natural son of Louis XV. He was almost the only officer of the regiment of Berri who joined the revolution. He signalized himself in the campaigns of Flanders and La Vendée, and attained the rank of mareschal-de-camp, but was degraded as a noble in 1794. He held offices under Napoleon, and was in 1805 elected a member of the legislative body. (Biog. Univ. Suppl.)

**BEAUGEARD**, (Jean Simon Ferreol, 1754—1828,) an advocate of Marseilles, who was the author of several slight works of imagination, and the editor of the journal published in that town during the revolution. He was denounced as a royalist in 1797, and transported to America, from whence he returned after the amnesty in 1800. (Biog. Univ. Suppl.)

**BEAUGEARD** was also the name of a violent revolutionist, born about 1760, to whom one or two political pamphlets have been ascribed. In 1816, he was banished as one of the regicides. He died in 1832, in his native town of Vitry. (Biog. Univ. Suppl.)

**BEAUGENDRE**, (Antoine, 1628—1708,) a French Benedictine, who edited the works of Hildebert and Marbodius, published in the same year in which he died. He had previously published the *Vie de Messire Benigne Joly*, 8vo, 1700. Beaugendre was dean and librarian of the abbey of St. Germain-des-Prés. (Biog. Univ.)

**BEAUHARNAIS**, or **BEAUHARNOIS**, an ancient French family, which

has become latterly connected with royalty, and raised to viceregal rank.

**BEAUHARNAIS**, (the comtesse Fanny de, 1738—1813,) a woman celebrated for her wit, her munificence, and her association with literary contemporaries. Her taste for literature was displayed at an early age, and when ten years old she composed verses, but the nun, who had the charge of her education having discovered her manuscript, threw it into the fire. This proceeding, however, did not in the least check her desire to become an author, but caused her to use the greatest precaution in preventing the efforts of her precocious muse from being observed. Married in 1753 to the comte de Beauharnais, she found her sole amusement in the cultivation of literature; and enjoying a considerable fortune, she wished, after the example of Madame Geoffrin, to form a society of men who should owe to her their reputation, and sometimes their existence, as literary men and great wits; and she received into her society Mably, Bitaubé, and Dussaulx. Madame de Beauharnais, in 1787, wished that her comedy *La Fausse Inconstance* should be represented at the Théâtre Français. The name of the author having been known beforehand, all her enemies assembled, and the piece, the first two acts of which were scarcely heard, terminated amidst hisses. This affront caused her to retire from Paris and pass some time in Poitou; and at the period in which this province was distracted by civil war, she returned to Paris. ~~She~~ denounced by secret enemies, she was arrested in 1793, and confined at the Sainte Pelagie. Being aunt to Madame Bonaparte, and godmother to Hortense, she found in the friendship of these ladies ample compensation for the losses which she experienced during the revolution. Among her works are *L'Amour Maternel*, a poem, Paris, 1773, 8vo; *Lettres de Stéphanie, ou l'Héroïsme des Sentiments*, an historical romance, Paris, 1778; *L'Aveugle par Amour*, Paris, 1781; *La Fausse Inconstance, ou le Triomphe de l'Honnêteté*, a comedy in five acts, and in prose, Paris, 1787. *L'Île de la Félicité, ou Anaxis et Théone*, a philosophical poem, in three cantos, Paris, 1801. *La Cyn-Achantide, ou le Voyage de Zizi et d'Azor*, a poem, in five books, Paris, 1811. Her latter days were dedicated to the pursuit of letters, and she died at Paris, regretted by all who had known her, and beloved for her benevolence and sweetness of temper.

BEAUHARNAIS, (François, marquis de,) chief of the present branch of that name, born at La Rochelle on the 12th August, 1756. Being elected to the states-general and the national assembly, he objected once to a certain amendment by the words, "Il n'y a point d'amendement avec l'honneur." He sided always with the côté droite, assisted an intended escape of the king, followed the royal princes into exile, and thence wrote a memorable letter to the convention, deprecating the enormity of the execution of Louis XIV. When his sister-in-law (Josephine) had married Bonaparte, he sent through her a letter to the first consul, stating that "he had but one way of glory before him, viz. to restore the throne to the Bourbons." Such sentiments kept him long aloof from Bonaparte, until he accepted embassies at the courts of Etruria and Spain, which latter he did in the hope that the king would be proclaimed emperor of both America and Spain. Napoleon exiled him subsequently to Poland, and he did not return to France till after the restoration, and died in comparative obscurity.

BEAUHARNAIS, (Alexander), younger brother of the preceding, born at Martinique, in 1760. When very young he fought under general Rochambeau for the independence of the United States, and went thence to Paris, where his interesting figure and amiability opened the first circles to him. Having become a major of infantry, he married Mlle. Josephine Tascher de la Pagerie. Elected in 1789 to the states-general and the national convention, he distinguished himself by his upright sentiments, sterling eloquence, and variety of knowledge. He was one of the first nobles who joined the tiers états, and always showed himself a sincere friend of the constitution. He proposed the equality of all citizens before the law, and the eligibility of all to the different offices of the state, according to their talents. When the preparations for the Fête de la Fédération, on the Champ de Mars, were making, Beauharnais and the abbé Sieyès were seen drawing the same cart-full of earth. He was twice president of the convention, and always distinguished himself by his great presence of mind and business-like dignity. Soon afterwards he went as a general to the army of the north, and fought with distinction under Luckner and Curtine. When, however, a decree of the convention excluded noblemen from the army, he retired to his lands at

Fonté-Beauharnais. Accused of having been one of the causes of losing Mayne, and of a connexion with the conspiracy of the prisoners, he was sentenced to death, and guillotined the 23d July, 1794. His statue was one of the first placed on the great staircase of the Sénat Conservateur.

BEAUHARNAIS, (Eugène de, prince Eugène Napoléon,) viceroy of the kingdom of Italy, was the son of viscount Alexander de Beauharnais and Josephine Tascher de la Pagerie, born at Paris (according to others in Normandy,) on the 3d September, 1780. He was first placed in a school near St. Germain en Lay, but being deprived of his father at the age of fourteen, and the goods of the family being confiscated, he was apprenticed to a cabinet-maker. When Josephine had acquired friends under the Directoire, Eugène was sent to serve under Hoche, who employed him in his état-major. After the marriage of Josephine with general Bonaparte, Eugène was named aide-de-camp to the latter, and went in 1796 to join him in Italy, where, however, he only arrived at the time of the preliminaries of Leoben. When the treaty of Campo-Formio had placed the Ionian Islands under the protection of France, Eugène was sent thither in some rather important capacity. On his return, he was at Rome during the catastrophe of general Duphot, and left that city with Joseph Bonaparte, then French ambassador. He followed Bonaparte in 1798 in his expedition to Egypt, and was present at the taking of Malta, where he seized the only pair of colours taken from the knights. It was during the Egyptian campaign that Bonaparte became much attached to him, on account of his zeal and bravery. Having entered Suez at the head of the advanced posts (8th Nov. 1798), he was made a lieutenant. Some months after, he was one of the first in the storming of Jaffa; and it was he who there received the famous capitulation of the prisoners. At one of the attacks upon St. Jean d'Acre, Eugène received a wound, the only one in all the battles in which he took a part. He was one of the eight officers who accompanied Bonaparte on his mysterious return from Egypt. After the 18th Brumaire, a still wider field opened itself before Eugène, and he was now raised from rank to rank—distinctions, however, of which he showed himself always most worthy. He was made a captain, and took the command of the chasseurs-à-cheval of the consular guards. He then followed Bonaparte in the

successful campaign of 1800 in Italy, and distinguished himself in the charge of cavalry which decided the day of Marengo. He was named *chef d'escadron* on the field of battle, and returned with the triumphant general to Paris. Eugène was successively named general of brigade and colonel-general of *chasseurs* (1801), and accompanied Bonaparte in all his expeditions. When the latter had ascended the imperial throne, he made Eugène a French prince, and *archichancelier d'état* (on the 1st February, 1805), grand admiral, and great officer of the legion of honour. At the coronation of Napoleon as king of Italy, Eugène was at Milan, with a numerous detachment of the imperial guards. He was nominated viceroy of Italy (June 1805), being then scarcely twenty-five years old. As Napoleon made a tour of inspection through his new kingdom, his great energy and administrative skill did not then make the duties of Eugène very difficult or onerous. When Austria at the end of that year had declared war against France, Eugène was ordered to make all necessary preparations, and to call out even the national guards; but Napoleon did not on this occasion give the military command to his son-in-law. The surrender of the Austrian army at Ulm dispelled every appearance of danger on that side; but the accession of Ferdinand of Naples to the Anglo-Austrian coalition might have given Eugène some uneasiness: however, the latter news, and those of Napoleon's entry into Vienna, reached the viceroy on the same day. His exertions, notwithstanding, remained unabated. Besides ten thousand men, formed by French *depôts* and some Italian battalions, he ordered the formation of several camps of national guards at Bologna, Modena, and Reggio, which he erected into divisions, and sent general Dombrowski on the Adige to keep the Tyrol in check. After the battle of Austerlitz, the organization of the army of Italy was changed by the emperor, and Eugène obtained the general command of it.

Eugène now used his power in checking the exactions and peculations, which military and civil officers were at times guilty of. It was on the viceroy's report that Massena had to refund two millions and a half of francs; and such cases affording, as they did, a salutary example, public plundering became more and more dreaded. The marriage between Eugène and a princess royal of Bavaria,

Augusta Amelia, having been determined upon, and celebrated (11th January, 1806), Napoleon adopted Eugène as his son, who bore now the title Eugène Napoléon, hereditary prince of France. It is said that the emperor had promised to the king of Bavaria to make his future son-in-law king of Italy; but of this we have no proof. Still, when Venice was occupied by the French, he obtained the title of prince of Venice.

Eugène was very active in bringing on a reconciliation between the emperor and Pius VII., whom the incorporation of Urbino, Ancona, Macerata, &c. with the kingdom of Italy, had much exasperated. Napoleon wrote then to Eugène these memorable words—"Que dirait-il (Pius VII.) si je séparerais de la catholicité la plus grande partie de l'Europe?"—a project which, after all, was too great even for Napoleon. Previous to the campaign of 1809, Italy was agitated by a swarm of Austrian emissaries, and insurrections were on the point of breaking out at Naples, Rome, Dalmatia, &c. Baron Hormayer had formed a plot to take the viceroy prisoner, or even to kill him. But although Eugène visited the place where the plot was laid, accompanied only by a handful of *chasseurs*, some of his companions overheard the conspirators, and the viceroy escaped. But the united armies of prince John and general Chasteler (of more than one hundred thousand men) were about to invade the Italian kingdom, to whom Eugène had scarcely sixty thousand (others say eighty thousand) to oppose. The Austrians took Padua, but were defeated at Caldiero, where the viceroy had entrenched himself. Macdonald's army (and still more the victories of the emperor) came now to his aid. He divided the army into three corps, one of which he headed himself, and engaged the enemy at St. Daniel, Malborghetto; and after having marched through Carinthia, accomplished his junction with the great army, and met the emperor at his head-quarters at Ebersdorf, on the 27th May, 1809. The latter said of him, in his bulletin, "that he had exhibited during the campaign all the qualities which belong to the greatest captains." The Austrian princes intending then to make a levy en masse in Hungary, Eugène frustrated this attempt, and gained the great battle of Raab (14th June). The fields of Wagram also became renowned by the exploits of the viceroy. About this time the Tyrol was partly incorporated with the Italian dominions.

But now came a period, when Eugène was subjected to a hard trial, as he had been chosen by the emperor to mediate his separation from Josephine—a mediation so hurtful to filial affection and duties. On this occasion Eugène acted with perfect submission to the will of the emperor, which, however, was not approved by public opinion, either in France or Italy. It was he who laid the act of separation before his grieved mother, and finally assisted with the vice-queen the nuptials of Napoleon with the present duchess of Parma. But amidst the sound of the festive cannon, the roaring of the thunder was already heard, which was to end with the downfall of Eugène and all Napoleon's family. The Russian campaign soon came on, in which Eugène commanded the left wing (4th corps) of the grande armée. He fought with distinction at Smolensko; and at Borodino charged, at the head of a large body of cavalry, the Russians who defended the heights of Gorka and the great redoubt, which was the hinge of the whole battle. We omit his further exploits during this campaign. At the Berezina, Eugène found himself nearly alone, to weep the loss of so many of his faithful Italian soldiers. The chief command of the army having devolved upon Eugène, after the departure of the emperor, and subsequently that of Murat, he exhibited great military skill, even in a desperate situation. After an obstinate retreat, he at last united with the reorganized army of Napoleon on the banks of the Saale. At Lutzen he showed himself again worthy of his name, as well as at Collditz, Waldheim, &c. But the defection of Austria compelled Eugène to hasten to Italy, where he soon collected an army of more than fifty thousand men. He took the offensive, and drove Frimont out of Villach. But general Hiller being in Tyrol, threatened the left wing of Eugène's army, and obliged him to give up the Illyrian provinces. About this time, a despatch from his father-in-law (the king of Bavaria) arrived, promising him the support of the allies, if he would turn against his benefactor, the emperor! The Neapolitans finally, excited by lord Bentinck, declared themselves against Eugène, which compelled him to ask for an armistice, which was refused. On the banks of the Mincio, finally, Bellegarde was compelled, with his sixty thousand men, to retreat before the army of the viceroy, which counted only twenty thousand. But these and other such

slight advantages were paralyzed by the events of Paris and Fontainebleau. The convention of the 16th April, 1814, sealed the fate of Eugène. He made some efforts that the Italian senate should propose him to Francis I. as king of Italy; but the demonstration never took place, and the intrigues which Austria had never ceased to plot in Italy, finally broke out in the terrible émeute of Milan (20th April), which was the finishing stroke for Eugène. He and his wife traversed with some difficulty the Tyrol, and at Munich were received most affectionately. Eugène went thence for a short time to Paris, where Louis XVIII. received him as "Prince Eugène." Alexander of Russia also showed him much friendship. When Napoleon had again landed at Cannes, the Austrian government wanted to imprison Eugène at Munkatsch, in Hungary, but Alexander opposed it. After the second restoration, Eugène occupied himself only with his private affairs, possessing an income of six millions of francs. The king of Bavaria gave him the title of duke of Leuchtenberg, and afterwards of a royal prince of Bavaria. By these titles, Eugène belonged to the upper house of the Bavarian parliament, and sided with the liberal part of it, having learned to speak German rather fluently. He died of apoplexy on the 26th February, 1824.

The administrative merits of the viceroy of Italy cannot be passed over in silence. The roads which he made through his kingdom (*strade reali*) communicated with those stupendous routes over the Alps. Those from Ferrara to Padua and Fusing, and from Belluno to Cadore, were either made or enlarged. The canal and the port of Malamocco at Venice were formed, as well as another canal, uniting the Adige with the canal d'Este, and the marshes of Verona and Ronco were laid dry. For accomplishing all which, the viceroy had established an administration des ponts et chaussées, like that in France. He introduced the Code Napoléon into Italy, and established four courts of appeal at Milan, Venice, &c. Venice was declared a free port, even for nations with which Napoleon was at war, except England. The university of Padua was reorganized, like that of Pavia and Bologna. Eugène established several lyceums, as well as a conservatorium of music at Milan. An arsenal and a small flotilla were re-established at Venice. After 1809, he established the Instituto d'Italia, as well as a council of arts, commerce,

and manufactures, and many great institutions, which are now all swept away, and have made room for Jesuitic institutions and political dungeons. (Biog. Univ. Suppl. Biographie des Contemporains par Arnould. Biog. des Hommes Vivans. Vaudancourt, Hist. Polit. et Milit. du P. Eugène. Mémoires sur la Cour du P. E. par M. la F. Précis sur l'Armée d'Italie. Guicciardi, &c. &c.)

**BEAUJEU**, a very ancient and noble French family, of which several members merit a place in a Biographical Dictionary.

*Humbert, sire de Beaujeu*, constable of France, and baron of Beaujolais, served under Philippe Auguste and Louis VIII. in their wars against the Albigenses, and was named governor of Languedoc. In 1231, Humbert made a pilgrimage to St. James of Compostello. In 1239 he accompanied Baldwin II. on his return to Constantinople. In 1248 he went with St. Louis on the crusade, in which expedition he died. His son,

*Guichard de Beaujeu*, succeeded him as constable, and was sent by St. Louis on an embassy to England, where he died in 1265.

*Guichard de Beaujeu*, surnamed *the Great*, succeeded his father, Louis, in the barony of Beaujolais and part of the principality of Dombes in 1290, and served with glory under Philippe-le-Bel, Louis-Hutin, Philippe-le-Long, Charles-le-Bel, and Philippe de Valois. He died in 1331. His son,

*Edouard, sire de Beaujeu*, born in 1316, was created Maréchal de France by Philippe de Valois, and was present at the battle of Crécy, and engaged in all the wars with the English, till he was slain at the battle of Ardes in 1359. By a series of transactions, the seignories of Beaujeu and Dombes passed in 1399 to Louis II. duc de Bourbon.

*Pierre de Bourbon, sire de Beaujeu*, married the eldest daughter of Louis XI., and exerted great political influence during the minority of Charles VIII. He died in 1503. (Biog. Univ.)

**BEAUJEU**, (Christophe de,) a French minor poet of the sixteenth century, was baron de Beaujeu and seigneur de Jeaulges, and served against the Spaniards in the army of Henri III. Falling into disgrace he retired to Switzerland, but was afterwards in favour with Henri IV. His poems, of little worth, were printed under the title of *Amours, ensemble le premier livre de la Suisse*, 4to, Paris, 1589. (Biog. Univ.)

**BEAULAC**, (Guillaume,) a French

advocate, born in Languedoc, who distinguished himself by the publication of a *Répertoire des Loix et des Arrêtes du Gouvernement*, de 1789 à l'an 1803, par ordre alphabétique, chronologique, et par classement de matières. This work was the result of great labour, and was distinguished by its arrangement and admirable classification. The accuracy of his dates is most scrupulous. Beaulac died at Paris, 23d of August, 1801.\*

**BEAULATON**, a French poet of little talent, known only as a translator of the *Paradise Lost* of Milton, published in two vols, 8vo, 1778. He died in 1782, and was a native of Montargis. (Biog. Univ.)

**BEAULIEU**, (Eustorg, or Hector de,) a French minor poet of the sixteenth century, first attached as musician to a troop of wandering comedians, became afterwards organist of the cathedral of Lectour, in Gascony. After quitting the comedians, he became a catholic priest, and then embraced the opinions of Calvin, and retired to Geneva, where he became a minister. His books, consisting of religious poetry, were published in 1537, 1546, and 1565. (Biog. Univ.)

**BEAULIEU**, (Augustin, 1589—1637,) a French navigator, born at Rouen. At the age of twenty-three he had the command of a vessel in the expedition to Briquerville, on the coast of Africa. In 1616 he went to India under captain Nats. In 1619 he had the command of another expedition to India, of which he wrote an account, which is printed in Thevenot. *Beaulieu* was subsequently employed at the siege of Rochelle, and at the taking of the Isles of St. Marguerite. (Biog. Univ.)

**BEAULIEU**, (Sébastien de Pontault, sieur de,) chief engineer and maréchal des champs et armées to Louis XIV.; is celebrated as the author of the large collection of plans and views of the places besieged and taken by that monarch previous to the time of his death in 1671.

**BEAULIEU**, or **BAULOT**, (Jacques,) a celebrated lithotomist, better known under the appellation of *Frère Jacques*, having assumed the monastic order. He was born in 1651, in the village of Eten-donne, in Franche Comté, of poor parents; and laboured for his subsistence until the age of sixteen, when he was seized with an ardent desire to travel. All the education he had received consisted in the ability to read and write. He was attacked by disease, and obliged to become an inmate of the hospital of Lons-le-Saulmier, which accident determined his future

career; for, when convalescent, he was engaged in administering to the wants of those around him suffering from severe illness, and he is said to have expressed a great desire to learn to bleed, and to perform other little operations of surgery. He was, however, discharged the hospital, and he entered as a common soldier in a regiment of cavalry, and in the course of his campaign became acquainted with an Italian quack, Pauloni, who was popular for his ability in performing the operation for the stone. At twenty-one years of age Beaulieu obtained his discharge from his regiment, and attached himself to the charlatan, with whom he journeyed about for five or six years. Having, by this time, acquired sufficient information to practise for himself, he declined accompanying his master to Venice, and set up on his own account. He went to Provence, gained a reputation for ability, and at the expiration of a few years took upon himself the habit of a monk, different from any known order, but approaching to that of the Recolets. From religious scruples, he ceased to practise the operation for castration, but he continued to operate for the stone. His ordinary residence was at Besançon, in the hospital La Charité, erected for the maintenance of aged persons and children. His food was bread and the most maigre soups; he despised money, and never would accept of more than was sufficient to pay for the setting of his instruments and the mending of his shoes. He travelled to Marseilles, thence to Languedoc and Roussillon. At Perpignan he is stated to have first performed the lateral operation for the stone. He returned to his country in 1688, and in 1693 was again at Besançon, where he successfully operated upon a canon of that city, by whom he was advised to go to Paris, and from whom he received a token of recommendation to another canon of Notre Dame. Furnished with numerous certificates as to the operations he had performed, he visited the capital, and was presented by the canon to M. de Harlay, first president of the parliament. In the month of August, 1697, M. de Harlay desired the physicians and surgeons of the Hôtel Dieu to inquire into the methods adopted by Beaulieu, and to report upon their fitness and originality. Experiments upon the dead body were performed by him in the presence of the medical officers of the hospital, and an account of them and the subsequent dissections have been given

by M. Mery, surgeon of the Hôtel Dieu. He was also permitted to operate upon the living subject; but of sixty cases operated upon twenty-five proved fatal. He was, in short, ignorant of anatomy, his instruments were clumsily made, and his method of operating frequently varied. The numerous accidents that occurred—the natural result of a want of anatomical information—compelled him to quit Paris, and to return to his erratic mode of life: in October 1697 he left the capital, went to Orleans, whence he passed, in 1698, to Aix-la-Chapelle, and the next year into Holland. In 1700 he was sent for to Versailles by the physician to the king, M. Fagon, who suffered under the stone, and who recommended him to study anatomy, and place himself under Duvernay and Winslow, from whom he received some instruction, and attended demonstrations upon the body. In the following year he performed his operation on several persons with success, and he obtained the approbation of the court. Of twelve patients on whom he operated at Fontainebleau two only died, and these cases were even considered doubtful. In consequence of this success, an assembly was convened of the administrators of the Hôtel Dieu, by order of the first president of the parliament, who proposed that Beaulieu should be permitted to operate in the Parisian hospitals. Mery opposed the proceeding, on the ground of the accidents that had before ensued, but the majority of the council were in his favour, and he was permitted to operate at the Hôtel Dieu, and at La Charité. The first account of his operation on a living subject is inserted in the Philosophical Transactions for March 1699, in a letter from M. Bessière, surgeon, addressed to the president of the Royal Society, then Sir Hans Sloane. Dr. Martin Lister gave an account of his operation, which he had witnessed whilst with the English embassy at Paris, in 1698. From this account we learn that he operated upon ten cases in less than an hour's time, and that on the third day they were all, with the exception of one, doing perfectly well. Notwithstanding his success, the mode of his operating was so rude, and apparently cruel, that M. Fagon declined to submit to it, and placed himself in the hands of Mareschal, the most eminent surgeon of his day; and this disappointment, added to the death of the Mareschal de Lorges, on whom he had operated, induced Beaulieu to quit Paris. He passed through

Geneva, and in 1701 arrived in Holland, where he was well received. Professor Rau, who had seen him operate in Paris, introduced him to the magistrates of Amsterdam. Here he operated with such success that he was lodged and boarded at the expense of the public treasury. A gold medal, of the value of 400 livres, was struck to mark the approbation of the magistracy of his services. The bust of Frère Jacques was on one side, and on the reverse the arms of the town, with the motto, *Proseroatis civibus*. From Holland he visited Flanders, obtained from Pagon a permission to operate in all places to which he should be called; then went to Lyons, where he remained during a year. In 1709 he was at Geneva, and afterwards at Nancy, and in 1711 at Liège; in 1712 at Strasburg and Vienna; and from 1713 to 1716 at Venice, Padua, and Rome. He then returned to his native country, found his parents dead, and entered into a convent of Benedictines, where he remained, devoting himself to acts of charity, for nearly the remainder of his life. Shortly before his death he withdrew from the convent, to sojourn with an old friend, M. Decars, near to whom he died, in 1719.

The method of operating for the stone, commonly known as the lateral, invented by Frère Jacques, is that adopted with so much success at the present day. The knowledge of anatomy, and the consequent improvement of surgery, have removed from the operation the terrors and dread attendant upon its execution in unprofessional hands. It would be an injustice to the memory of Beaulieu, however, to look upon him in the light of a quack, since he observed no secrecy in his method, and affected no mystery; neither was his object the attainment of gain. Had he received a medical education, or had he even been acquainted with the rudiments of anatomical science, he might have perfected his invention in many respects. His practice was immense. In his reply to M. Mery, he states that he had performed more than 4500 operations for the stone; and it is said that this number had reached to upwards of 6000 before his death.

BEAULIEU, (Jean Pierre, baron of, born 1725; died 1819.) He was a general in the Austrian service, and born at Lathuy in Brabant, of a poor family, although of noble origin. He entered the army in 1743, and was a captain of infantry in 1747. As aide-de-camp to marshal Daun, during the seven years'

war, he displayed the most signal courage, and gained by his services at the battles of Collin, Breslau, Leuthen, &c., the ranks of major, lieutenant-colonel, the cross of Maria Thérèse, and a patent of baron. Peace having now returned, his time was occupied in superintending the embellishments of imperial palaces; and being appointed to the military government of the Pays-Bas, he had sufficient leisure to reside generally in the country, where he amused himself in agricultural pursuits; but in 1789, he was called upon to take the command of the Austrian army, as major-general, and by his zeal and bravery contributed more than any one to terminate this war in a short time. It was in one of these combats that he manifested a stoicism perfectly Roman; for on learning the death of his son, who had just been struck by a ball, he exclaimed, "My friends, this is not a time for tears; we must conquer." In 1790 the collar of commander of Maria Thérèse was forwarded to him, as well as the brevet of lieutenant-general. Beaulieu was attacked near Jemappes by general Biron in 1792, when, placing himself on the defensive, he completely beat the French, and in subsequent actions was equally successful. However, he was doomed to experience several reverses at the commencement of Bonaparte's celebrated career, and particularly at the Bridge of Lodi, as well as to suffer many severe losses in property and estates by pillage; and it is much to be wondered at, that after such a series of vexations and trials he should attain the great age of ninety-four years, having died at Lintz in 1819.

BEAULIEU, (Claude François,) born at Riom in 1754, was engaged, at the beginning of the revolution, as editor of several journals. Imprisoned during the *terreur* in the Conciergerie and Luxembourg, he had an opportunity of becoming acquainted with the fates of many of the victims of those times. He was afterwards employed by government; and wrote, *Essais Historiques sur les Causes et les Effets de la Révolution Française*, Paris, 1801—1803, 6 vols, 8vo,—one of the best works on those events. He contributed, also, some articles to the *Biog. Univ.* (*Biog. des Hommes Vivans*.)

BEAULIEU, master of the orchestra to king Henry the Third of France. He composed, conjointly with Salmon, the music to the extravagant festivals, given at the nuptials of the duke de Joyeuse. (Gruber.)

**BEAULIEU**, (Jean François Bremont, who took the name of,) a French actor, who early attached himself to the stage. He appeared in the characters of simpletons, and played at many theatres of the capital. He joined in the proceedings of the first French revolution, and on the 14th of July, 1789, was one of the foremost in the attack on the Bastille, for which he was appointed a captain of the Paris national guard. After engaging in many other of the scenes of that terrific period, he again appeared at the Théâtre de la Cité in 1802, in the character of Mahomet, but with very equivocal success. In 1805 he established a correspondence with the managers of provincial theatres, to furnish them with subjects, a speculation that was not only unproductive, but caused his ruin. After writing a letter to his wife, saying that his life was useless to her, and that those who would refuse her assistance during his life, would aid her after his death, he shot himself through the head. (Biog. des Contemp.)

**BEAULIEU**, (Jean Baptiste Allais de,) a celebrated ornamental writer of the seventeenth century, published, *L'Art d'Ecrire*. This work, engraved by Senault, was printed in Paris, 1681, 1688, in folio. (Biog. Univ.)

**BEAULIEU**, (Louis le Blanc, seigneur de,) a reformed preacher and professor of theology at Sedan, was born in 1614, either at Plessis Marli, or, as has been maintained with some probability, at Beaulieu, the place from which he takes his cognomen. Little known of the events of his life, beyond the circumstance of his moderation, and his wish to reconcile the contending parties of the reformed church. This course of conduct, at a time of fierce polemical controversy, had the natural effect of producing against him, from both parties, a charge of lukewarmness, and many went the length of asserting that he was a spy in the camp, employed to further the union of the churches, which was the object of the intrigues of cardinal Richelieu. At his death, however, in 1675, a more honourable testimony to his deserts was borne by all parties; and his acuteness, honesty of purpose, and dexterity in managing the points of dispute, were universally acknowledged. He wrote, *De l'Origine de la Sainte Ecriture*, Lond. 1660; and *Theses Theologicæ variis Temporibus in Academia Sedanensi editæ et ad disputandum propositæ*, 4to, Sedan, 1675; and fol. Lond. 1708. (Ersch und Gruber.)

**BEAUMANOIR**, (Philippe de,) born

in the Beauvoisin, one of the most ancient French juriconsults, was counsellor and baillif of Robert, count of Clermont, in the reign of St. Louis. He was sent by the king on a mission to Rome in 1289. He died in 1296. He collected the *Coutumes de Beauvoisis* in 1283, which still remains as a precious monument of the ancient legal customs of France. It was printed in 1690. (Biog. Univ. Suppl.)

**BEAUMANOIR**, (Jean de,) a Breton warrior of the fourteenth century, the companion of Duguesclin, and partizan of Charles de Blois against Jean de Montfort, in the famous civil war. Beaumanoir is chiefly celebrated as being the commander of the thirty Bretons who are said to have fought with thirty Englishmen in 1351. (Biog. Univ.)

**BEAUMANOIR**, (le baron de,) a French writer of the last century, in prose and verse, who is now almost forgotten. His chief works are a translation of the *Iliad* and some tragedies. He was by profession a soldier. (Biog. Univ. Suppl.)

**BEAUMARCHAIS**, (Pierre Auguste Caron,) was born at Paris in 1732. His father, who was a watchmaker, brought him up to the trade, in which he made considerable progress; having invented an improvement, which being contested by another watchmaker, was adjudged to him by the Academy of Science. Being attached to music, and a good player on the harp and the guitar, he was asked to play before the daughters of Louis XV., and soon admitted to their private concerts and parties. Enjoying now the patronage of the court, he became acquainted with the rich farmer-general, Paris Duverney. Naturally vain, and now intoxicated with pride, he involved himself in three law-suits, and gained considerable notoriety by the pleadings, which he wrote and published, full of malignity and satire. At the beginning of the Anglo-American war, Beaumarchais entered into a speculation, with a borrowed capital, to supply the colonies with arms, ammunition, &c.; and though he lost several vessels, three of which were taken by the English cruisers, he enriched himself by the undertaking. He was now employed by the French ministry in some political transactions; contributed not a little to the establishment of the bank of discount, which he foolishly boasted would be the rival of the bank of England; and to the adoption of the fire-engines, in which he met, at first, with great opposition; and, lastly, to a scheme of supplying Paris



with water, in which he was violently attacked by Mirabeau.

When the French revolution broke out, Beaumarchais became a member of the first provisional commune of Paris; and in 1792 he entered into a contract for supplying corn, and 60,000 muskets, from Holland, on account of which he received 300,000 francs (12,000*l.*) in advance; but falling into suspicion, after being twice accused, arrested, and liberated, he fled to England. At the death of Robespierre, 1794, he returned to France, and lost a great part of his fortune in a foolish speculation in salt. Tired now of contending with his enemies and his creditors, he retired to the bosom of his family, and having reached the age of sixty-nine years and three months, on the 19th of May, 1799, as it is generally supposed, he died by an apoplectic stroke, though, according to one of his biographers, who, on the day previous to his death, had had a long conversation with him on the means of getting rid of life without effort and without pain, by his own hand.

The works of Beaumarchais are chiefly dramatic, and on them, that is, on some of them only, rests his whole literary reputation: they were all collected in 1809, in 7 vols, 8vo, and a life of him had previously been printed in 1802, in 1 vol. 12mo. They contain, the *Mémoires contre les Sieurs Goetzman, la Blache, Marin d'Arnaud*, published in 1774 and 1775. 2. *Mémoire en Réponse de celui de Guillaume Kornman*, Paris, 1787. 3. *Eugénie*, a drama in five acts, his first attempt, in 1767. 4. *Les Deux Amis*, represented in 1770. 5. *Le Barbier de Seville*, and *La Folle Journée, ou le Mariage de Figaro*; the former in four acts, represented in 1775, the latter in five acts, in 1784. In *Figaro*, Beaumarchais has personified the tiers états, superior in wit, industry, and activity, to birth, rank, or fortune, in whose hand lies the political power; so that the idea of the piece is not only a satirical allegory upon the government and nobility of that epoch, but a living manifesto upon the inequality, just or unjust, of society. We must not be surprised, therefore, if, for a long time, the comedy was forbidden to be acted. When at length suffered to be performed, its success was astonishing. It has been stated, that such was the anxiety and eagerness of the people to be present at the first representation, that more than 400 persons went to the theatre early in the morning, and passed the day, and dined in the boxes.

It was acted, for two years running, twice in every week, and produced 50,000 francs to the theatre, and 30,000 to Beaumarchais, who used to say, that if there were any thing more foolish than his play, it was its success. 6. *Tarare*, an opera in five acts. 7. *La Mère Coupable*, a comedy in five acts, represented in 1792. 8. *Mémoire en Réponse au Manifeste du Roi d'Angleterre*, a most striking instance of vanity and pride, and worthy of the writer of *Figaro*; who, as a private individual, believed himself to have the right to answer, in *his own name*, the declaration of war by the king of England. Even the French government of that time had it suppressed. 9. *Mémoires à Lécoindre de Versailles, ou mes Six Epoques*, Paris, 1793; a curious work, in which Beaumarchais relates, with cleverness and force, the dangers he had encountered during the revolution. 10. A new edition of all the works of Voltaire, on which he spent an immense sum, and lost about 40,000*l.* Beaumarchais was a compound of singularities and contradictions. Born in a low condition, he succeeded in making a great fortune, without spending a shilling of his own, or holding any place of emolument; vain, conceited, petulant, and immoral, he was admitted into the highest society; and enjoying the protection of the family of Louis XV., he was amongst the first to engage in the revolution which dethroned Louis XVI.

BEAUMELLE, (Laurence Angliviel de la,) born at Vallerauge, in Lower Languedoc, in 1727, was educated by the Jesuits, and soon after visiting Geneva made himself remarkable, as Voltaire asserts, by preaching in the protestant churches. In 1751, he was elected professor of French literature at Copenhagen, where he published a small work, entitled *Mes Pensées, ou le qu'on dira-t-on*; not devoid of talent and wit, and even exhibiting an occasional power of thought, but full of bold and gratuitous assertions in politics, as well as in morals, and sparing neither men or measures, which procured him many enemies, amongst whom, the first, the bitterest, and the most irreconcilable, was Voltaire, whom he had the imprudence to visit after having introduced in his *Pensées* some observations not very flattering to him. The consequence was, that, when at the end of the year 1751, having left Copenhagen, he went to Berlin, he was exposed to so much vexation through the interference of Voltaire, that, in May 1752,

he quitted Prussia for Paris. But there also he found too many enemies, the number of which he had the imprudence or misfortune to increase by the publication of some sarcastic notes added to the *Siècle de Louis XVI.* for which he was sent to the Bastille. Recovering his liberty at the end of six months, he published the *Mémoires de Madame de Maintenon*, in 6 vols, 12mo, and soon after 9 vols. more of her letters. But this work, which was at first received with applause, contains too many mistakes of all sorts to continue a favourite; and furnished his enemies with a new occasion of having him imprisoned in the Bastille.

In the mean time, Voltaire published a *Supplément au Siècle de Louis XIV.*, in answer to the sarcastic notes of Beaumelle, to which the latter replied in 1754; and yet when he recovered his liberty, which was about the same time in which Voltaire had recovered his own, after having been detained at Frankfort by the order of Frederick II., Beaumelle, who had gone to live quietly in the country, wrote a letter to Voltaire, to persuade him to give up every idea of ambition, and to lay aside those literary *petitesesses* which had spread so many clouds on their lives, and to follow his example; and there is no doubt that now Beaumelle really wished to be reconciled, and cease writing against Voltaire, but the certainty of never being able to disarm his anger made him, as he said, "prefer war, particularly as his works sold the better for it." He republished, in 1755, the *Réponse* to the *Supplément au Siècle de Louis XIV.*, with the addition of new remarks in the shape of letters. Of these, Voltaire took no notice at the time, but not long after, he introduced Beaumelle amongst the pick-pockets who, in the *Pucelle*, are condemned to the galleys, because

"Il prend d'autrui les poches pour les siennes"

Baffled in an attempt to obtain redress, he again attacked Voltaire, by publishing the *Commentaire sur l'Henriade*, a bitter criticism on that poem, which was revised by Fontenon, and published in 4to, and in 8vo, twenty years after his death. In it, more than in any other of his works, Beaumelle shows his excessive vanity, enhanced by his rancour against Voltaire; for amongst the many alterations and changes which he proposes, some of which are properly imagined, he ventured to give long and extensive specimens of poetical composition, which, according to him, were to supersede the original, with-

out having, as his biographer Cheron observes, the least idea of poetry, or of the rules of versification. Through the protection of madame du Barry, his friends, in 1772, obtained for him a situation in the Royal Library; but, by an inflammation of the chest, he died in the following year.

BEAUMESNIL, (Henrietta Adélaïde, who adopted the name of Villard, 1748—1803,) an actress of eminence, who appeared on the 27th of November, 1766, in the pastoral of *Sylvie*, in which she surpassed Mlle. Arnould in the principal character, which that lady abandoned on the third representation. Never was a debutante known to succeed with so much ease. She played with Mlle. Arnould in *Dardanus*, *Castor et Pollux*, *Iphigénie en Aulide*, &c.; replaced her in *Myrtil* et *Lycoris*, and created many characters in new operas. Mademoiselle Beaumesnil seems to have been an actress of great versatility of talent, succeeding, as she did, as a player, an opera singer, and a dancer. In consequence of severe illness, she retired from the stage in 1781, receiving a pension from the opera and another from the king. She some years afterwards married an advocate named Philippe, homme d'affaires to the duchess de Bourbon. She contributed to the opera, in 1784, *Tibulle* et *Délie*, which was represented at Versailles before the court. This opera was reproduced at Paris, when Gustavus the Third, king of Sweden, assisted at one of the representations. Other musical works are attributed to her. (Biog. Univ.)

BEAUMONT, (Sir John,) was a poet of considerable skill in versification, and one of our smoothest writers of heroic couplets, but somewhat deficient in vigour and invention. As, according to Anthony Wood (Athen. Oxon. ii. 434, edit. Bliss,) he was entered as gentleman commoner of Broadgate hall (now Pembroke college) in 1596, then fourteen years old, his birth is fixed in 1582. He was the second son of Francis Beaumont, a judge of the court of Common Pleas in the reign of Elizabeth, and the place of his birth was his father's seat at Grace-Dieu, Leicestershire. It does not appear that he took any degree at Oxford, though we are informed that he resided there "about three years;" and coming to London, he was entered a member of an inn of court (which is not mentioned); but he soon abandoned the study of the law, and returning to his native county, married Elizabeth, the daughter of John

Fortescue, esq. He seems to have lived in retirement; but in 1626 he was made a baronet by Charles I. and died two years afterwards, not having completed his forty-sixth year. The cause of his premature decease is not known; but from some lines by Michael Drayton upon that event, we might be led to suppose that Sir John Beaumont's death was hastened by "care for that which was not worth his breath,"—too great attention to some worldly concerns. Wood informs us that Sir John Beaumont "successfully employed the earlier part of his life in poetry," and the later he "as happily bestowed on more serious and beneficial studies." A religious poem, called *The Crown of Thorns*, in eight books, seems to have been the result of both, but it was never printed. His only published productions were collected and given to the world by his son; but it is remarkable that all the known copies want one leaf, which was cut out, either because the poem printed upon it was not his, or because it was otherwise objectionable. The volume was entitled *Bosworth Field*, with a *Taste of the Variety of other Poems* left by Sir John Beaumont, Bart.; so that they include by no means all he wrote. The author of the *General Biographical Dictionary* says, that "the chaste complexion of the whole shows that to genius he added virtue and delicacy," which is certainly true of all the remains which his son thought fit to give to the world. Of the rest we know nothing, though there is not the slightest ground for fastening any imputation upon the memory of Sir John Beaumont. In his lines "On the true Form of English Poetry," he explains clearly and gracefully the plan he had himself pursued, and the principles by which he had been guided. He was buried at Belton in Leicestershire.

BEAUMONT, (Francis,) one of the judges of the Court of Common Pleas, belonged to the family of Beaumonts of Grace-Dieu, in Leicestershire, and chiefly remarkable as having been father of the celebrated Francis Beaumont. He was the son of John Beaumont, master of the Rolls, by Elizabeth Hastings, his second wife. Of his life few particulars are known. We find him applying to the earl of Shrewsbury (3d of July, 1586) for permission to name him as his chief patron in his speech in the Common Pleas, when he should be inaugurated as serjeant. In January 1593, he became a judge of that court and was knighted.

He died at Grace-Dieu on the 22d of April, 1598. (Nichols's Leicestershire.)

BEAUMONT, (Francis,) an eminent dramatic poet, and for some years play-partner with John Fletcher, was the third son of Francis Beaumont, the judge of the court of Common Pleas in the reign of Elizabeth. Anthony Wood informs us that he was of Cambridge, and it is singular that he should omit to claim so distinguished a man for Oxford, considering, as Dr. Bliss has shown, (*Athen. Oxon.* ii. 437,) that, like his brother, Sir John Beaumont, he was entered a gentleman commoner of Broadgate hall, on the 4th of February, 1596-7. He was then only twelve years old, and was consequently born (probably at his father's residence, Grace-Dieu, in Leicestershire,) in 1584, or early in 1585. He quitted Oxford soon after his matriculation, and repaired to London, where he became a member of the Inner Temple, and studied law, apparently with as little liking for it as most poets have at all times evinced. If Salmacis and Hermaphroditus, a paraphrase from Ovid, be really his, (of which we entertain some doubt,) he became a poet, and published poetry, before he was eighteen. Some of his biographers have stated that at the date when Salmacis and Hermaphroditus came out, Beaumont was only sixteen years old; but this is an error, arising from the mistaken supposition that he was only ten, instead of twelve, when he was entered of Broadgate hall, on 4th February, 1596-7. Neither is it by any means certain that Salmacis and Hermaphroditus was from his pen: it originally came out in 4to, in 1602, "imprinted at London, for John Hodgets," without any name or initials of the author, which were fraudulently added by Blacklock, the bookseller, when he reprinted the poem with others in 1610, and when he wished it to be believed that it was the work of so celebrated a poet. He was guilty of another trick of the same kind in subscribing a copy of commendatory verses J. F. (as if they had been contributed by John Fletcher) instead of A. F. as they stand in the edition of 1602. Besides, it is notorious that Blacklock inserted in the volume in 1640 several pieces justly claimed for other authors. However, supposing Salmacis and Hermaphroditus to be by Beaumont, it does him no great credit, and he can well spare any reputation for precocious abilities to be derived from it. All Beaumont's biographers have hitherto taken it for granted that

his title to this youthful effusion was indisputable.

The dramatic partnership between Beaumont and Fletcher seems to have subsisted for not more than twelve years, if indeed it had so long a duration. Fletcher (if we suppose that the entries in Henslowe's diary refer to him) was a dramatic author long before Beaumont, and he outlived him by about ten years. During those ten years, Fletcher produced more plays alone than had been previously written by him in concert with Beaumont; but it is not easy to settle the precise claims of each, and Sir Astou Cockayne, in some verses addressed to the printer of the first collected edition of their dramatic works, complains that the many of Fletcher had been confounded with the few of Beaumont,

"For Beaumont of those many writ but few;"

adding, that Massinger was, at least, an assistant "in other few." In the same way, Rowley was concerned in some; and in Sir H. Herbert's Office-Book, he is registered as joint-author with Fletcher of the *Maid of the Mill*. On the whole, it has been more than plausibly conjectured, that out of fifty-two plays which have gone by the joint names of Beaumont and Fletcher, the former only contributed to seventeen. The earliest of these, as far as regards publication, was the *Woman Hater*, licensed by Sir George Buc on the 20th May, 1607, (Chalmers's Supp. Apology, p. 200,) and printed in the same year. If Henslowe be correct, Fletcher had written for his company as early as 1596, and he could not have been assisted by Beaumont, at all events, until after 1602. Beaumont's death occurred in March, 1615-16; and if we are to believe the combined testimony of bishop Corbet and Sir John Beaumont, his early decease was at least promoted by his literary labours. His brother says expressly,

"So dearly hast thou bought thy precious lines,  
Their praise grew swiftly, so thy life declines."

He was buried at the entrance of what used to be called St. Benedict's chapel, in Westminster Abbey, on the 9th March, 1615, which, according to our present mode of dating the new year from the 1st January, would be 1616. The fact of Beaumont's marriage to Ursula, daughter and coheir of Henry Isley, of Sundridge, Kent, is almost the only known circumstance of his private history; and even the date of this union has never been

ascertained. He left behind him two daughters, one of whom was named Frances, and was said to have been living in 1700, upon a pension of 100*l.* a year, granted her by the duke of Ormond, "in whose family (says Dr. Bliss) it is reported she had resided as a domestic," meaning, perhaps, that she had been governess and instructress to some of the ladies of that noble house. It has been asserted that she once had some additional poems by her father in her possession, but that she lost them during one of her voyages to Ireland. Recollecting the loss of the continuation of Spenser's *Fairy Queen*, the death of Milton's friend, King, and the loss of Beaumont's poems, we may say that the Irish sea has been nearly as fatal to poetry as the Irish land has been productive of it.

BEAUMONT, (Sir George Howland, bart. Nov. 6th, 1753—Feb. 7th, 1827,) a distinguished amateur of the fine arts, was born at Dunmow, in Essex, and succeeded to the baronetcy on the death of his father in 1762. He received his education at Eton and Oxford, and in 1782 proceeded on his travels to France, Switzerland, and Italy. In 1790 he was elected member of parliament for Beer-alston, but he paid no great attention to politics. In 1819, and again in 1822, he visited the continent, and made some purchases of valuable pictures, with the declared intention of giving them to the nation, on the establishment of a national gallery, a resolution he munificently carried into effect, and they now form a portion of the collection in Trafalgar-square. He died at his seat, Coleorton Hall. Sir George Beaumont was a liberal patron of modern artists, and besides his refined taste as a connoisseur, has exhibited a great degree of practical ability as a painter of landscape. He was an enthusiastic admirer of the works of Claude and Wilson, and seems to have formed his own style from a careful study of the principles of art by which these two great masters were guided. In several of his pictures Sir George appears to have aimed at the richness and power of Gainsborough; but whether he adopted the vigour of this artist, or the warmth and lucidness of Claude or Wilson, he never shows himself a servile imitator, but adopts the spirit of each without becoming a mannerist after either. (*Gent. Mag.*)

BEAUMONT, (Basil,) a British admiral. This meritorious but ill-fated officer was the fourth son of Henry

Beaumont, bart., and Elizabeth, daughter of Geo. Farmer, esq., prothonotary of the Common Pleas, and descended from a very respectable family of the same name, which long flourished in the county of Warwick. The family of Beaumont is of a very ancient and noble extraction, being descended from Lewis, second son of Charles, king of Jerusalem and Sicily, younger brother to Lewis the Ninth, king of France. Its surname is derived from a city of the same name on the river Sarthe, in the province of Maine. It was first a viscounty, and afterwards raised into a duchy. "Agnes, the female heir of that honour and seignury, marrying Lewis, above-mentioned, the sons of the said marriage took the name of Beaumont. Henry Beaumont, the fourth son of Lewis and Agnes, had several honourable grants in England, and held many eminent offices in the state. He is generally supposed to have come over into England at the instance of queen Eleanor, wife to Edward the First; Isabel, his sister, wife to lord De Vesci, of Alnwick, being always styled kinswoman to the queen. His descendants successively enjoyed the highest honours and most consequential civil as well as military appointments; many of them (the descendants of Henry) having been summoned to parliament as barons; and John, who lived in the reign of Henry the Sixth, being created by that unfortunate monarch earl of Boulogne and viscount Beaumont, the first (be it remarked) ever honoured in England with that rank (title). He was also a knight of the garter, and lost his life in the cause of his royal benefactor, being unfortunately slain at the battle of Northampton. The title of viscount being extinct in the person of William, his son and successor, who was attainted for his adherence to the Lancastrian cause, and afterwards restored by Henry the Seventh, it has not since been revived in any of the collateral branches." (Charnock.)

Thomas, the second son of John lord Beaumont, admiral of the North, in the 12th and 17th of Richard the Second, was the ancestor, in a direct line, of Thomas Beaumont, esq., of Stoughton Grange, in the county of Leicester, created baronet in the year 1660. Sir Thomas was the grandfather of Basil Beaumont, of whom we have now to give some account.

The subject of this sketch was born in the year 1669; was sent early to sea, under the patronage of lord Dartmouth.

He was appointed lieutenant of the *Portsmouth*, October 1688. . . . Between the years 1689 and 1694, he commanded three vessels of war, in all of which he is said to have been very successful in destroying and capturing the privateers of the enemy. His cruizes were generally confined to the English Channel. His zeal and activity soon procured for him the rank of commodore, in which capacity he was employed for a considerable time in blockading the enemy in the port of Dunkirk. Charnock makes mention of his having, "as commodore of a stout squadron, destroyed some ships and vessels said to be laying in Camaret and Bertheaume bays." But the same authority admits, that "the account which caused the commodore to be sent in search of the enemy, was found to be rather exaggerated, four or five vessels only being found there," (meaning the above-mentioned bays,) which vessels, Charnock adds, but on what authority we know not, "were consequently destroyed."

Beaumont appears to have been employed afloat during the whole of king William's reign; and upon the accession of queen Anne, was promoted\* to be rear-admiral of the blue. He hoisted his flag on board the *Mary*, in the Downs, on the 31st of March (1702-3), and was sent, in the month of May, with a squadron to the northward, having under his convoy a fleet of 150 merchant vessels, bound to Holland; "but the chief end of his expedition, the attack of a French squadron, which had just before sailed from Dunkirk, under the well-known French naval partizan, St. Paul—was unsuccessful," the rear-admiral having returned to the Downs in the middle of June, without having ever seen the enemy. After three days' stay in the Downs, he sailed with his squadron direct for Dunkirk, in order to block up that port, according to the usage of the former war. This duty he performed with a zeal and vigilance which added considerably to his professional repute, when, in the month of August, he was relieved from this anxious and harassing service, and directed to proceed to Rotterdam, and from thence to Gottenburgh, with a numerous convoy. This may be said to be the last service he had rendered his country. On the 19th of October, he returned to the Downs, "alas," to repeat the exclamation of Charnock, "never more to put to sea."

\* 11th March, 1702-3.

"And now," says another authority, (Campbell,) "we have to speak of the greatest disaster that had happened within the memory of man, at least by the fury of the winds; I mean the storm which began on the 26th of November, 1703, about eleven in the evening, the wind being west-south-west, and continued, with dreadful flashes of lightning, till about seven the next morning. The water flowed to a great height in Westminster Hall; and London Bridge was in a manner choaked up with wrecks. The mischief done in London was computed at not less than a million; and the city of Bristol suffered upwards of one hundred and fifty thousand pounds. But the chief national damage fell upon the navy. Thirteen vessels of war were lost, together with fifteen hundred seamen, including Rear-admiral Basil Beaumont." The admiral's flag was flying on board the *Mary*, moored in the Downs,\* and from which anchorage the ship parted her cables, and drifted on the Goodwin Sands. Beaumont was universally regretted.

Burchet† says, "he was a gentleman who was very much lamented, and that deservedly too; for he was not only every way qualified to serve his country, but was thus unhappily snatched away even in the prime of his years."

The names of the vessels of war lost upon this occasion, together with the number of people saved and the number

that perished pertaining to each ship, will be found in the note underneath.‡

BEAUMONT, (Etienne, 1718—1758,) an advocate of Geneva, who quitted his profession on account of his health, and delivered a course of lectures on moral philosophy, of which the abstract was printed in 1754, under the title of *Principes de Philosophie*. (Biog. Univ. Suppl.)

BEAUMONT DE BRIVASAC, (comte de, 1746—1821,) one of the many French nobles who, having followed the profession of arms, sought a refuge in England. While in this country he wrote a useful book, *Europe et les Colonies*, (Paris, 1819, 1822,) containing some curious details in regard to the new states of South America.

BEAUMONT-LABONNIERE, (Marc Antonio, comte de, 1763—1830,) a general in the French armies, descended from the ancient family of that name in Touraine. In 1793, during the worst period of the reign of terror, he was condemned to death, because he had the courage to disapprove of the sanguinary acts of the ministers in power. Fortunately he was beloved by the dragoons of his regiment, who rescued him from the scaffold. He fought under Massena and Bonaparte in Italy; he was present at Lodi, Mantua, and Marengo; and at the subsequent battles of Ausserlitz, Jena, and Wagram. He submitted to Louis XVIII., yet fought under Napoleon at Waterloo. Three of his brothers, and one of his

\* "It was a miserable sight," says Burchet, "to behold many of the ships in the Downs; for as they were almost torn to pieces by the violence of the wind, so was it not possible to give them any help from the shore, even when they were in the greatest extremity, and continually firing for relief; besides the wind was at W. S. W., and they could not possibly carry a knot of sail to enable them to cling to shore, so that many of them perished on the Goodwin Sands; and of about one hundred and sixty sail, of all sorts, which were in the Downs the day before, not more than seventy were seen the next morning, and many of them were only floating bottoms, for all their masts were gone by the board."—*Burchet's Naval History*, Book V. chap. xv.

One would have supposed a writer who had officiated so long in the capacity of secretary of the Admiralty, would not have committed to print such unintelligible jargon as that which appears in the passage which we have above printed in italics.

† The younger brothers of this ill-fated officer were equally unfortunate. William, a lieutenant, died when serving in the West Indies, under the immediate command of commodore Meeze. The commodore and his lieutenant died the same hour, of the same disease, July 1st, 1697. William Beaumont had attained the age of nineteen. Charles Beaumont, in the seventeenth year of his age, was blown up in the Downs, September 19th, 1700, in the *Corirole*, fourth-rate vessel of war, but by what accident is unknown, not one of the ship's company on board being saved."—*English Biographical*.

‡ No. 1.—The *Reserve*, (fourth rate,) Capt. John Anderson, commander; lost at Yarmouth. Cap-

tain, surgeon, clerk, and forty-four of the foremastmen saved. *Perished, one hundred and seventy-five.*

No. 2.—The *Vanguard*, (an uncommissioned second rate,) sunk at Chatham.

No. 3.—The *Northumberland*, (third rate,) Captain Greenway; lost on the Goodwin Sands. None saved. *Perished, two hundred and twenty souls.*

No. 4.—The *Stirling Castle*, (third rate,) Captain Johnson; lost on the Goodwin Sands. Seventy-five saved. *Perished, two hundred and six.*

No. 5.—The *Mary*, (fourth rate,) Rear-admiral Beaumont, Capt. Edward Hopson; lost on the Goodwin Sands; captain and purser on shore. One seaman saved; remainder of the crew perished.

No. 6.—The *York*, (fourth rate,) Captain Smith; lost at Harwich. Four seamen perished; the rest of the crew saved.

No. 7.—The *Mortar bomb*, Captain Raymond; lost on the Goodwin Sands. *Perished the entire crew, sixty-five in number.*

No. 8.—The *Eagle*, (Advice-boat,) Capt. Bullock; lost on the coast of Sussex. Crew saved.

No. 9.—The *Resolution*, (third rate,) Capt. Lisle; lost on the coast of Sussex. Crew saved.

No. 10.—The *Litchfield*, (prize, fifth rate,) lost on the coast of Sussex. Crew saved.

No. 11.—The *Newcastle*, (fourth rate,) Captain Carter; lost at Spithead. Saved the carpenter and thirty-nine men. *Perished, one hundred and ninety three.*

No. 12.—The *Vesuvius*, (fire ship,) Capt. Paddon; lost at Spithead. Crew saved.

No. 13.—The *Restoration*, (third rate,) Captain Emms; lost on the Goodwin Sands. None saved. *Perished three hundred and eighty-seven souls.*

sons, were connected with the government and the army.

Another French general, *Beaumont de Carriere*, (1770—1813,) the companion of Murat, fell in Germany after his return from the disastrous expedition to Russia.

**BEAUMONT**, (Claude Etienne,) an architect at Paris, who made himself known by the building and the decorations of the Salle du Tribunal, in the Luxemburg, which, however, is said by some not to have been made after his designs. He was subsequently employed by government in superintending the construction of several of the important buildings of the period of Napoleon, and died in 1815. (Biog. N. des Contemp.)

**BEAUMONT**, (Marie Leprince de,) born at Rouen in 1711, and married at Luneville to a sieur le Beaumont, but so unhappily, that the marriage was dissolved in 1745, is remarkable as a teacher of youth, and as a writer of works for the assistance of others in the same employment, and in both these characters gained much and deserved celebrity. Some years after her separation from her husband she came to London, where she lived seventeen years, dividing her time between the two occupations above-mentioned. Among her works are several on history and geography, and a *Magasin des Enfants*, begun in 1757, which has been translated into many European languages. On her return to France with her second husband, Thomas Pichen, a countryman of her own, whom she had married in London, she received several requests to undertake the instruction of the children of distinguished, and even noble families, but refused them all, from her wish to devote herself wholly to the work of writing for the young, and to the instruction of her own family; and these employments she pursued at her residence, near Anneci, in Savoy, where she had bought an estate. Here she died, in 1780, having written at the time of her death, at the age of seventy, a volume for every year of her life. Her works are distinguished by vivacity, simplicity, and a judicious mixture of historical traits. (Ersch u. Gruber. Watts, Bibl. Britt.)

**BEAUMONT**, (Joseph,) a descendant of the ancient family of Beaumont in Leicestershire, born on the 13th March, 1615, at Hadleigh, in Suffolk, where his father had established a woollen manufactory. He was educated at the grammar school of the same place, and at the age of sixteen sent to Peterhouse, Cam-

bridge, where he was elected fellow and tutor, but was ejected in 1643. He then retired to his native place, where he wrote, from April 1647 to March 1648, *Psyche*, or *Love's Mysteries*, a ponderous poem, in twenty cantos, "displaying the intercourse between Christ and the soul," printed in London in 1652, much admired at the time, but quite forgotten at present, and perhaps deservedly so.

In the mean time bishop Wren had made him his domestic chaplain, taken him into his house, and in 1650 married him to his step-daughter, with whom Beaumont retired to Tattingston-place. At the restoration he was reinstated into the possession of his former livings, admitted into the first list of the king's chaplains, and by mandamus, dated 1660, created D. D. In the following year he went to reside at Ely, and a few months after had the misfortune of losing his wife. In April 1662, on the resignation of Dr. Pearson, the bishop appointed him master of Jesus college, and in the year following, on the death of Dr. Hale, removed him to the mastership of his own college, Peterhouse, and added other livings to those which he had given him before.

On the publication of "The Mystery of Godliness," by Dr. Henry More, in 1665, Beaumont attacked his doctrines, which he considered subversive of our constitution. Dr. More replied to the charge; but the university sided with Dr. Beaumont, voted him their thanks, and in 1670 elected him professor of divinity, an office which he retained for nine-and-twenty years. He died Nov. 23, 1699.

Besides the works we have mentioned, Dr. Beaumont wrote several dissertations and remarks on the epistle of the Colossians, with the view to explain the difficulties and controversies occasioned by some of its passages, which, together with the epistle to the Romans, formed the subject of his lectures; to this an account of his life was prefixed, and in 1702 his son, Charles Beaumont, A.M., of Peterhouse, published a second edition of *Psyche*, with many of his father's corrections, and the addition of four cantos.

**BEAUMONT** (Jeffery de,) native and canon of Bayeux; the pope's legate in Lombardy, followed Charles d'Anjou, brother of St. Louis, to the kingdom of Naples. On his return he was made bishop of Laon, and acted as a peer at the coronation of Philip the Bold, in 1272, and died the year after.



**BEAUMONT**, (Amblard de,) born at the end of the thirteenth century, in the valley of Graisivaudan, in the neighbourhood of Grenoble, of a noble and ancient family, related to the counts of Savoy and Geneva, and the dauphins of Viennois. He applied himself to the study of the law, and attached himself to the service of Humbert II. youngest son of the dauphin John II.; by his wife, Beatrix of Hungary, and who succeeded, in 1333, his eldest brother Gui, or Guigué XIII., and not Guigué IV., as Ladvolac has asserted, or Guigué VIII., as the Biog. Universelle pretends, who had no children from his wife, Isabeau of France, daughter of king Philip the Long. The prudence and loyalty of Beaumont soon gained him the confidence of Humbert, by whom he was made pronotary, that is, first minister of state, in which office he made many reforms in the court, and many excellent regulations in the administration of the government. Humbert, the year before he came to the succession, had married Marie de Baux, related to the royal family of France, by whom he had an only son. One day at Lyons, whilst playing with the child by the side of a window, he let him fall into the Rhone, where he was drowned. This tragical event, which some historians relate to have taken place elsewhere, joined to the indolent and timid character of Humbert, to his great debts and want of money, to the resentment he felt for the injuries he had received from the house of Savoy, and above all, the fear of having no more children, made him resolve to dispose of his estates in favour of Philip de Valois, king of France, under certain conditions. The management of this affair was entrusted to Beaumont, who in 1343 succeeded in having the first instrument signed, which was afterwards confirmed in 1349, on condition that all the eldest sons of the kings of France should for ever in future assume the title of Dauphins, in commemoration of having thus obtained the possession of the Dauphiné; that Philip should give to Humbert forty thousand golden crowns, and an annual pension of ten thousand livres, as an acknowledgment of this grant.

On the day after this donation, Humbert entered the order of St. Dominic, and on Christmas-day, 1351, he was ordained priest by pope Clement VI., who created him patriarch of Alexandria, and archbishop of Rheims; and Amblard, who had married Beatrix Alleman, of Vaubonnais, a near relation of Humbert,

passed the remainder of his life in the bosom of his family, and died in 1375.

**BEAUMONT**, (Christopher de,) archbishop of Paris, was born July 26, 1703, at the castle of Roque, in Perigord, where his noble ancestors, originally from the Dauphiné, had long been settled. Having embraced the ecclesiastical state, he was made a canon, and count of Lyons, abbé of Notre-Dame-des-Vertus, in the diocese of Châlons; in 1741, bishop of Bayonne; in 1745, archbishop of Vienne; and on the following year, by a positive order of Louis XV., archbishop of Paris, on which occasion he resigned his abbey. In 1748 he was elected commander of the order of the Holy Ghost; in 1750 he was made a duke and a peer; and in 1759 provisor of Sorbonne. The religious disputes which then began to agitate France about the famous bull Unigenitus, directed against the Moral Reflections of father Quesnel, which Beaumont strongly supported, and the Pastorals which he published against the impious publications of Rousseau, Helvetius, Marмонтel, and the well-known thesis of the abbé des Prades, procured him many enemies, and he was exiled first to la Roque, then to Conflans, and ultimately to la Trappe, which excited the indignation even of Frederick II., who lamented that he had not sought an asylum in Prussia. In vain the French ministers, urged by parliament, tried to persuade him to give up the archbishopric, or at least to accept of a coadjutor, who would favour the new opinions, by offering to give to his nephew the rank of a duke, and to himself the office of great almoner of France, and the dignity of cardinal, with other emoluments and employments. Beaumont refused them all, so strong were his feelings and his opinions against the Jansenists. He was distinguished by the amiability of his private character. Mme. de Marsan records several anecdotes of the excess to which he carried his benevolence, and of the danger to which he exposed his life and his health in assisting the poor. He died in the performance of his duties on the 12th December, 1781; and his death deprived more than one thousand ecclesiastics and five hundred families of the regular assistance which he gave them. The collection of his Pastorals, the only work which he wrote, has been published in two volumes, quarto.

**BEAUMONT**, (Antoine François,) viscount de Beaumont, nephew to the preceding, and chef-de-division in the French navy, was born on the 3d of May,



1733, at the family estate of La Roque. He very early entered the navy, and in due time became post-captain, and acquired a great reputation. When commanding the French frigate the *Juno*, he had the good fortune to take, September 11th, 1781, off Ouessant, the English frigate the *For*, commanded by captain Windoor, one of the bravest officers in the British service, who, after a most desperate fight, was obliged to surrender, but not before his ship, by the superiority of the enemy's metal, had lost all her masts, and become a perfect wreck. The French were so proud of this unexpected success, that Louis XVI. ordered a painting to be made representing the action, and sent a copy of it to captain Beaumont, whom he advanced to the post of rear-admiral. He died September 15, 1805, at Toulouse, after having escaped the horrors of the French revolution, during which, being one of the deputies of the states-general, he had the courage not only to oppose in the general assembly, in the name of his constituents, but to publish afterwards in the *Mercure de France*, in his own name, a protest against the decree that abolished nobility, and he confirmed it before the then constituted authority, who accused him of being an aristocrat.

**BEAUMONT**, (Simon Herbert van,) a Dutch lawyer, born at Dordrecht in 1574, and died in 1654. Having followed for some time the profession of law, and being elected a member of the Chambers, he acquired so great a reputation for wisdom as to be employed, in 1625, as ambassador to the states-general of Poland, then to Sweden, and ultimately to Denmark. A great lover of literature and the arts, he embellished in the most magnificent style his garden at the Hague, and the botanical garden at Amsterdam, of the former of which Kiggelaar published the catalogue, and of the latter Commelin; and to him Linnæus gives the credit, in the preface of his *Hortus Cliffortianus*, of having introduced into Europe many foreign vegetables and plants, and contributed to the progress of botany. He wrote several Latin poems, which have been published under the title of *Poemata*.

**BEAUMONT**, (Jean Louis Moreau de,) was born at Paris in 1715; and his father, who was president to the parliament, brought him up to the same profession, and he soon became a counsellor to that body; then director of Poitou, Franche-Comté, and Flanders, successively; and at length of finances, in 1756, the reform

of which occupied him for some time; and the result was, the publication of 4 vols. 4to, in one of which he examined the taxes of the different states of Europe, and in the remaining three the taxes of France. This curious work, which has been of use to subsequent writers, though not exempt from error, was at first printed at the Louvre, and re-published in 1787, and procured him the continuation of his office, under the new name of president of the committee, which he exercised with intelligence, honesty, and firmness, amidst the storms which fore-ran the revolution. He died on May 22, 1785.

**BEAUMONT**. The name of three artists.

1. *Cavaliere Claudio Francesco*, (1694—1766,) a painter, born at Turin, where he studied, and afterwards went to Rome, and applied himself to copying the works of Raffaele, the Caracci, and Guido. On his return, he was employed, in 1731, in decorating the royal palace of Turin, where he painted in fresco, in the library, various symbolical subjects, relative to the royal family of Sardinia; and in other apartments, he represented the Rape of Helen, and the Judgment of Paris. In the Chiesa della Croce is a fine picture of the Descent from the Cross by him. Charles Emanuel III. king of Sardinia, in 1737, conferred the order of St. Maurice and knighthood upon him, and he died in the service of that monarch. The Beaumont gallery is still in existence at Turin, where, in the Hall of Appeals, are the interview between Alexander and the queen of the Amazons, young Hannibal swearing to exterminate the Romans, and Sophonisba receiving the poison. Beaumont was the first to form the Turin academy on the model of the greater institutions of that kind, so that it seemed to date a new birth from his time, in 1736, for it was not before extended to all branches of the art, under the appellation of the Royal Academy. (Lanzi, *Stor. Pitt.* v. 322. *Biog. Univ.* Bryan's Dict.)

2. *Jean Antoine*, more frequently called Belmond, a designer and engraver at Turin. He was born at Fossano, and was instructed by his father, and afterwards was placed under the tuition of the Cavaliere Crespi, at Bologna. He applied himself at the same time to engraving. He was called afterwards to Turin, where he engraved some plates. He went from thence to Paris, where he profited for three years by the instruction of L. Cars. On his return to Turin, he became

engraver to the court, and continued to use the burin with great success. (Heineken, *Dict. des Art.*)

3. *Pierre*, an engraver at Paris, who executed plates after Breughel, Coypel, Miel, Wouwermans, and others. (*Id.*)

4. **BEAUMONT.** Many other persons of this name are mentioned in literary and political history, of whom the following only are deserving of notice here.

*John de Hainault, sire de*, brother of William the Good, count of Hainault, persuaded his nephew, count William II., to follow, as the father had done, the alliance of England in preference to that of France. He was probably one of the actors in the scenes which preceded the elevation of Edward III.; at least he was zealously attached to the interests of that monarch, and in gratitude for his services, Edward married his niece, Philippa. In 1345, however, he accepted the offers of Philip de Valois, and fought against the English at the battle of Crécy; and in 1356 he died.

*Diego de Alovera*, a native of Biscay, a mathematician and military officer of the sixteenth century; author of *El Perfecto Capitán*.

*Francisco de Eguia*, a gentleman of the household of the Conde de Oñati, viceroy of Naples in the seventeenth century; the author of some essays on the subjugation of that kingdom.

*Jean François Albanis*, (1755—1812,) an engineer, agriculturist, &c., who travelled much with our duke of Gloucester, resided in the house, and taught the children of that prince. He wrote several works, chiefly relating to his travels in Switzerland. His description of the Alps is said to contain some useful antiquarian matter.

**BEAUNE**, (Renaud de, 1527—1606,) first a lawyer, then a churchman, became bishop of Mende in 1568, archbishop of Bourges in 1581, grand almoner in 1591, and archbishop of Sens in 1596. This is the prelate who so deeply offended Clement VIII. by giving absolution to Henry IV., after that monarch had returned to the Roman-catholic church. He had no little share in the conversion of that prince; less, perhaps, through zeal for religion than through policy. If his talents were not great, his activity and his intrigues were. (*Biog. Univ.*)

**BEAUNE**, (Florimond de,) an eminent French geometrician, who was one of the first to adopt and promulgate the "new geometry" of Descartes. He was born

at Blois, in the year 1601, and educated for the army, a profession which he soon abandoned. He was afterwards chosen counsellor to the presidal of Blois, where he remained till his death, which took place either in 1651, or early in the year following, from a very severe attack of the gout, a disease to which he had been subject for some years previously. He had the honour to receive Descartes at Blois, and the visit led to an intimate friendship between the two geometers. Indeed, Descartes declares in one of his letters (edit. 1752), that he relied more on his learning and approbation, than on those of all the other mathematicians then in France. Beaune proposed a problem which gave rise to the inverse method of tangents, and which was afterwards carried out and completed by John Bernoulli. He excelled also in the construction of astronomical glasses. His commentary on Descartes' Geometry, and his tract on Equations, are the books on which his fame rests, and were published together at Leyden in 1649, under the following titles:—*Florimundi de Beaune in Cartesii Geometriam Notæ breves*, et *De Aequationum Constructione et Limitibus opuscula duo, incepta a Florimundo de Beaune, absoluta vero et post mortem ejus edita ab Erasmo Bartholino*. This commentary was also added to the Elzevir edition of Cartesii Geometria.

**BEAUNOIR**, (Alexander Louis Bertrand,) of the family name of **ROBINEAU**, which he changed for its anagram, born at Paris in 1746. He wrote some small theatrical pieces when very young, and became employed in the king's library, which he was, however, obliged to quit after the appearance of his *l'Amour Quêteur*. After that, he wandered through Holland, Germany, and Russia, in which latter country he gave spectacles at court. He returned to Paris, and betook himself to be a writer for the small theatres, and making other books. With this ephemeral trash he is said to have realized 100,000 dollars. His other books are, *Voyage sur le Rhin*; *Les Masques arrachés, ou Vies privées de Vandernoot, Van Cuper, et de S. E. le Cardinal de Malines*, 1790, 2 vols, 18mo, which went through more than eleven editions. His wife, *Madame Beaunoir*, placed also her name upon some of the above literary productions, but it is immaterial to which of the pair they belong. (*Biog. des Hommes Viv.*)

**BEAUPLAN**, (Guillaume le Vasseur, sieur de,) a French geographer of the seventeenth century, wrote a description of

the Ukraine, which met with great success. As he had personally visited the provinces which he describes, his observations are worth consulting. His map of the Ukraine is praised by d'Anville. Those of Poland and Normandy were once valued. (Biog. Univ.)

BEAUPLET, the name of a French wood-cutter. Two of his engravings are known—the Siege of Perpignan (?) 1672, and Cardinal Richelieu on his death-bed. (Nagler.)

BEAUPOILE, a portrait painter, after whom Edelinck has engraved a portrait of Denys Granville, in oval. (Heinecken, Dict. des Art.)

BEAUPUIS, (Charles Walon de, 1621—1709,) a French ecclesiastic, native of Beauvais, chiefly remarkable for his connexion with the religious house of Port-Royal, having long been director of the schools dependent on that establishment. He published several religious works. (Biog. Univ.)

BEAUPUY, (Nicholas Michel Bachelier de, 1750—1802,) a magistrate of Mussidan, his native place, a deputy to the states-general and the national convention, and an adherent of the Directorial government, until he helped to raise Bonaparte. (Biog. Univ. Suppl.)

BEAUPUY, (Armand Michel Bachelier de, 1757—1796,) a French general, brother of the preceding, distinguished himself in the service of the republic, and fell in the retreat from Bavaria under the celebrated Moreau. This general had two brothers, both officers, and both slain on the field of battle. (Biog. Univ. Suppl.)

BEAURAIN, (Jean de,) geographer royal of the king of France, was born in 1696 at Aix in Issart, and was descended, according to his own assertion, from the ancient Castellans of Beaurain. In his nineteenth year he came to Paris to study under Pierre Moulart Sanson, the royal geographer, whose place he took at the age of twenty-five years. He attracted the attention of Louis XV. by a *Calendrier Perpétuel, Ecclésiastique et Civile*, which he printed in 1724, and afterwards drew many maps and plans for him; but his great work was his *Histoire Militaire de Flandres, depuis l'année 1690 jusqu'en 1694 inclusivement*, 3 vols, Par. 1754, and often reprinted and translated. This work contains the history of the campaigns of the marshal de Luxembourg during the years mentioned; it was highly prized by Frederic II. of Prussia, who had a new French

edition of it, as well as a German translation, printed at Potsdam, and always recommended it for the study of his officers. Besides this, he published an *Atlas de Géographie Ancienne et Moderne*, drew the maps for Agnesseau's *History of the Grand Condé's Campaign in Flanders*, and for Grimoald's *History of the Four Last Campaigns of Marshal Turenne*. Beaurain received a pension, in 1756, for the share which he had in the instruction of the dauphin, was employed in several important negotiations by cardinals Fleury and Amelot, and died in 1771, leaving a son, who followed his father's profession with much reputation. (Ersch und Gruber.)

BEAURAIN, a native of Auvergne, in France, one of the most wealthy tinkers of Paris, and, during the revolution, one of the *bande noir*, which purchased palaces and castles with the view of demolishing them and selling the materials. Choisy, amongst others, was pulled down by Beaurain. He also was the first to sign an act of federation in 1815, which had the device—*Vive la Nation, Vive la Liberté, Vive l'Empereur*. (Biog. des Vivans.)

BEAUREGARD, (1731—1804,) a very celebrated French Jesuit, who distinguished himself by his zealous preaching against the scandalous corruptions and impieties which led the way to the French revolution. As early as 1789, he terrified many of his countrymen by his prophetic threats of the troubles which broke out some years later. When the revolution came on, he fled to England, and from thence retired to Germany. (Biog. Univ.)

BEAUREPAIRE, (N. Girard de,) a gentleman of Poitou, who on the breaking out of the revolution joined the royalists of La Vendée, and was present in many of the actions between his party and general Westermann. He died in 1793, in consequence of his wounds.

Another of this name, but not of the same family, commandant of Verdun in 1792, shot himself because he could not prevail on the soldiers to resist the Prussians as firmly as he wished. (Biog. Univ. Suppl.)

BEAURIU, (Gaspard Guillard de, 1728—1795,) a French writer of books for the instruction and amusement of young people, many of which were frequently reprinted. Beaurieu was remarkable for his grotesque figure, and his eccentric manners; he lived in poverty, and died at the Hôpital de la Charité at Paris. (Biog. Univ.)

BEAUSOBRE, (Isaac de, 1659—

1738,) an eminent Calvinistic divine, and still more eminent writer, was a native of Niart. Having no taste for the law, to which he was destined by his family, he applied himself to divinity, studied at Saumur, received in 1685 imposition of hands from the synod of Loudun, and was appointed minister at Chatillon sur Indre, in Touraine. Here dissent was not long tolerated; the place of worship was shut up; seals were placed on the doors; Beausobre broke them, preached, and to escape the heavy pecuniary mulct incurred by this action, fled to Rotterdam, and then to Dessau, where he became chaplain to the princess of Anhalt. His first publication was directed against the Lutherans, and was entitled *Défense de la Doctrine des Réformés*. His anger was roused against the Lutheran party, because when the duke of Saxe Barby forsook it for Calvinism, he was condemned by the theologians of Leipsic. Beausobre endeavoured to show that Calvinism was no less respectable in its origin, and no less founded on Scripture, than Lutherism. This work, and his funeral oration on the prince of Dessau, so far extended his reputation, that he was invited to Berlin, where he successively became pastor of the emigrants, royal chaplain, member of the consistory, director of the hospital known as the *Maison Française*, inspector of the French chamber and college of the district. In conformity with the will of the Prussian court, he assisted Lefant in the Commentary on the New Testament, (of which the best edition is in two vols, 4to, Berlin, 1741.) St. Paul's Epistles fell to him; the rest of the notes are Lefant's. The text itself professes to be a new translation from the Greek, and it may often be so; but the servility with which the two commentators adhere to the very words of preceding versions, makes us suspect that the trouble of referring to the original was evaded as much as possible. The notes, too, are said to have a Socinian tendency. A more important work was his *Histoire de la Réformation*, which, though he laboured at it during a great portion of his life, he did not live to publish, or even to finish. But it is less important than his *Histoire Antiqué du Manichéisme*, which originated in his researches into the history of sects that had thrown off or never acknowledged the authority of Rome. This work, too, is imperfect; the second volume was not published till after his death; he had only collected the materials for it; and

it was to be followed by a third volume, for which we know not that any materials were ever collected. Indeed, we may doubt whether the first would have appeared, had not a strange adventure compelled him for a time to suspend his preaching, and retire into his study. At seventy years of age he fell in love with a young girl, or rather the young girl fell in love with him, and would have him for her husband. The familiarity of the couple was soon apparent from her pregnancy, and the marriage followed as a matter of course. Four or five years was the weak old man interdicted from the functions of the pulpit, and he proceeded with his critical history of Manicheism. This work, however, is that on which the fame of Beausobre must rest. It exhibits considerable erudition; it is a monument of patient industry; it leaves no part of the subject untouched, no original authority unopened; yet it has many defects. The author has a much higher opinion of Zoroaster than can be grounded on facts; according to him, that Magian was a true philosopher, a maintainer of the divine unity, and of the worship of one God. Nothing, however, is more certain than that Zoroaster was a gross idolater; that all the elements were adored by him; and that fire was held as something more than a symbol of divinity. This, indeed, had always been the opinion of antiquity; and the translation of the *Zend-Avesta* by Anquetel du Perron, has made sad havoc with the system of Beausobre. It has proved that ancient history and tradition were right, and that the Median sage was worse than an idolater. In the same spirit this writer will not allow the Manichean tenets to have been so blamable as they are invariably represented. This notion, to be sure, was disproved by the experience no less than the written testimony of St. Augustine; but then St. Augustine, according to Beausobre, though he lived eight years amongst them, did not understand the tenets of the sect. Throughout this work there is equal boldness, joined with an almost equal ingenuity to distort the truth. But it raised the fame of the author, who, though assailed by Lutherans and Roman Catholics, knew how to maintain his ground by new theories, more startling, if possible, than the preceding. The controversy which followed added still more to his fame. His sermons—and at fourscore he preached with all the imagination and vigour of youth—placed the seal to his reputation, and

rendered him the most distinguished Calvinist of his age.

Many are the works, mostly unfinished, which this writer left in MS. His Critical and Philological Remarks on the New Testament; his Critical History of the Veneration paid to the Relics of the Dead; his Supplement to Lenfant's History of the Hussites; his History of the Reformation; his Dissertation on the Books of Optatus Milevetenus, &c.; exhibit his erudition in a favourable light. His style too is animated, his manner pleasing, his illustrations impressive. (Biog. Univ.)

**BEAUSOBRE**, (Charles Louis de, 1690—1753,) son of the preceding by a first marriage, embraced the same profession as the father, and wrote three or four works. Among them are an Apology for Protestants, The Triumph of Innocence, &c. He also continued the Discourse of Saurin on the Bible. His talents and learning were much inferior to those of his father. (Biog. Univ.)

**BEAUSOBRE**, (Louis de, 1730—1783,) the son who was born to Isaac de Beausobre, in some months less than the usual period after marriage, was fortunate from his birth. By the Prussian monarch he was educated, pensioned, invested with lucrative offices, and treated every way with kindness. But royal patronage has not yet discovered the art of creating genius or conferring learning. With all his advantages Louis de Beausobre scarcely reached mediocrity. (Biog. Univ.)

**BEAUSOBRE**, (Jean Jacques, baron de Baux, count de.) of Beausobre, a general of the French army, who died 1783; translated *Ænæas Tacticus*, which he accompanied with many useful notes and dissertations. This work was published; but Venetius, which he also finished, rests in MS., or has perished. (Biog. Univ. Suppl.)

**BEAUSOLEIL**, (Jean de Chatelet, baron de, 1576—1643,) a native of Brabant, distinguished himself by his ardour in mineralogical researches and experiments. He ruined himself by his expenditure in the search after the precious metals, and by the opening of new mines. Once he was arrested on suspicion of magic; and though he cleared himself, he lost his valuable instruments. He was afterwards thrown into the Bastille, where he died in misery. He wrote a book, entitled *Diorismus* (id est *Definitio*) *Veræ Philosophiæ de Materia prima Lapidis*. (Biog. Univ. Suppl.)

**BEAUTEVILLE**, (Jean Louis de Buisson de, 1708—1776,) bishop of Alais, distinguished himself by his moderation in matters spiritual. He consequently incurred the enmity of the intolerant party, which called itself Apostolic. The archbishop of Aix tried to procure the condemnation of his *Recueil des Assertions*, and failing in the attempt, procured a papal bull against the book. The parliament of Provence ordered the instrument to be burnt by the common executioner, together with the pastoral letter of the archbishop. Beauteville had all his brother bishops against him; they persecuted him in every possible way; but he was amply indemnified for their ill-will by the universal respect of his flock. He was estimable in private as he was moderate in public life. (Biog. Univ.)

**BEAUVAIS**, (Vincent de.) See VINCENT.

**BEAUVAIS**, the name of four artists.

1. *Nicolas Dauphin de*, (1687—1763,) an eminent engraver, born at Paris. He studied under John Audran, though M. Ponce, in the *Biographie Universelle*, states that Gerard Audran was his master. He engraved several plates for the Crozat collection, and part of the dome of St. Paul's, after Sir James Thornhill, whence he is supposed to have visited England. Indeed, Walpole states that he was brought to England by Dubois, in 1717, in order to help in finishing a set of plates of the Battles of the Duke of Marlborough. His wife, a daughter of G. Duchange, also engraved, and often assisted him in his work. (Heineken. *Walpole's Anecdotes* by Dallaway. *Biog. Univ. Bryan's Dict.*)

2. *Philippe*, a son of the preceding, was distinguished in sculpture. After gaining a high prize, and making a journey to Rome, where he executed a statue of Immortality for the empress of Russia, he went back to his own country, and died in the flower of his age, in 1781. He is known by the execution of one of the bas-reliefs of the gate of St. Geneviève. (Biog. Univ.)

3. *Charles Nicolas Dauphin de*, another son of Nicolas, was born at Paris, and was also an engraver. He engraved, in conjunction with his father, the following plates—a portrait of pope Benedict XIV., oval folio, and a portrait of J. A. Meissonnier, architect. M. Heineken, in a list of artists after whose works he has engraved, has placed the name of Sir James Thornhill. (Heineken. *Bryan's Dict.*)

4. *Jacques*, another sculptor, who studied at Rome in quality of pensionary of the king of France. He designed and engraved three books or collections of vases; and we have by him four pieces—three of them views of Venice, and one a subject of architecture; the three former designed by him from nature, and the latter engraved after M. Marieschi. (Heinecken.)

BEAUVAIS, (Gilles François, 1695—about 1773,) a French Jesuit, native of Bretagne, who wrote several religious books, which are now of very little interest. (Biog. Univ. Suppl.)

BEAUVAIS, (Guillaume,) a numismatologist of some note, was born at Dunkirk in 1698, and died at Orleans in 1773. So little is known of his life, that his name has been preserved alone by his writings, of which the most important is, *La Manière de discerner les Médailles Antiques de celles qui sont Contrefaites*, 4to, Paris, 1739. The author's own estimation of this book was so high that he prefixed it to an anonymous treatise on the finances and the false money of the Romans, which he edited; and to his own Abridged History of the Roman and Greek Emperors by their Medals. He wrote also a dissertation *Sur la Marque et Contremarque des Médailles des Empereurs Romains*. His collection was bought by a private individual in Orleans: the coins were thrown loose into bags to be sent to Paris, and when they arrived at their place of destination, the greater part of them were destroyed by the attrition consequent on this singular mode of transportation. (Ersch und Gruber.)

BEAUVAIS. There have been in France many distinguished persons of this name, of whom we shall notice the following only:—

1. *Remi de*, a Capuchin monk, who was living early in the seventeenth century; he wrote a poem, *La Madeleine*, which was published at the cost of a female penitent. This subject has been frequently chosen by other poets, and it is certainly a good one, yet it has not inspired any one poet who has attempted it; in no case, singular as the fact may appear, have the verses on the life and character of that saint risen to the merit of mediocrity. Brother Remi's poem extends to twenty books! It is preceded by a most delectable dialogue between St. Mary Magdalen and the author.

2. *Jean-Baptiste-Charles Marie de*, (1731—1790,) the celebrated bishop of Senz, was a native of Cherbourg. Edu-

cated chiefly in Paris, and distinguished for great fluency of expression, no less than for considerable acquirements, he entered the church, and in 1768 was chosen to preach the decennial discourse in honour of St. Augustine. So well did he acquit himself, that he was recommended by the dignified assembly to the notice of the ministry. His sermons before the court in the Advent of 1768, and the Lent of 1773, placed the seal to his reputation, and he was raised to the see of Senz. Yet he knew his merit alone would never have procured him the dignity. Five years had elapsed since the recommendation, yet nothing was done in his favour, because he was not of noble birth (in fact he was of a humble one), and, therefore, unfit for the dignity. This was asserted by the ministry; it was asserted by the daughters of Louis XV., who yet called themselves the protectors of the abbé de Beauvais. The virtuous bishop of Carcassonne, M. de Bezons, heard of the objection, and inquired of the princesses whether the rival of the Bossuets, the Bourdaloues, the Flechiers, the Massillons, had need of any other nobility. "If," added the prelate, "I could be made to believe that noble birth is the chief qualification for the episcopal office, I would trample the cross under my feet, and for ever renounce the dignity!" These energetic words raised a feeling of shame, and the abbé de Beauvais became a bishop. Nobly did he fulfil his duties. The extreme wretchedness of the people miserably contrasted with the luxurious dissipation of the court; and the new bishop resolved that the fact should ring in the ears of the king. Called to preach before the court the customary sermon on Holy Thursday, he besought the monarch to look at his latter end,—it might be near at hand,—"Yet forty days and Nineveh might be destroyed." Louis did die in forty days. This was one of the coincidences so unusual in life, that perhaps it was regarded as something more. M. de Beauvais did not long remain a bishop; he was dissatisfied with the forcible union of his see to that of Digne; and still more that he did not understand the language of his new flock; and in 1783 he resigned his dignity.

The remainder of this prelate's life was passed in study and the exercise of the christian virtues. His *Sermons* (4 vols, 12mo,) have been much admired. They have certainly the qualities which Frenchmen admire; but of biblical knowledge, of learning, of logic,

of sound reasoning, they have little. (Biog. Univ.)

3. *Bertrand Poirier de*, (1755—1827,) one of the Vendean generals, a native of Chinon, declared himself against the revolution at its first outbreak. The death of his father on the scaffold (1793) added to his animosity. During many long years he fought against the tyrannical usurpers of the government, the enemies of liberty and religion, but with no great success; and he was obliged, like the rest, to seek a refuge in England. The only book which he wrote, *Aperçu sur la Guerre de la Vendée*, is useful as containing the observations of an eye-witness and actor in the scenes which he describes. (Biog. Univ. Suppl.)

BEAUVAIS DE PREAU, (Charles Nicolas, 1748—1794,) a native of Orleans, was first a physician, then a magistrate of Paris. In 1791 he was returned to the legislative assembly, and his violence made him worthy of a seat in the national convention of the following year. But, with all his political fury, he cultivated letters, and not wholly in vain. (Biog. Univ.)

*Charles Theodore Beauvais*, (1772—1830,) a son of the preceding, is better known than the father. The merits of Beauvais de Preau, in the eyes of the convention, were so great that the son was pensioned, and his pension was continued throughout his life. For the same reason, his promotion in the profession he embraced—that of arms—was sufficiently rapid. In 1708 he was adjutant-general, and in that capacity he accompanied Bonaparte to Egypt. But the hardships of the campaign were such, that he solicited permission to leave the service; and it was given in a general order, which reflected in bitter terms on the conduct of the "officer who, though in good health, would retire in the midst of a campaign; who could evidently have no thirst for glory; who was therefore unworthy to command such heroes as the French." On his return, Beauvais was captured by the Turks, committed a prisoner to the Seven Towers at Constantinople, where he remained a year and a half. Returning to France, Bonaparte would not employ him; he therefore filled an inferior office in the custom-house of Paris, which his father-in-law procured him. In 1809, however, Bernadotte employed him in the expedition to Flushing, and from that moment he was virtually restored. Under Latour Maubourg, he served in Spain as chief of the staff; he was created a baron, and

employed on the Rhine in 1813. On the fall of Bonaparte, he obtained the Cross of St. Louis, but no military command; in revenge, he joined Bonaparte during the Hundred Days, and was made commandant of Bayonne. On the return of Louis he went into private life, edited three Parisian newspapers, all opposed to the ministry, and wrote books. Of these, the *Dictionnaire Historique*, in which he was assisted by Barbier and other literary men, is the best known. It has little merit; it did not sell; the whole impression therefore was carefully locked up; and, after the lapse of many years, it re-appeared, with a new title, as an entirely new work. His *Victoires et Conquêtes des François*, designed to flatter the national vanity, procured him, from Charles X., a place in the Legion of Honour. A more important work, of which he was merely the editor, *Correspondence Officielle et Confidentielle de Napoléon Bonaparte*, (7 vols, 8vo,) will be useful for the historian. (Biog. Univ. Suppl.)

BEAUVAIL, (Jeanne Olivier Bourguignon, Madame, about 1643—March 20th, 1720,) a comic actress, born in Holland. At a very tender age she was abandoned and exposed at a church door, but was rescued by a washerwoman, who charitably protected her until she was twelve years old, when she joined a troop of strolling actors. She then removed to the company of Lyons, the manager of which became her adopted father. Molière having seen her perform, obtained an order from the king for her appearance at the theatre, and she made her début in the month of September, 1670. She retired from the stage from 1679 to 1704, when she re-appeared, and played a variety of characters, from waiting-women in comedy, to queens in tragedy. Her last original character was that of Lisette, in *Les Folies Amoureuses*, when she was fifty-eight years of age. (Biog. Univ.)

BEAUVALLLET, (P. Nicolas, 1749—April 17, 1828,) a sculptor, born at Havre, was pupil of Pajou, and was entrusted, in 1784, with all the works of sculpture for the chateau of Compiègne. The remarkable works with which he adorned the guard chamber founded his reputation, and procured his admission into the Royal Academy of Painting and Sculpture in 1789, a period when, like most artists, he warmly embraced the cause of the revolution. In 1803 he presented the bust of Marat to the national convention. He also executed the busts of Châlier and

of William Tell, which, with that of *Marat*, were immensely popular. He presented that of Tell to the Jacobins of Paris, for which he was elected a member of the society. On the 9th Thermidor, (27th July,) 1794, being devoted to Robespierre, and having assisted at the Hôtel de Ville, he ran many risks, which deterred him from further interference with politics, and he devoted himself wholly to his art. There are also by this artist statues of Narcissus and of Pomona, which were exhibited in 1812; *Susanna at the Bath*, the model of which was made in 1810, and the marble sculptured and exhibited in 1814; lastly, he was engaged to make a statue of general Moreau, of which he exhibited a cast in plaster in 1817. He died at the Sorbonne, where he had apartments given him by government. Beauvallet was an artist of considerable taste; he exhibited agreeable forms, but seldom was elevated to the grand style of art. He had commenced a great work, of which he had prepared no more than three books, under the title, *Fragments d'Architecture, Sculpture, Peinture, &c., dédiés à M. David*, Paris, folio, 1803—1804. (Biog. Univ. Suppl.)

**BEAUVARLET**, (Jacques Firmin, 5th or 25th Sept. 1731—7th Dec. 1797,) a modern French engraver, born at Abbeville, where he received his earliest instruction, both in design and engraving, under D'Hequet and Lefevre, men little known. He thence removed to Paris, where he placed himself under the direction of Laurent Cars. Upon leaving this school he executed his four great prints, after the pictures of Luca Giordano, for which he was admitted to the Academy in 1765. His desire of popularity induced him to abandon the boldness and freedom of handling observable in these works, for the minuteness and finish he afterwards adopted. Opinions materially vary as to the relative merits of his two styles, but it must be confessed that his latter works are executed with extreme delicacy. (Biog. Univ. Bryan's Dict.)

**BEAUVARLET**. See **CHARPENTIER**. **BEAUVAU**, a renowned noble family of France, possessors of the citadel of the same name in Anjou, and probably a branch of the first house of Anjou.

*Réné, Baron de Beauvau*, one of the bravest knights of the thirteenth century, accompanied Charles of Anjou in the expedition to Naples, in 1265, and contributed so much to its prosperous issue, especially in the battle of Benevento, that

he was named constable of the two Sicilies, but died very shortly after of his wounds.

*Louis, Seigneur de Beauvau*, one of his descendants, whose father was at the same time governor of Anjou and Maine, seneschal of Provence and Anjou, executor of Louis II., and ambassador of Louis III. king of Sicily, distinguished himself as a soldier and statesman. He was governor of the citadel of Marseilles, grand seneschal of Provence, and chief chamberlain of king René. When the latter left Lorraine, he remained as counsellor to the son of his master, and thus a branch of the family was transplanted to that country. He died, in 1472, at Rome, where he was ambassador to pope Pius II.

*Henri, Baron de Beauvau*, the fifth in descent from the last-mentioned, served first under Rudolph I. in Hungary, then under the elector of Bavaria; afterwards he commanded a corps of 1000 cavalry and 2000 infantry against the Turks, and was instrumental in the victory over them and the conquest of Gran, in 1590. Returned to Lorraine, he was sent on an embassy to the court of Rome, in 1599, with proposals relative to the marriage of Catherine of Bourbon, his cousin, and sister of Henry IV. In 1601 he accompanied the duc de Mercœur on his expedition against the Turks, and traversed Europe, Asia, and Africa. After his return, he was grand forester of Lorraine, counsellor of state, and first chamberlain of the duke; wrote his *Campaigns and Journeys* (of which the best edition is that of Nancy, 4to, 1619); and employed himself in the education of his only son, *Henri, marquis de Beauvau*, known as the author of *Mémoires* (Cologne, 1690), and as governor of the famous prince Charles of Lorraine.

*Marc de Beauvau*, grandson of the preceding, was born in 1679; brought up with Leopold of Lorraine, who was born in the same year, and accompanied him, in 1695, to the battle of Temesvar, in which both greatly distinguished themselves. He was afterwards grand equerry of Lorraine, and guardian of the future emperor, Francis I. He had so much influence in the negotiations for the change of the government of Lorraine, that Charles VI. created him prince of Trave, and Philip V. gave him the dignity of a grandee of Spain, of the first class. He also received, at a later period, the order of the Golden Fleece from the emperor, and was sent by him as governor



to Toscana. He died in 1754, leaving behind him twenty children. One of these,

*Charles Juste, Marechal de Beauvau*, born at Luneville, in 1720, distinguished himself, in 1742, at the defence of Prague against Charles of Lorraine, and afterwards at the passage of the Bormida, the storming of Mahon, and the battle of Corbach, and was advancing into Spain at the head of 26,000 men, when the peace of 1763 recalled him. His benevolence and sense of justice were equal to his military talent, and procured for him the epithet, bestowed before on Bayard, of "the knight without fear and without reproach." As commandant of Languedoc, he released fourteen women confined for their religious belief, though the permission given him had extended only to four of the number, and answered the reproaches of the ministry on this subject, by saying, that "the king might take from him his command, but could not hinder him from discharging the duties of it according to the dictates of conscience and honour." In 1777 he was commander of a military division, and in 1782 governor of Provence, where he succeeded in obtaining for his province the restoration of its representatives and the support of its academies, besides ameliorating the condition of the sailors, and improving the shipping. He had also the idea of rendering Marseilles a free port, commercially as well as in a religious point of view. But the outbreak of the revolution hindered this. On the journey from Versailles to Paris, he accompanied his sovereign, and at his desire took a seat, for five months, in the royal counsel. He escaped the horrors of 1793, by death, on the 21st of May of that year. Besides his civil and military engagements, he found time for study, and was a member both of the *Academia della Crusca* and of the French Academy.

*Réné François de Beauvau*, of another branch of the same house, was born in 1664, and after passing through several inferior grades of clerical dignity was created bishop of Bayonne, 1700: here he so attached himself to his flock that they made every effort to retain him when he was advanced to the bishopric of Tournay. In this latter post he sold all his jewels, and borrowed 800,000 francs on his own account, to defend the city against prince Eugène, but without success. The money, however, was returned to him by the king, and the jewels by his people. After this, he was successively

bishop of Toulouse in 1713, of Narbonne in 1719, and commander of the royal orders in 1724. During his twenty years' presidency in the parliament of Languedoc, he showed himself as deserving as in his clerical post. Under his patronage was published the history of that province, in 5 vols, folio, by the Benedictines of St. Maur; and a Geography and Natural History of Languedoc, by the Society of Montpellier, whose sittings he always attended when called to the general assembly. (Ersch und Gruber.)

BEAUVILLIERS, (Marie de, 1574—1656,) daughter of the comte de St. Aignan, was intended for the cloister; but she had not taken the veil when Henry IV. saw her in the abbey of Montmartre, and made her his mistress. Short, however, was her career of guilt; she was almost immediately forsaken for her cousin Gabrielle d'Estrées; and she returned, humbled, to her convent, of which she was nominated abbess in 1597. (Biog. Univ.)

BEAUVILLIERS, (Antoine, 1754—1817,) the greatest cook of Paris in his day, wrote, *L'Art de Cuisinier*, 2 vols, 8vo, Paris, 1814. (Biog. Univ. Suppl.)

BEAUVOLLIER, (Pierre Louis Comte de,) had been a page of Louis XVI., and lived retired on his estates; when, in 1793, he was denounced to Tallien as a promoter of the Vendéan insurrection. He fled, consequently, to join the royal army, then assembled at Thouars, and was named sous-commandant of artillery. As such, he was associated with most of the subsequent deeds of the Vendéans. After the affair of Saumur, he was named intendant-général-trésorier of the royal and catholic army, when the military chest of the republicans, containing twenty million francs of assignats (!) was captured. After the disasters of Maur, Beauvillier was compelled to leave his corps, and concealed himself in the neighbourhood of that town until the amnesty of 1797 was issued. In 1799 he reappeared in the ranks of the royalists, but was again unsuccessful. He took, afterwards, service under Napoleon and under the Bourbons. (Biog. des Hom. Viv.)

BEAUVOLLIER, (Jean Valot, baron,) brother of the preceding, also joined the insurrection, and greatly distinguished himself; but his career was shorter than his brother's. In 1794 he was taken prisoner, condemned, and executed.

A third brother joined the same cause at fifteen years of age, but he soon fell in battle. (Biog. Univ. Suppl.)

**BEAUXALMIS**, (Thomas, 1524—1589,) a native of Melun, became a Carmelite, and wrote in favour of his church, against the Calvinists, and in favour of his sovereign, Henry III., against the rebels of his time. (Biog. Univ.)

**BEAUZEE**, (Nicolas,) a philosophical etymologist, was born at Verdun in 1717, lived at Paris as professor in the Ecole Royal, and was at the same time secretary and interpreter of the comte d'Artois, and member of the French Academy, as well as of those of Metz, Arras, Auxerre, and Della Crusca. He died in 1789. He wrote *Grammaire Générale*, Paris, 1767, (2 vols, 8vo,) which was described by Barthelémy as a description of the metaphysical region of philology, and for which he received from the empress, Maria Thérèse, a gold medal. He edited several philological works, translated Salust and Quintus Curtius; and published *Kempis de Imitatione Christi*, in the original, with a translation. Besides all this, he wrote the grammatical articles in the *Encyclopédie*, from the 7th volume, in conjunction with Douchet, but in the last ten volumes alone. His articles, and those of Marmontel, were published in a separate work, entitled *Dictionnaire de Grammaire et de Littérature*, 6 vols, 8vo, 1789. Frederic II. of Prussia wished to have him at his court, but he preferred quietness and independence to this dazzling invitation. (Ersch und Gruber.)

**BEAVER**, (John, whose Latinized names are, *Fiber*, *Fiberius*, *Castor*, *Castorius*), was a monk of Westminster early in the fourteenth century, wrote a Chronicle of Britain from the fabulous days of Brutus to his own times, and *De Rebus Canobii Westmonasteriensis*. Both are in MS. The author is frequently referred to with praise.

Another monk of this name, but of St. Albans, wrote some things which remain also in MS.

\* Captain W. H. Smyth, R.N. F.R.S. &c. &c. author of the *Life and Services of Captain Philip Beaver*, late of H. M. ship *Nisus*.

† These Memoirs should be in the possession of every naval officer.

‡ The following passage extracted from this work clearly demonstrates the horrible and mortal consequences of a residence on the pestilential shore of Africa:—"At nine o'clock last night," says Beaver, "I had written my journal, and was sitting down to a broiled fowl for my supper, when the mate of the cutter knocked at the Block-house gate, and was let in. My door was opened, and two Europeans, two Englishmen, appeared before me. It is impossible to express my astonishment, my joy, my feelings, at the sight. Their florid complexions, their appearance of health and vigour were such a contrast to the yellow skins and shrivelled carcases which I had for a long time been accustomed only to see, that I gazed upon them the

**BEAVER**, (Philip,) a captain in the British navy. This gallant and gifted officer,—an officer remembered by his professional brethren as one of the most efficient, systematic, and scientific seamen the naval service of England, possibly ever produced, was the third son of the Rev. James Beaver, and Jane, the daughter of the Rev. Thomas Keeler, fellow of All Souls, and afterwards vicar of Leknor Philip, according to the biographic publication of a talented professional writer,\* (who, be it observed, in recording "the life and services" of his incomparable subject, has produced a most interesting, instructive, and valuable volume†) was born in 1766, and at the early age of eleven commenced his professional career—a career of no ordinary nature, and marked by a constant succession of stirring events. Before he had obtained his lieutenant's commission, Beaver had participated in several general engagements, and warm encounters with the enemy; and during his novitiate, we find he had fought under the banners of Keppel, Byron, Barrington, Rowley, and Rodney.

A few years after he had mounted the first step of the ladder of promotion, and that a period of peace had deprived him of employment afloat, his enterprising spirit induced him to undertake, in conjunction with a certain "society," the colonization of the island of Bulama—an island near the settlement of Sierra Leone. The events of this important period of his life,—fraught with sufferings almost insurmountable, are very unaffectedly described in his "*African Memoranda*,"—an interesting, well-written work, and of which every page bears internal evidence of the purest veracity.‡ "The difficulties which opposed his success, showed the courage that could meet, and zeal which strove to conquer them; and while we lament those obstacles,§ we are in some

whole evening; I thought then the handsomest mortals I had ever beheld. They belonged to the *Felicity* schooner, from London, in the service of the Sierra Leone Company, with orders to touch at Bulama."

§ On his return to England, Beaver having been requested, by the "Bulama Association," to state his opinion of the cause of the late failure, and the probability of the future success, sent in a statement, from which we make the following extract—the statement was dated 24th June, 1794: "Success might be commanded; but when I say it might be commanded, I presuppose a greater firmness in those who go out, and more zeal and activity in those who remain at home, than has hitherto been evinced by either." This letter was read on the following day to the convened members at the Mansion House, on which occasion they voted their unanimous thanks to him for the ability, zeal, activity, and perseverance with which he conducted the affairs of the settlement. . . . They also

measure consoled by the reflection, that they have, at least, placed his fortitude and intrepidity in a light which a more prosperous adventurer might not have revealed." (*Smyth*.)

To detail the subsequent services and various achievements of this firm, fearless, and indefatigable officer, as he advanced in professional rank, would occupy more space than our limits afford. In the work already cited, will be found fully and faithfully registered "services" sufficient to entitle him to posthumous distinction. The last of a series of signal and valuable services which Beaver had rendered to his country, were confined to the Indian seas. At the Cape of Good Hope, a premature death† terminated his mortal career. He died in command of the *Nisus*, the 5th April, 1813. His funeral was attended by all the chief, civil, and military officers of the Cape; the pall was borne by captains Schomberg, Richardson, Eveleigh, and Bain, of the navy, and the colonels of the 21st dragoons, 83d and 93d regiments. "When the corpse was committed to the ground," says Mr. Prior, the surgeon of Beaver's ship, a gentleman since well known to the literary world, by his acute and comprehensive biography of Burke, "I saw more than one of his brother officers affected in a manner that did equal honour to their feelings and their friendship. None of us, I believe, were free from such emotions."

Descanting on the merits of his lamented commander, Mr. Prior observes: "On points of service, our captain would scarcely admit the existence of, what many were disposed to think, impossibilities; but, at the same time, with that clearness which belongs only to

men of superior capacity, he would not only order what was to be done, but also point out the most safe and expeditious method of accomplishing it. Without neglecting details, on which often depends the success of operations of war, and of which he was perfect master, his mind was more turned to great things: it seemed to expand with the quantity of matter required to be taken in. When fitting the squadron for Java,‡ with only two or three days to perform it in, and one of the ships just out of action; stationing some of the remaining ships at the Mauritius, and others at the Cape; writing orders and despatches to several quarters; waited upon every moment by officers of all classes for directions how to proceed in their respective departments; teased with applications of various kinds, on public business, from persons on shore; added to the responsibility which he assumed, of quitting his station, hanging on his mind; yet I never saw him more cool, clear, and collected, though scarcely able to devote five minutes uninterruptedly to any one object."

The late captain Sir Charles Schomberg, R.N., a distinguished and accomplished officer, who served under the orders of Beaver, in both capacities of lieutenant and captain, thus sketches the character of his esteemed and lamented friend: "He was manly and determined, with a mind very peculiarly constituted. From the firmness of his decision, something like austerity, and an air of conscious superiority, showed itself in command; but in society, except where vice or folly drew forth his sarcasm, he was gentle, and as playful as a child. His inflexible integrity made parts of his conduct appear captious and irritable; while in argument, his manner seemed rather to

resolved that a gold medal be presented to him, expressive of the sense entertained of his meritorious services. But the vote of thanks, and promise of a gold medal (for the resolution went no further than a promise), were the only rewards Mr. Beaver reaped for two years' unparalleled exertion and suffering; he, moreover, not only lost employment and probable preferment, but also his half-pay during that period, and the six months' preceding. (*Smyth's Life of Beaver*)

\* During his course of service, Beaver was constantly sought and selected to cooperate with the British army. In services of invasion, or when troops were required to dislodge the enemy, or capture their colonies, his tact and peculiar ability in conducting the disembarkation of large military bodies, were fully appreciated by the different generals with whom it was his fortune to serve. In admiration of his forethought in conducting the disembarkation of the formidable force employed upon the Egyptian expedition, Sir Ralph Abercrombie exclaimed, "All my wants are anticipated as if by magic." Again, in 1809, when serving on the expedition against Martinique and the Saints, general Maitland thus expresses himself in his official

despatch—"Captain Beaver has increased the character which his conduct at Bay Robert had gained him," and communicating to the Admiralty, on the same occasion, admiral Sir Alex. C. Cochrane says, "The direction of all the naval operations connected with the army was left entirely with captain Beaver, of the *Assai*, who conducted the service with all the correctness and celerity which I expected of him."

† It is no less curious than lamentable as showing that although the whole life of Beaver was passed in investigations touching practical and useful knowledge, he should have remained so ignorant of his own physical economy as regards the preservation of health, as not to view with alarm, and to avert by remedies, those symptoms which persons of less attainments would not have neglected. But he had a weakness unaccountable in such a man, respecting the utility of medicine, and disdained the healing art. But for his refusal to follow the surgeon's advice, his valuable life might, at this moment, have been spared to his country.

‡ Beaver highly distinguished himself in the reduction of this settlement.

dictate than to persuade; yet I know no man who persuaded with more conviction. His view of enterprize was generally very bold, for he never saw difficulty, and was a stranger to fear; but as a flag-officer his soaring mind would have been more in its element, than as captain of a frigate. With a strong thirst after useful information, he studied closely during every moment of official leisure, and was therefore not only a scientific navigator, but appeared very conversant in general literature. He was indifferent to the garb in which substantial knowledge was clothed; and I have reason to think that this extraordinary man read the *Encyclopædia Britannica* entirely through during a cruise—a curious instance of habit and perseverance."

Beaver, who wielded a powerful pen, constantly sent anonymously, the short time he remained unemployed, valuable contributions to the public press. "A letter," says his biographer, "which he published in the *Courier* of the 16th July, 1804, under the signature of NEARCIUS, tended so generally to allay the apprehensions of the timid,\* that much curiosity was excited as to the author." It is a fair specimen of argumentative reasoning. He considers the subject of a descent on our coasts, under three heads; the enemy's quitting their posts, their crossing the channel, and their landing. Under the first, he proves, from substantial data, the utter impracticability of more than a fourth of the required number effecting it in one tide. Under the second, if they come in detached portions, with British ships, "which know no winter," we "devour them like shrimps." And in the event of their ever overcoming both those obstacles, and "vomiting their unhallowed crews upon our blessed shores, they will be received there by the British army—an army with which I have served in each quarter of the globe. I know its merits; I know its foibles; I know it well; and am as fully convinced as I am that I now write, that this army as far surpasses all others in bravery, as British seamen surpass all others in skill: to it I willingly consign, without the least fear of the consequence, all who may land."

Party-politics was Beaver's abomination. "As to the change of ministry you

mention," (he writes to his wife in 1807,) "and dissolution of parliament, it seems of little importance at present who is in, or who is out; for the late special-pleading, speech-twisting debates, savour rather of the loaves and fishes than of patriotism; and, indeed, place and emolument, the apples of the aristocratical struggle of Whigs and Tories, are more often the motive than the reward of such contentions; yet in times of public danger, party-spirit ought to give way to virtue. But, notwithstanding a full knowledge of how many states have been ruined by an indiscriminate love of popularity in their public leaders, there are some of our most valuable characters foolishly sacrificing to the same shrine, regardless of our national importance. As to the mob-courting demagogues, who clog their country's efforts, and thereby add to its burthens, merely to exhibit themselves, they deserve transportation."

BEAVOR,† (Edmund,) a captain in the British navy. Little is known of the early career of this able but ill-fated seaman. In 1744 he was appointed captain of the *Fox* twenty-gun ship, and during the succeeding spring "he was stationed as a cruiser in the German Ocean, where he was exceedingly active, and met with some success: the most consequential of which appears to have been the capture of a formidable privateer from the port of Dunkirk.‡

"After the commencement of the rebellion in Scotland, which broke out not long after the above-stated period, captain Beavor was ordered to the northward," (coast of Scotland,) "where he continued to behave with the same degree of assiduity, as appears from the following official note:—

"The rebels had formed a scheme to get into their possession a ship in Leith-roads, on board of which were some new pieces of cannon, about twenty-five barrels of powder, and some fire-locks, for the use of the king's troops. As there was no access for this vessel to Leith, she was committed to the care of the *Fox*, then in the frith. Four masters of ships had undertaken to go off to her, with eighteen hands, cut her cable, and let her drive till she got out of reach of the guns of the king's ship, 'when they intended to carry her into Leith harbour.'

\* The anxiety and alarm, not to say panic, felt at that time by the whole nation respecting the *Flotilla* at Boulogne, will be recollected by many, and the tranquillising effect of NEARCIUS's letter will be also remembered.

† Some writers spell the name Beaver.

‡ This vessel mounted thirty carriage and swivel guns, and carried a crew consisting of one hundred and forty-five men. The *Fox* discovered the enemy on the 15th of May, 1744, and "after pursuing her all night, came up with her at ten o'clock on the following day." (Charnock.)

But the night before this was to have been executed, captain Beaver got intelligence of the plot, and immediately took measures to place her in a position of security close to his own vessel.

"The above-mentioned occurrences," continues Charnock, "took place in the middle of October, and captain Beaver was unfortunate enough to survive it only one month. Being out on a cruise, he was unhappily overtaken by a violent gale of wind, in which the *Fox* foundered\* off Dunbar, on the 14th November, the captain, as well as the crew, perishing with her." (Charnock.)

BEAZIANO, or BEAZZANO, (Agustino,) a poet of Treviso, who flourished in the sixteenth century. In 1514 we find him at Venice, intimately united with Bembo, afterwards cardinal. At first he applied himself to public affairs, but his bodily sufferings, among which those caused by the gout were not the least, forced him to retire into private life. His poetry, both Latin and Italian, his Letters, &c., may be found in many collections. (Biog. Univ.)

BEBEL, (Heinrich,) known chiefly as a writer of Facetiae, but deserving more honourable notice as a strenuous opposer of the then prevailing barbarism in the writing of Latin, and in treating on classical subjects, was born at Justingen in Suabia, and was thus a fellow-townsmen of Nauclerus Stöffler and Locher. The year of his birth has not been accurately determined, but it appears to have been about 1472. His parents were of the middle class of peasants, and he himself received his first rudiments of learning at the school of Schelklingen, near Ulm; after which, according to a very common practice of the students of his time, he set out on his travels, and reached the city of Cracow. At the Gymnasium of this place he studied for some time, and probably applied himself, in the first instance, to the study of the law, but left this for the more attractive pursuits of poetry and classical literature. In 1494 we find him, from some expressions in his poems, at Basle, between which city and Cracow he often changed his place of abode; this change had been more than once made between 1492 and 1496, in which year he published, at Basle, the *Cosmographia* of

Laurentius Corvinus, his former teacher at the Gymnasium of Cracow. In 1497 he was installed as teacher of eloquence and poetry at the high school of Tübingen, founded by Eberhard I. in 1477, and afterwards at the *Pædagogium* of the same place; here, and at the university with which the *Pædagogium* was nearly connected, he lectured on the classics with unusual applause. His quick wit and perception of the beautiful, and his faculty of adapting himself easily to his subject, eminently fitted him for this employment, and for his favourite undertaking of reforming the study of classical literature. The writing of Latin, especially, was in his time perhaps at its lowest stage of degradation: treating on subjects which even eloquence could hardly speak of in elegant language, learning from barbarous grammars, and reading their early lessons from barbarous authors, the writers of the time could scarcely, except by miracle, have escaped the influence which surrounded them. Bebel, by his own example, by his works on education, and by his satires against the prevailing taste, did much towards removing this. Bebel was involved in several disputes with the literati of his time, more than one of whom was pleased to take on his own particular account the satire which had been pronounced generally and against a class. These disputes, however, as well as some in which Bebel himself was the aggressor, moved thereto more by the over zeal of his defenders than by his own inclinations, died a natural death, and left him in the enjoyment of the public estimation, which he had honourably deserved, and of the pleasures to which he was, not quite so much to his honour, devoted. His defenders plead for him the adage, "*Musa lasciva, vita casta*;" but it is difficult to avoid concluding, from the united evidence of his works and his history, that he was a faithful devotee to the genial deities—Bacchus and Venus. He died, probably, about 1516, and his death was lamented by his former pupil, Melancthon, in a copy of Greek verses.

Besides his three books of Facetiae, a portion of which only would be allowed to reach the modern standard even of broad humour, he wrote a treatise, *Qui Autores legendi sint ad Eloquentiam Comparandam* & *De Latinitatis Utilitate*; *Apologia Bebelii contra Leonh. Justinum Venetum*, *Imperiale nomen extenuantem*; and some other controversial works; *Triumphus Veneris*, &c. An excellent

\* Beatson, in his *Naval and Military Memoirs*, says, in November, the *Fox*, of twenty guns and one hundred and sixty men, commanded by captain Beaver, with a great number of rebel prisoners, was wrecked near Dunbar, in Scotland, and all on board perished. (Vol. i. p. 298.)

account of him has been given by Zapf, under the title, *Heinrich Bebel*, from his *Life and Writings* (German), Augsburg, 1802. (Ersch und Gruber.)

**BEBENBERG**, (Lupold, or Leopold, von,) twenty-seventh bishop of Bamberg, was descended from a noble family of Franconia. He studied at Bologna, and was the pupil of the celebrated John Andreæ. On his return to Germany he was made canon of Mayence, Bamberg, and Würzburg, provost of the chapter of St. Severin, at Erfurt, and counsellor to the emperor Louis of Bavaria. In 1338 he was appointed by the archbishop of Mayence commissioner, jointly with Conrad von Spiegelberg, for managing the ecclesiastical affairs of Thuringia and Hesse; and in this capacity he made a well-known ordinance, by which the privileges of the Franciscans were declared afresh and confirmed, and other ecclesiastics forbidden to encroach on them. The same year he attended the diet convened by the emperor at Frankfort, which declared that the exercise of his powers as sovereign belonged to the emperor by virtue of his election, without any confirmation by the pope. In 1352 he succeeded Frederic von Hohenlohe as bishop of Bamberg: in this situation he distinguished himself by originating and carrying through various measures calculated to benefit his diocese. In 1363 he was attacked by a pestilence, then prevailing in the country, of which he died towards the end of that year. Bebenberg's works are, 1. *Germanorum Veterum Principum Zelus et Fervor in Christianam Religionem Deique Ministros* (Bas. 1497, folio). 2. *Tractatus de Juribus et Translatione Regni et Imperii Romanorum* (Argent. 1508, 4to): both treatises are reprinted in Schard's *Synagma Tractatumum* (Argent. 1609, folio). The latter, which is dedicated to Baldwin, archbishop of Trèves, was composed on occasion of the diet of 1338, above-mentioned, and in support of the declaration then made. Of the many valuable arguments which the controversy between the emperor and the pope gave birth to, this by Bebenberg is, in the opinion of Eichorn (*D. Staats u. Rechtsgesch.* s. 393), by far the most judicious in point of judgment, and the most profound, as well in the application and exposition of the law on the subject, as in the knowledge of history shown by the writer. The book serves also to show that the men who actually took a part in public affairs were not so wholly ignorant of the

historical development of the Germanic constitution as they are commonly supposed to have been, though perhaps they could not altogether emancipate themselves from the influence of the juridical science of those times. A more unfavourable opinion of Bebenberg's merits is given by Püttu (*Litt. des T. Staats, &c.*); but the injustice of his attempt to depreciate our author, in comparison with Marsilius, is exposed by Eichorn (*loc. cit.*)

**BECANUS**, or **BECAN**, (John,) a physician, better known by the name of Goropius, or Van'Gorp, as he was usually called, was born in 1518, at the village of Hilverenbeck, in Brabant. He studied at Louvain, and afterwards travelled in Italy, France, and Spain, where he was appointed one of the physicians to the sisters of Charles V. He practised medicine at Antwerp; but being more attached to letters and antiquities than medicine, he abandoned his profession, and devoted himself chiefly to philology. He was an excellent scholar, and well versed in the Greek, Latin, Hebrew, and Teutonic languages. His active imagination led him to make some curious speculations; among others, that the Flemish, or Teutonic, language was that which was spoken by Adam. He died in 1572, having published, *Origines Antwerpianae*, 1569, fol. After his death appeared, *Opera J. Goropii Becani hactenus in Lucem non edita, nempe Hermathena, Hieroglyphica, Vertumnus, Gallica, Francica, Hispanica*, Antwerp, 1580, fol.

**BECANUS**, (Martin,) a Jesuit, like the preceding, was born at Hilvarenbeck, in Brabant, in 1562, studied at the Jesuits' Gymnasium in Cologne, and took the degree of master of philology in 1583. In the same year he entered the order, and taught, from 1590 till 1593, in the institution where he had been educated. Afterwards, he lectured for twenty-two years as professor of theology at Würzburg, Mentz, and Vienna; was afterwards confessor of the emperor Ferdinand II., and died at Vienna in 1624. Of his works, which were published at Mentz, in folio, in 1649, the most important are, the *Summa Theologiæ Scholasticæ*, and the *Manuale Controversarium*. He was called, for his strenuous opposition to the doctrines of the reformation, *Calvinomastyx*, and *Malleus Calvinistarum*. (Ersch und Gruber.)

**BECANUS**, (Joannes,) called also **Dr Beck**, a native of Utrecht, and a canon

of that church in the fourteenth century. He wrote, *Chronicon Episcop. Ultrajectensium*, a. S. Willibrordus usq. ad an. 1344, published at Franeker, in 1611, 4to. (Swertzii, Athenæ Belgicæ.)

BECANUS, (Joannes,) a canon of Aix-la-Chapelle, wrote *Historia Urbis. Aquis Granensis*, Aquis Gr. 1619, 4to. (Swertzii, Ath. Belg.)

BECANUS, (Wilhelm,) a distinguished preacher and poet on sacred subjects, was born at Ypres in Flanders in 1608; he published, among other works, *Idyllia et Elegiæ*, 12mo, Antw. 1667. These are entirely on biblical subjects, especially on the History of Jesus. He was a member of the order of the Jesuits. His other works are named by Jöcher. (*Gelehrten Lexicon*. Ersch und Gruber.)

BECANUS, (Wilhelm,) a native of Belgium, and a Jesuit, born about 1630. He wrote, *Triumphalis introitus Card. Ferdinandi*, &c., Antwerp, 1663, folio, embellished with superior copper-plates. (Alegambe, *Script. Soc. Jesu*.)

BECCADELLI, (Antonio,) sometimes surnamed Panormita, from Palermo, where he was born in 1394, and sometimes Bologna, the original place of his noble family, was the son of Arrigo Beccadelli, chancellor of Martin, king of Sicily; and having received his education at Palermo, at the age of twenty-five, that is, about the year 1420, and not, as Chalmers has asserted, "at the age of six," by a public decree, was sent, with the yearly allowance of six ounces, i. e. three pounds sterling, to study law, to the university of Bologna, where he took the doctor's degree. How long he continued in Bologna is not known, and it is equally uncertain at what time he was made professor of literature in the university of Pavia, or when he entered the service of Philip Maria Visconti, duke of Milan, whom he taught history, with the magnificent stipend of 800 golden crowns per annum. From the acts of that university it is certain that he was professor at Pavia in 1430, though he might still live in Milan, where he was in 1432; as it is equally certain that he was elected professor of rhetoric at Pavia, on the 29th of March, 1433, and his having the year before received the poetical crown from the emperor Sigismund, who at that time visited during many months several cities of Lombardy.

In 1436 we find him at Naples, where he went into the service of king Alfonso. From that time he settled at Naples, became a great favourite of Alfonso,

whom he followed in all his travels and in all his wars, and was generously rewarded by being enrolled amongst the Neapolitan nobility, receiving a beautiful villa, to which he gave the name of Sisia, being honoured with important offices, and entrusted with frequent embassades to Genoa, Venice, the emperor Frederic III. and to other princes.

At the death of Alphonsus in 1458 he was equally a favourite of king Ferdinand, his son and successor, who bestowed on him the office of secretary and counsellor, and after nineteen years' service, he died at Naples on the 6th of January, 1471, at the age of seventy-seven. Beccadelli left several works, the most remarkable of which are,—1. *De Dictis et Factis Alphonsi Regis*, lib. iv. of which there are several editions, all illustrated with additions and notes by Enea Silvio Piccolomini, and the small composition entitled *Alphonsi Regis Triumphus*, in which he describes the solemn arrival of Alfonso at Naples, 26th February, 1443. For this performance he received one thousand golden crowns from the king. 2. *Epistolarum libri v.* which is a collection of all his small writings, published at Venice 1533, 4to, and now extremely rare. 3. *Carmina*, &c. containing verses and Latin poems.

BECCADELLI, (Luigi,) an eminent scholar of the sixteenth century, was born January 27, 1502, of a noble family, at Bologna, where he received his education, (and not at Padua, as Chalmers, copying the *Dictionnaire Historique*, has asserted, with much confusion and errors of date,) and where he studied law for six years, and received in 1535 the doctor's degree, having in the mean time turned his attention to poetry and literature, and ultimately to political affairs, which procured him the friendship of cardinal Pole, with whom he visited the several European courts in 1539, for the sake of finding the means to reconcile Henry VIII. to the church of Rome. On his return, he was entrusted by pope Paul III. with the education of Ranuzzo Farnese, his nephew, whom he followed, by the order of the same pontiff, in 1549, when he was raised to the dignity of cardinal and legate to the Marca d'Ancona. For these services he received the bishopric of Favello, in the kingdom of Naples, of which, however, he never took possession, being appointed by pope Giulio II., successor of Paul, to the legation of Venice, and soon after to the



office of vicar-general and judge in ordinary of the churches, convents, and hospitals at Rome. In 1555 he was raised to the dignity of archbishop of Ragusa, and sent as a legate to Ragusa, and in 1561, to assist at the council of Trent. He was two years after entrusted by Cosimo I., grand duke of Tuscany, with the education of prince Ferdinand, his son, under the promise of obtaining the archbishopric of Pisa, for which he gave up that of Ragusa. Being deceived in his expectations, he was obliged to be satisfied with the rich provostship of Prato, which he obtained in 1565, and where he died on September 17th, 1572.

His works are numerous, many of them still remaining in MS. in the library of his family at Bologna. Amongst those which have been printed, the principal are, the *Lives of Petrarca*, and of the three cardinals, Pole, Contarini, and Bembo, all in Italian. The *Life of Petrarca* was published by Tomasinini in his *Petrarcha Redivivus*, and reprinted in various other editions of the works of that poet, as the best which had been written to that time. That of cardinal Pole (Brescia, 1757, 4to.) was translated by Duditius into Latin, and thence by Maucroix into French; that of Contarini (Brescia, 1746, 4to.) was edited by cardinal Querini, with a long preface and additions; and lastly, the *Life of Bembo* was published in the second volume of the *Storici di Venezia*, by Apostolo Zeno, 1718, 4to.

**BECCAFUMI**, (Domenico, called Mecherino, 1484—1549,) was born at Siena, and became eminent as a painter, a sculptor, and an engraver. He derived the surname of Mecherino from that of a citizen of Siena, who having remarked him when a shepherd boy designing something on a stone, obtained the consent of his father, and took him to the city, and placed him under the care of Campanna, by whom he was first instructed in painting. According to some writers he was afterwards a pupil of Pietro Perugino, but, at all events, he adopted the style of that master, which may have arisen either from copying his pictures or from studying under him. The fame of the works of Michael Angelo and Raffaele induced Mecherino to visit Rome, which he did in the pontificate of Julius II., and diligently studied there for ten years, and at the same time carefully examined the ancient works of statuary and the edifices of the city. On his return to Siena he acquired very high reputation as a painter, both in oil and

fresco. He had a fine invention, a good taste in design, and generally introduced great expression into the countenances of his figures; but his colouring was somewhat mannered, partaking too much of a reddish hue. In the power of foreshortening he is surpassed by few; and he indulged in the introduction of incidental lights, shadows, and reflections, in which he was eminently successful. His merit was greater in distemper than in oil colouring; and his historical frescos do him greater honour than his other paintings. His skill was great in distributing them to suit the place, and in adapting them to the architecture; he ornamented them with grotesque decorations in such a manner as to supersede the use of gilded cornices. These inventions are so happily managed that they vividly impress their story, are copiously treated, yet are easy, simple, and natural, whilst a grandeur is imparted by the architectural views, and an identity established by the introduction of the usages of antiquity. Still Mecherino has obvious faults, for in an endeavour to rival the magnificence and energy of Michael Angelo, he became coarse in his proportions, negligent in his extremities, and harsh in his heads; defects that so increased in his old age, that even his great admirer, Vasari, could distinguish no beauty in them. His colours were placed on the walls in considerable body, so that they remain in a state of the highest preservation at the present day. A few of his works remain in Genoa, where he painted the palace of the prince Doria; they are not numerous at Pisa; but they abound in his native place. A full description of his works will be found in Vasari.

As a sculptor, Mecherino is rendered famous by his pavement of the cathedral of Siena, which the author last mentioned describes as "the most beautiful, the largest, and the most magnificent that was ever executed." This work, which is done in mosaic of different coloured marbles, employed his leisure hours till he attained to old age; and though painting interrupted his labours, he did not abandon it till his death; after which, some of the historical compositions were completed by other hands, and, as is supposed, from his cartoons. He executed the *Sacrifice of Isaac*, in figure, as large as life; and *Moses striking the Rock*, with a number of others, described by Vasari.

There are several excellent wood-cuts by this artist, as well as some plates, both



etched and done with the graver only, in all of which the hand of a great master is discernible. They are deficient, however, in neatness of handling, a defect which is amply compensated by their spirit and effect. He sometimes marked his prints with the name Micarino fe. and sometimes with a B, having a horizontal line drawn across the centre. M. Heinecken gives a list of many of his engravings, both after his own designs and from those of other artists. (Lanzi, Stor. Pitt. i. 283, 293; Pilkington's, Bryan's, and Strutt's Dictionaries; Heinecken, Dict. des Artistes.)

**BECCAJO.** See **BECCARIA**.

**BECCALINI**, (Giovanni,) a painter at Florence, who was a disciple of Romaldo. Pazzi wrote his life, and engraved his portrait from a picture painted by Beccalini himself. (Heinecken, Dict. des Art.)

**BECCARA**, or **BECHARA**, (Camillus,) a poet, born at Piacenza, a secular priest, and afterwards rector of the church of St. Antony, at Cremona. He wrote *Divers. Poematum* Vol., Cremona, 1570. (Arisii Crem. Literata.)

**BECCARI**, (Agostino, about 1510—Aug. 2, 1590,) a native of Ferrara; a poet noted for having introduced dramatic pastoral on the Italian stage. His *Sacrificio* was acted before duke Hercules II. and other princes at Ferrara in 1554, and afterwards at the same place in 1587. This work has been much applauded and minutely criticized, and is known as having furnished the idea of the *Aminta* of Tasso. (Biog. Univ.)

**BECCARIA**. (Antonio.) On the family of this Italian poet, who lived during the fourteenth century, biographers have held different opinions; some have pretended that he was the son of a beccajo (a butcher), and hence called *dal Beccajo*; but Zeno, approved by Tiraboschi, has shown that he was a descendant of the noble family of Beccaria, who, from the year 1313, held the supreme authority at Pavia for forty-three years, under the protection of the Visconti; but having then transferred their alliance to the marchese of Monferrato, and Pavia being in consequence attacked by the Visconti, the inhabitants expelled them in 1357, levelled their palace, and obliged them to seek an asylum amongst strangers. In 1402 they tried to recover again their power; but being persecuted by the implacable hatred of the Visconti, and Castellino Beccaria being arrested in 1418, and murdered in prison by the duke of Milan, and Lancelotto made a prisoner at the castle of

Serravalla, and hanged in the public place, the family lost every vestige of power.

Our author is recorded, by Tiraboschi, as a physician, a philosopher, mathematician, and a poet, whose verses have been published in various collections mentioned by Crescimbeni. He was a friend of Petrarca, at the report of whose death, in 1343, he wrote a canzone, in which he introduced the Sciences and the Arts lamenting the loss of so great a man, and which is added to several editions of Petrarca's poems. The time of the birth and the death of Beccaria is uncertain; it is only known that he died before 1363.

**BECCARIA**, (Giacomo Bartolomeo,) a learned physician, born at Bologna, July 25, 1682. He studied under the Jesuits in his native city, and manifested at a very early age a great inclination to the study of the natural sciences, and particularly experimental philosophy. He selected medicine for his profession, and took his degree in 1701. He was at the same time admitted into a society bearing the appellation *degli Inquieti*, and there became associated with Manfredi and Morgagni, and endeavoured to effect a reform in the institution, the views of which were too narrow and too methodical to suit their enterprising spirits. By their efforts, twelve academicians in ordinary were created, and the most eminent of the members selected to represent and to treat of the different branches of science, mathematics, physics, natural history, chemistry, anatomy, and medicine. To Beccaria was assigned the natural history, and his labours fully justified the choice that had been made. In 1711 the count Marsigli transferred the Academy into the Institute of Science and the Arts, since justly celebrated; and Beccaria was appointed professor of experimental philosophy. Previously to this, however, in 1709, he had been elected to a chair of logic in the university, and in 1712 to one in medicine. In 1718 he was attacked by a fever, which suspended his labours for eight months; but upon the return of his health he pursued his occupations with renewed ardour. He was not only celebrated in the schools; he also enjoyed great reputation as a practical physician. In 1723 he was elected president of the Academy of the Sciences of the Institute, succeeding Val-salva in that office; and in 1750, upon the death of Matthew Bazzano he was, after a *concours* which lasted four months, unanimously chosen president of the

institute itself. In 1728 he was elected a corresponding member of the Royal Society of London. He continued to lecture on chemistry until a very advanced age. He died Jan. 30, 1766.

The labours of Beccaria are principally to be found in the Transactions of the Bologna Institute, and consist of medical and medico-legal consultations, a memoir on milk, &c. He has also papers in the Philosophical Transactions, and in the Acts of the Academy of the Curious in Nature. There is also an exceedingly able article on abstinence, *De Longis Jejunii Dissertatio*, inserted in the cardinal Lambertini's work on miracles, *De Servorum Dei Beatificatione et Beatorum Canonizatione* (Padua, 1743, fol.) which was composed in reply to an inquiry made by the cardinal to the Institute upon the subject. He also published, *Parere intorno al taglio della Macchia di Viareggio*, Lucca, 1739, 4to; *De quamplurimis Phosphoris Commentarius alter*. Bonon. 1744, 4to. Many of his MSS. are still preserved in the library of the Bologna Institute.

BECCARIA, (Giovanni Battista,) a philosopher and a monk, born October 3, 1716, at Mandovi, went to Rome at the age of sixteen, and entered the society of the regular clergy of the pious schools, where he studied theology, and for some time taught rhetoric. He was afterwards professor of experimental philosophy at Palermo and Rome till 1748, when the king of Sardinia invited him to Turin, to fill the same chair at that university, and to attend to the education of his two sons; and he published there, in 1755, his first work on natural and artificial electricity, *Del' Elettricismo Naturale e Artificiale*; a subject on which, in 1758, he published a second work, printed at Bologna, under the title of *Lettere sull' Elettricismo*, and addressed to Beccari, president of that institute, in both of which he followed and explained the theory and doctrine of Franklin, having been previously elected a member of the Academy of Bologna and the Royal Society in London.

In 1759 he was engaged to measure a degree of the meridian in Piedmont, which occupied him from 1760 to 1774, when he published the result under the title of *Gradus Taurinensis*, 4to, without relinquishing his favourite pursuit on electricity, on which he published, in 1769, *Experimenta atque Observationes quibus Electricitas*, &c.; and in 1772, a new work, *Del' Elettricismo Artificiale*, which

was translated into English, and published at London, where to the Philosoph. Trans. of 1766 and 1769, he had also supplied some papers; and lastly, in 1775, some new researches, under the title, *Dell' Elettricit  Terrestre Atmosferica a Ciel Sereno*. In the mean time Cassiri having discovered some great errors in the measure of the meridian, attacked his *Gradus Taurinensis*. Beccaria answered him by publishing the *Lettere di un Italiano ad un Parigino*.

He died in 1781, leaving a large number of MSS. to Balbe, (who wrote the account of his life in the *Biographie Universelle*,) the catalogue of which has been published by the abb  Landi.

BECCARIA, (Cesare Bonesana Marchese di,) born at Milan in 1735, where he died of apoplexy in 1793, was educated by the Jesuits, and applied himself from an early age to the study of moral and political philosophy, in consequence of the political speculations in France, which had spread to Italy, where Genovesi had introduced them at Naples, and above all, of the perusal of the works of Montesquieu. He published his first work, *Del Disordine e de' Rimedii delle Monete nello Stato di Milano*, with four tables, at Lucca in 1762: a subject which had already been treated in a masterly manner by count Carli, from whom Beccaria took not a little, and misapplied a great deal. Soon afterwards Beccaria, count Verri, Frisi, and others, formed a society under the title of the Caff , which, after the example of the English Spectator, should publish articles for the diffusion of knowledge; a periodical which was completed in 2 vols, 4to, consisting chiefly of papers on men and manners, and important discussions of moral, philosophical, and political subjects, amongst which those of Beccaria are considered the best, both for wit and originality. Whilst this publication was going on, Beccaria read, in 1764, to this society the MSS. of his new work on crimes and punishments, which was published in the same year under the well known title, *Dei Delitti e delle Pene*; and never a work of so small dimensions met with so general a success. In Italy three editions were sold in the first six months, and three more in the following year. It was soon translated into almost every language of Europe. In France it was translated and published, at the suggestion of Malesherbes, by the abb  Morellet, in 1766; in 1773, M. Challon de Lisy published a second trans-

lation; and in 1797 a second edition of Morellet's translation appeared, with notes by Diderot, together with St. Aubin's translation of Bentham's theory of penal law. It was translated into English, and commented on by Voltaire, in 1766; approved by the king of Prussia, by the grand duke of Tuscany, by Catherine II., who had it translated and inserted among her new code of laws, by Joseph II., who soon after abolished, with few exceptions, the punishment of death throughout his dominions. The administration of Berne ordered a medal to be coined in his honour; and Cowy translated it into Greek, and published it in 1802. So great success, however, could not go exempt from the attacks of envy and fanaticism. Accusations of impiety and sedition were brought against Beccaria in Milan, and the powerful influence of count Firmian could alone protect him, by declaring that both the book and the author were under his protection; and obtained for him from his government the establishment of a professorship of political economy at Milan, where he tried to instruct those who had planned and attempted his ruin; and the lectures he then gave were printed, in 1804, under the title of *Elementi di Pubblica Economia*, and published at Milan in the collection of the *Economisti Italiani*. But fanaticism and envy are not to be tamed, though they may be checked by law. If we are to believe what he wrote to his friends, it seems that he was not without fear of assassination. Beccaria published, in 1769, a discourse on Commerce and Public Administration, translated into French by Comparet; and, in 1781, a report of a plan for producing uniformity in weights and measures—in both of which he followed the opinions of his predecessor, the learned count Carli, which have also been republished amongst the *Economisti Italiani*.

**BECCARUZZI**, (Francesco da Conegliano,) a painter born at Conegliano in the Friuli, and a disciple of Fordezone, whose manner he followed, and painted with considerable reputation, both in oil and in fresco. Many of his works are in the churches and convents at Treviso, which are described by Ridolfi. One of his best performances, according to that author, was the picture he painted for the church of the Franciscans in his native town, representing St. Francis receiving the stigmata, or marks of Christ, a figure, in the opinion of Lanzi, more striking in point of relief

than of colouring. (Lanzi, *Stor. Pitt.* iii. 80. Bryan's *Dict.*)

**BECCATELLI**, (Giovanni Francesco,) a master of the chapel at Prato, in the Florentine, and one of the most learned musicians and composers of his time, died in 1734. He first answered a question made in the *Giornale de' Letterati d'Italia*, on a curious point of musical composition. This work was well received, and induced him subsequently to publish some other equally ingenious and learned essays. He left many valuable MSS. enumerated in Walther and Gerber's *Lexicon*. (Schilling, *Univ. Lex.*)

**BECCAU**, (F.) a German poet, of the circumstances of whose life nothing more is known than that he was born at Burg, on the island of Femern; and that about 1720 he was rector of the school of Neumünster, in the duchy of Holstein. The bombast and exaggeration of his dramatic works show him as a zealous disciple of Lohenstein, the Silesian dramatist; his songs and epigrams, on the other hand, are more readable, but do not rise above mediocrity.

**BECCHETTI**, (Joseph,) a painter of Bologna, and pupil of Ercole Graziani the younger. He distinguished himself by several altar pieces, which he painted for the churches of Bologna and its environs. (Nagler, *Lex.*)

**BECCHIO**, or **BECCHIUS**, (Guglielmo,) a native of Florence, an Eremitic friar, of which order he became general, and bishop of Fiesole. He died in 1480 (1380?) His principal works are, *Comment. in X. Ethic. Libr.*; *Interpretatio super primum sentent.*; *Dubitatur an Deus*; *Liber de Lege Maumethana*; and others mentioned in Pocciantus, *Script. Florent.*

**BECCOLD**, (John,) one of the two anabaptist apostles whom, in 1533, the pretended prophet, John Matthias, (see the name,) sent from Amsterdam to Munster, to convert the people of that city. Beccold was by trade a tailor; but none of the sect could surpass him in the fluency with which he quoted, or rather perverted scripture. Reaching Munster, with his fellow-apostle, he secretly met the anabaptists to prepare them for a revolution. One night, when all were assembled, Matthias himself suddenly appeared amongst them, and, blowing on them, said, "Receive the Holy Ghost!" Nothing can better illustrate the rapidity with which moral, no less than physical, contagion may be diffused, than the fact, that in a few weeks the number of anabaptists sur-

passed that of the Lutherans; hence the latter lost their churches, which resounded with the frenzied shouts of the new fanatics. Such exhibitions were not confined to the churches; most of their converts were made in houses, in the market-place, in the public streets. Their number still increasing, they seized on the municipal hall, took the administration of the city into their own hands, and decreed that whoever refused to accept the new revelation should be put to death. Being joined by a great number of peasants from different parts of Westphalia—men who had previously embraced the same pernicious doctrines—they were strong enough to rule the place according to their own caprice. The magistrates fled, their example was followed by the more respectable inhabitants, whether Lutherans or Catholics, and the “saints,” as they termed themselves, were, for a while, left in peace, to found the new kingdom which they had projected. Anabaptist magistrates were elected. Matthias had the chief authority, Beccold was his lieutenant, and the faithful were called to arms to defend the commonwealth against the forces of the bishop. The defenders were some thousands in number, and, for a while, their strength was augmented by the fiercest fanaticism. The death of Matthias, indeed, during a sortie from the walls, was sufficient to damp their courage, but Beccold, now the chief governor, who was not deficient in a rude kind of eloquence, and who knew how to interest their extravagant hopes, soon restored them to confidence. Many were the revelations to which the new prophet pretended; and, as by a fundamental tenet of the sect, every impulse within was indubitably from above, he had little difficulty in commanding the belief of his followers. One day he assembled them, and gravely informed them that the new Israel must no longer be ruled by a council of elders, but by a king—for he modestly added, even as the Lord raised up Saul, so hath he raised John Beccold to rule his chosen people. At first, even these credulous sectarians were startled at this unexpected revelation. They had been taught that in the kingdom of grace all men are equal; that authority, whether civil or ecclesiastical, was a tyranny contrary to God’s word; but when another prophet, whom the impostor had gained, confirmed the revelation, their scruples were overcome, and Beccold was proclaimed king. Hitherto he had not been

openly licentious, but henceforth he would use, and allow others to use, the liberty which Christ has granted to his saints. Of these, the most material was a plurality of wives, the lawfulness of which could be easily proved from the Old Testament. One man, indeed, of more honesty than the rest, contended that the practice was inconsistent with the New, and for this simple observation he lost his head. A word, a look against the king, was rebellion against God, from whom he derived his authority, and was consequently worthy of death. The blood which flowed by order of this sanguinary monster almost exceeds belief. As supreme judge, he presided three times a week in the market-place, and decided the cases that were brought before him according to his own fancy, or as he expressed it, according to God’s revelation within him. For the slightest offences, he sent hundreds to the block. Great was the pomp with which he repaired to the judgment-seat. He had his troop of horse, his counsellors clad in purple and gold, while he himself was arrayed in more costly garments, with a crown on his head, and a sceptre in his hand. Before him were borne the ensigns of dignity, by his side, or immediately behind him, were some of his favourite wives, and all reverently stood, while, amidst the flourish of trumpets, he took his seat. The cases which were brought before him were characteristic of the sect. One man complained that his wife was disobedient—off went her head: another had quarrelled with her husband for taking a second wife—she was put to death: a third had valuable trinkets contrary to the edict, that all things should be held in common—she too was cut off from the congregation of the saints.

In the mean time, the siege was prosecuted with vigour, and the number of defenders greatly decreased, especially when famine aided the work of the sword. To procure reinforcements and provisions, the prophet sent two of his apostles into Holland; one betrayed him, the other suffered death. A third messenger went to the camp of the besiegers, and with them consulted the means of surrendering the city. There were many disaffected within the walls; many more would have preferred death by the hands of the enemy, to famine and disease, for they were more like skeletons than living beings. At length the city was betrayed, the people were massacred, and Beccold himself was dragged at a horse’s

tail from the scene of his twelvemonth's royalty, to a dungeon in the bishop's castle. The tortures which he endured impaired not his constancy; half fanatic, half knave, he looked with unconcern on his approaching fate, and died, amidst the greatest sufferings, with a fortitude which has probably never been surpassed. Thus fell his short-lived kingdom, and with it the temporal hopes of the anabaptists. The indiscriminate slaughter of the people, who were more to be pitied than condemned, will ever be a stigma on the memory of the prince-bishop, and his party.

**BEC-CRESPIN**, (Jean de, about 1540—1610,) abbot of Mortemer, and bishop of St. Malo, was descended from an ancient family of Normandy. In his youth he visited the Levant, Egypt, Palestine, and brought away both MSS. and coins. On his return to France, he engaged in the civil wars, fought on many occasions, but having received his eleventh wound, a most severe one, under the walls of Isoire, he obtained the royal permission to leave the service, and embraced the opposite profession—that of the church. He wrote a History of the Great Timur, taken from Arabic monuments, and a book entitled, *Discours de l'Antagonie du Chien et du Lièvre*, now very rare. Probably some other works of his yet remain in MS. (Biog. Univ. Suppl.)

**BECCUTI**, or **BECCUCI**, (Francesco, 1509—1553,) a poet and jurisconsult of Perugia, who discharged several important missions, and filled several great offices. His humour was gay; his style remarkably elegant, so much so, that the Academy Della Crusca made him a classical authority. The best edition of his Rime is that of Venice, 1751. ●

Another writer of this name, *Domenico Maria Beccuci*, (born 1730,) an ecclesiastic and professor of Florence, published, besides two religious works, *Ars Metrica*, seu de Græcorum Prosodiâ Tractatus, which is said to be a work of considerable merit. (Biog. Univ.)

**BEC-DE-LIEVRE**, (Anne Christophe, marquis de, 1774—1795,) a nobleman of Brittany, who adhered to the cause of his royal master, served in the army of the west against the republicans, and at twenty-one years of age fell the victim of his loyalty. (Biog. Univ. Suppl.)

**BECELLI**, (Giulio Cesare, 1683—Mar. 1750,) an Italian writer and poet, was born at Verona. He wrote many works in prose and verse, five comedies, and some tragedies, of which that entitled

*L'Oreste Veridicatore* is greatly admired. The names of his comedies are as follow: *I Falsi Letterati*, Verona, 1740; *L'Ingiusta Donazione*, Verona, 1741, which was previously called *L'Avvocato*; *L'Agnessa di Faenza*, in verse, Verona, 1743; *I Poeti Comici*, in verse, Roveredo, 1746, a piece he composed to defend his former comedies from criticism, and in which he introduces himself under the name of *Forestiere*; and *L'Ariostista e il Tassista*, in verse, Roveredo, 1748. His principal work is entitled *Della Novella Poesia*, &c. published at Verona in 1732. (Biog. Univ.)

**BECERI**, (Domenico,) a Florentine painter, who flourished about 1530. He was a pupil of Domenico Puligo, and very skilful as a colourist. He finished some of the works of his master. (Vasari.)

**BECERRA**, (F. Ferdinandus,) an Eremitic friar of Salamanca, who wrote, *La Vida e Morte de los SS. Martyres Fr. Ferando*, &c. Cadiz, 1617, 8vo; and *Relazion del Martyrio*—del P. Fr. P. de Zuñiga en los Reynos del Zapon, in 1622—MS. in the Spanish libraries. (Antonius.)

**BECERRA**, (Dominico de,) a native of Seville, and a priest. Having been a prisoner of the Moors of Algiers, he came to Rome, and published, *El Tratado dos Costumbres*. Venet. 1589, 12mo. (Antonius.)

**BECERRA**, (Francisco,) one of the most noted Spanish architects of his time, was born about the middle of the sixteenth century, at Truxillo, in Estremadura, where his father, Alonso, also practised architecture with some repute. His natural grandfather, Hernan Gonzalez, was also an artist of considerable note, and the intimate friend and executor of the celebrated Alonso Berruguete. Having married, Francisco resolved to settle in Spanish America, and with his wife took leave of his native land May 17th, 1573, in the suite of Don Carlos de Guevara, corregidor of Truxillo. On arriving in New Spain, he fixed himself for a time at Puebla de los Angeles, where he erected the choir of the convent of S. Francisco, the two convents of San Domingo and San Augustin, the college of S. Luis, and some other buildings in various places; after which he was appointed, in 1575, to erect the cathedral at Puebla de los Angeles. He next settled at Quito, where he constructed several bridges and other works, when he was invited by the viceroy to Lima (1581), in order

to design a cathedral for that city, and another to be erected at Cuzco. He appears also to have erected the Casa Real at Lima, and several other buildings; but further particulars, either as to his works or his personal history, are unknown to us, nor can we state even the year of his death.

**BECERRA**, (Gaspar,) a distinguished Spanish artist, was born at Baeza, in Andalusia, in 1520, consequently he could not have studied under Raphael, as has been asserted by Palomino, and those who have copied him. Neither is there positive proof that he was ever a pupil of M. Angelo's. It is certain, however, that he repaired to Rome at an early age, and no doubt studied the works of both those great masters very attentively; but there is reason to think that his professional instructor was Giorgio Vasari, whom he assisted in painting the Sala of the Concelleria at Rome. He married in that city, July 1556, and returned shortly afterwards to Spain, where he resided at Zaragoza, until summoned to Madrid, in 1562, by Philip II., in consequence of what that prince had heard of his talents from Juan Bautista de Toledo. He was first employed at the palace of the Pardo, where he painted in fresco the history of Perseus in different compartments; and so far from falling short of the favourable opinion formed of him, he greatly surpassed it. This complete success caused him to be commissioned to decorate various apartments of the Alcázar, or old palace of Madrid, with subjects in fresco; but the building itself having been destroyed by fire, none of those works now exist. Nor was it in painting alone that he distinguished himself, for he practised both sculpture and architecture, in which last he is said to have surpassed the celebrated Berruguete. He does not appear to have been employed at the Escorial, but probably would have been, had not his death happened (1570) shortly after that edifice had begun to be decorated by any artists. Becerra is allowed to have conducted more than almost any other individual to the establishment of the arts and the improvement of taste in Spain; and had longer life been granted him, he would doubtless have attained to still greater excellence and fame.

**BECERRIL**, (Alonso,) a famous Spanish artist in silver. He made for the cathedral of Cuenca many costly reliquaries, crosses, and candelabras; also a splendid ostensorium; works which are

admired up to the present time. For the latter piece alone his labour was paid with the sum of 16,755 ducats. It weighs 1600 marks; and the numerous little statues and bas relievos excite admiration, executed as they are with an immensity of minute labour. The work bears somewhat the stamp of the gothic style; yet Becerril was amongst those who contributed most towards bringing back architecture to its pristine antique simplicity.

His brother *Francisco* (died in 1573), and his son *Cristobal* (died 1584), were also respectable artists. Cristobal assisted his father at Cuenca, and made some fine works for the church of St. Juan at Alcarnon. (Piorillo. Nagler.)

**BECHER**, (John Joachim,) a celebrated German physician, born at Spire, in 1635. His father was an evangelical preacher, and a very learned man, being able at the age of twenty-eight years to speak and to write in Greek, Latin, Italian, German, Dutch, Hebrew, Chaldee, Samaritan, Syriac, and Arabic. In his death, his son sustained a great loss; and by a second marriage on the part of his mother, and by the consequences of the thirty years' war, his means were so reduced that he was obliged to undertake the instruction of pupils, though himself then only thirteen years of age; and he thus supported his mother and two brothers. His taste led him to cultivate the sciences, and he pursued his studies with the most unabating assiduity. He applied himself to theology, to mathematics, to medicine, and to chemistry; but he also paid attention to the arts and manufactures, as well as to jurisprudence and political economy. He renounced the religion in which he had been educated, and became a convert to Catholicism, the circumstances connected with which have never been detailed. At the age of thirty-one he accepted an appointment of professor of medicine at Mayence, and he was soon after named first physician to the elector. His character procured for him an advantageous offer by the elector of Bavaria, who invited him to Munich, where, by the munificence of the sovereign, he was provided with a suitable laboratory, and all the instruments necessary to conduct his philosophical researches. He, however, turned his attention to various plans of finance; to the establishment of different manufactories; and he proposed to count Zinzendorf a plan for the establishment of an India company, and he gained the

confidence and good-will of the minister and the court. The emperor made him aulic counsellor, and placed him as one of the members of the College of Commerce, which had been recently established. His temper was violent; it had already prevented him from fully employing the means placed at his disposal in the laboratory, and it now operated against him in his new position, for he made many enemies, and among others the minister, count Zinzendorf, so that he was obliged to quit Vienna with his wife and family. He selected Holland as his asylum, and thither he repaired in 1678, and settled at Haarlem. He proposed to the authorities of that city a series of projects of amelioration and reform, which were readily adopted. He introduced machinery to improve the silk manufactory. To the states-general he offered a plan by which he proposed to create a net revenue of four millions annually from the sand of the sea. He was promised a recompense of 200,000 francs, and other advantages, as the reward of his enterprize, should it prove successful. On the 22d of March, 1679, he made an experiment in the presence of the commissioners of Amsterdam; and he succeeded in obtaining from the sand a quantity of glass, but not in extent at all equal to that which he had contemplated. His operation did not succeed so well upon a large, as upon a confined scale, and fearing the consequences of a failure, Becher pretended that the terms offered to him were not sufficiently liberal, abandoned his scheme, and took his departure for England, where he arrived in 1680. He visited the mines of Scotland, and then those of Cornwall; and he made propositions to the government as to the improvement of those in this country. Nothing resulted from the attempt; and count Zinzendorf having been disgraced, Becher was induced to return to Germany. He accepted the offers of the duke of Mecklenburgh, and he went to Gustrow, where he prematurely died in 1682, at the age of forty-seven years.

Had Becher's disposition been less turbulent, and his pride more subdued, he might have filled one of the highest positions in the field of science, for he was endowed with genius, and he possessed great powers of application; he was fertile in invention, and ingenious in execution. His views were upon an extended scale, and embraced objects of the greatest importance. He contemplated a union of the Rhine to the Danube by means of

canals. All branches of philosophy appear by turns to have occupied his attention. He was well versed in history, in diplomacy, finance, political economy, jurisprudence, languages, mathematics, mechanics, &c. His self-conceit greatly diminished his merit. It may possibly be accounted for by the circumstances of his education. He had instructed himself; he was not able to pay the expense of the schools; and his vanity often caused him to speak with too much decision and frankness, where hesitation and modesty would have appeared to greater advantage. His researches in chemistry are particularly worthy of notice; he collected together innumerable facts in this science, and made an application of them to the arts and general purposes of life. He was the discoverer of the Boracic acid; he invented the method of making the muriate of antimony without the aid of corrosive-sublimate. No one of his day appears to have entertained such correct views of the nature and composition of inorganic bodies; yet he was affected by the ordinary failing of his time, espoused alchemy, formed and boasted of a variety of substances under the denomination of potable gold, muriate of gold, celestial salt, &c., some of which he regarded as panaceas for all evils. He believed also in the transmutation of metals. Witte and Roth-Scholtz have given a long list of the writings of Becher, together with a narrative of his stormy career; to be found also in the works of U. G. Bucher, J. F. Reimmann, and George Paschius. The following are all that need to be noticed: — *Character pro Notitiâ Linguarum Universalium inventum Steganographicum hactenus inauditum*, Francof. 1661, 8vo; this contains a vocabulary of about 10,000 words, and was composed in the short space of ten days. This plan of an universal character is exceedingly complicated. *Metallurgia*, Francof. 1661, 8vo; 1705, 8vo. *Institutiones Chymicæ*, Mogunt. 1662, 4to; Amst. 1664, 12mo; Francof. 1705, 12mo; 1716, 8vo. *Musa, seu ejusdem Scriptorum Index*, Francof. 1662, 8vo. *Aphorismi, ex Institut. Medic. D. Sennerti*, Francof. 1663, 8vo. *Parnassus Medicinalis illustratus*, Ulmæ, 1663, fol. This is in German, and contains a translation of the School of Salerno in German, verse. *Œdipus Chymicus*, Francof. ad Mœn. 1664, 12mo; Amst. 1665, 12mo. *Acta Laboratorii Chymici Monacensis, seu Physica Subterranea*, Francof. 1669, 8vo; 1681, 8vo; Lips.

1702, 4to. *Methodus Didacticus*, Francof. 1669, 4to; 1674, 8vo; 1696, 4to. *Experimentum Chymicum novum*, &c. Francof. 1671, 8vo; 1679, 8vo; 1680, 8vo. Suppl. sec. in *Physicam Subterraneam*, Francof. 1675, 8vo; 1680, 8vo. *Trifolium Becherianum Hollandicum*, Amst. 1679, 8vo; Francof. 1679, 8vo. *Experimentum novum ac curiosum de Miner Arenatiâ perpetuâ, sive Prodrömus Historiæ*, &c. Francof. 1680, 8vo. *De novâ Temporis dimetiendi Ratione, et accuratâ Horologiorum Constructionis Theoriâ et Experimentiâ*, Lond. 1680, 4to. *Magnalia Naturæ*, Lond. 1680, 4to. *Tripus hermeticus fatidicus pandens Oracula Chymica*, &c. Francof. 1689, 8vo. Roth-Scholtz collected together the chemical pieces of Becher, and published them at Nuremberg, in 1719, 8vo, under the title of *Opuscula Chymica rariora*.

BECHERER, (Friedrich,) born at Potsdam in 1746, a pupil of Büring, Hildebrand, and other distinguished architects. He executed many fine buildings at Berlin. (Nagler, Lex.)

BECIET, (Antoine, 1649—1722,) a native of Clermont, and an ecclesiastic, wrote the history of Martinarius, cardinal primate of Hungary, which he dedicated to prince Ragotski. (Biog. Univ. Suppl.)

BECHET, (Jean Baptiste,) born in 1759, at Cernans in the Jura, in which department he occupied the office of *secrétaire-général*. He wrote, *Notions faciles sur les nouveaux Poids et Mesures*, Lons-le-Saulnier, 1801, 8vo; *Biographie des Hommes de Jura*, in which part of France he made other very extensive researches. (Biog. des Contemp. Quérand, Fr. Lit.)

BECHON, (J.) an artist, a native of France, who flourished about 1670. He engraved several plates of landscapes, which are executed in a clear neat style. (Bryan's Dict. App.)

BECHSTEIN, (Johan Matthias, 1757—1810,) a distinguished German naturalist, born at Waltershausen, in the duchy of Gotha. He manifested his love for the natural sciences at a very early age. Not receiving sufficient encouragement from the German government, he bought a piece of ground, and opened a school of natural history and hunting. In 1800 he went to the court of the reigning duke of Saxe-Meiningen, and was there placed over a similar establishment, under the immediate patronage of the duke. He left many works, of which the principal are, a *Natural History of*

Germany, in 4 vols, 8vo; and a *Collection of Representations of Objects of Natural History*, in 8 vols, 8vo. (Biog. Univ. Suppl.)

BECHTOLD, (Johann,) an able colourer of engravings at Nürnberg, about 1584. He coloured many plates of Dürer, and marked them with a monogram of his own. (Nagler.)

BECHTOLD, (Johann Georg,) doctor of theology, and professor at the university of Giessen, was born at Darmstadt in 1732. His writings are chiefly theological, and most of them controversial. (Meusel, das Gelehrte Deutschland.)

BECICHEMI, (Marino,) one of those who brought ancient literature into repute in Italy in the fifteenth century, was born at Scutari, about the year 1468, and having escaped from his native place, besieged by the Turks in 1477, he was sent by his relations to Brescia, where he studied under Calphurnius and Gasp. Barzizzio. He was afterwards placed at the head of a school at Ragusa, and subsequently settled at Venice, where he was honoured with several public employments. Driven from thence by the calumnies of a rival, he went first to Padua, next to Brescia, and finally returned to Padua, where he died in 1526. He published several philological works, all of them now rare. (Biog. Univ. Suppl.)

BECIUS, (John, 1622—1690,) a reformed minister of Middleburg, in Zealand, and a violent Socinian. He is said to have taught that the books of Scripture are often contradictory—that the doctrine of the Trinity is anti-christian—that the Old Testament has been corrupted, and is no longer of much use. (Biog. Univ.)

BECK, (David,) a very celebrated organ builder at Halberstadt, about the middle of the sixteenth century. His chief work was the great organ in the cathedral of Gröningen, which he completed, with the assistance of nine men, in four years (1592—1596). For the sake of proving its quality, the corporation of the town and the clergy called together fifty-nine of the best organists of Germany, who considered the work inimitable, so that Beck received his price of 10,000 florins, and 3000 dollars were divided amongst the judges. A separate work has been written on this instrument, *Organum Grönicense redivivum*. (Schilling, Univ. Lex. d. Tonkunst.)

BECK, (Matthias Friedrich,) preacher in Augsburg, was born in 1649, at Kauf-



beuern, formerly the capital of Suabia, where his father was pastor for nearly fifty years. After going through his preparatory studies at Memmingen and Augsburg, he entered the university of Jena in 1668. Here his main pursuit was the study of the oriental languages, which he cultivated with as much zeal as success; he was particularly noted for his knowledge of Arabic, but he was also so well read in Hebrew, Chaldee and Samaritan, Syriac, Ethiopic, Persian, and Turkish, that his correspondence was sought by the first scholars of his day. From 1673 to 1687 he was adjunct of the faculty of philosophy at Jena, and in the latter year returned to his native place; in 1696 was pastor of the church of the Holy Ghost, and remained so till his death in 1701; having refused more than one opportunity offered him of obtaining a professorship in the oriental department of the university. His chief works are, an edition of the Chaldee Paraphrase of the 1st and 2d Books of Chronicles, with a version and notes, 1680 and 1683. *Monumenta Antiqua Judaica. Martyrologium Ecclesiae Germanicae pervertustum*, 4to, Augs. 1687. An Arabic Chrestomathy, containing some Suras of the Coran, and Ephemerides Persarum per totum Annum Arabicum, Turcicum et Persicum, cum Lat. Versione et Comment. fol. 1695. From Frederic I. of Prussia, to whom he dedicated this last work, he received a pension. His Remarks on the Travels of Benjamin of Tudela were published, by professor Nagel, at Altdorf, in ten academic prologues. The greater part of his works, however, have remained in MS. from the want of assistance to enable him to print them. (Ersch und Gruber.)

BECK, (David Vander,) a physician at Minden, in Westphalia, born Jan. 6, 1648. He practised at Hamburg, where he died October 24, 1684. He espoused the principles of the Chemists in medicine, and attributed all diseases to the presence of acids. He published, *Epistola ad Joëlem Langelottum de Volatilizatione Salis Tartari*, Hamb. 1673, 8vo; *Experimenta et Meditationes circa Naturalium Rerum principia*, Hamb. 1674, 8vo; 1684, 8vo; 1703, 12mo; *Dissertatio Anatomico-practica de Procidentiâ Uteri ab Erroribus clar. Joannis Garmeri*, Hamb. 1683, 8vo; *Garmerus ex Garmero ad Vivum et Verbum descriptus*, Hamb. 1684, 4to.

BECK, (Jean, baron de,) who was first a shepherd, then a postillion, and went a

private soldier in the armies of Spain. In the latter capacity he rose with much rapidity, until he became a general officer, and was invested with the government of Luxemburg. He distinguished himself greatly in the wars of the Low Countries from 1639 to 1648. At length, having caused great loss to the rear-guard of the prince de Condé's army, he was taken prisoner, severely wounded, and conveyed to Arras, where he died. He bore his elevation with much moderation; he never forgot what he had been, and he was justly esteemed as one of the best soldiers of his time. (Biog. Univ. Suppl.)

BECK, (Casp. Achatius,) was born December 1682, at Beroldsheim, in Anspach. He studied law at Jena, Halle, and Wittenberg, and was appointed professor of laws in the first named university. He died November 28, 1733. Of the numerous dissertations on legal subjects of which Beck was the author, the most important are those on the novels of the emperor Leo, reprinted by Zepernick. (Casp. Ach. Beck de Usu et Auctoritate Novellarum Leonis Sapientis lib. sing. adj. Animadv. et Mantissa Comment. ed. C. F. Zepernick, Halle, 1779, 8vo.) In these Beck endeavoured to prove that Leo's novels had the force of law in Germany. The falsity of this position, in its full extent at least, has been clearly established by his editor, in a dissertation prefixed to the reprint (*Quibus ex Causis Novell. Leonis in German. receptae dici nequeunt*); also by Seger, (*De Leonis Philos. Const. Novell. Auctoritate*, Lips. 1767.)

BECK, (Johan Jobst,) was born Dec. 29, 1684, at Nuremberg, where his father held the office of imperial notary. Having studied law at Altdorf, Jena, Leipsic, and Halle, he began to practise, in 1706, as an advocate in his native town. In 1720 he was appointed extraordinary, and in 1729 ordinary professor of laws at Altdorf, and also counsel to the republic of Nuremberg. He died April 2, 1704. Beck's writings were formerly in great request among practitioners, as they treated chiefly of matters which were subjects of frequent controversy in the courts. They are written in a concise and lucid, though incorrect style; and their value is attested by the repeated editions through which many of them passed. The principal are,—1. *Vollständ. nach d. heut. Styl eingerichtet. Formular. Nurn.* 1765, 4to.

2. Praxis Aurea de Jurisd. super. Crim. & Centena, *ib.* 1750, 4to. 3. De Jurisd. Vogteica, *ib.* 1757. 4. Vollständ. Recht der Grenzen u. Marksteine, *ib.* 1754. 5. De Jur. Judæorum, *ib.* 1741. 6. Responsa Jur. Crim. et Civ. *ib.* 1736. 7. Vo-Schwächm u. Schwängerungsrecht, *ib.* 1736. 8. De eo quod Justum est circa Stuprum, *ib.* 1743. 9. De Jure Emphyteutico, *ib.* 1739. 10. De Jurisd. Forestali, *ib.* 1767.

BECK, (Michael,) born at Ulm, in 1653, where he became subsequently professor of theology, and preacher at the cathedral. He wrote, *De Accentuum Hebraicorum usu musico*, Jena, 1678. Abt. Gerber has given a musical scale in Hebraic accents, from Beck's work. (Gerber, *Lex.*)

BECK, (Lullus,) a Benedictine, and master of music at the cathedral of Fulda, a great organ-player, and a composer of church music, born in 1715. His compositions are scarce, but amongst the music of the above church there are many pieces, under the notes of which he had marked the thorough bass, a thing at that time quite uncommon. (Fux, *Gradus ad Parnassum*. Schilling.)

BECK, (Pleichard Carl,) a musical composer of the last century. He published, *Neue Allemanden, Baletten, Arien, Giquen, Couranten, &c.*, Strassburg, 1664. (Corn. a Beughem, *Bibl. Math.*)

BECK, (Johann Philipp,) a musical composer of the seventeenth century. He published, *Allemanden, Giquen, Couranten und Sorabanden auf der Violadigamba*, Strassburg, 1677, 4to. (Gerber, *Lex.*)

BECK, (Dominicus,) professor of mathematics and experimental philosophy at Salzburg, was born at the village of Oeppigen, near Ulm, in 1732. He studied in the Gymnasium at Salmansweil, and entered the order of Benedictines, in the convent of Ochsenhausen. In 1762 he was called to the chair of theoretical philosophy in the university of Salzburg, but left this at the close of the course, in 1764, to undertake the teaching of natural philosophy and mathematics in his own convent. In 1766 he returned to his chair at Salzburg, and there taught to the end of his life, not only to students, but to artisans, mechanics, and miners. He erected the first lightning-rod in Salzburg, stood in high esteem with his government, and was often employed in public surveys, and in the management of public works. He died suddenly, of apoplexy, in 1791. Of his writings,

which are chiefly on subjects connected with mathematics and natural philosophy, the chief are, *Prelectiones Mathematicæ*, Memming, 1768; *Geometria sublimior Caillii Tironum captui accommodata*; *Institutiones Mathematicæ et Physicæ*; *Manual of Logic and Metaphysics*; *Writings for the Information of the People, on Lightning-rods, &c.* (Ersch und Gruber.)

BECK, (Christian Daniel,) an eminent philologist, antiquarian, and historian, was born at Leipsic, Jan. 22, 1757, and studied philology and theology at the university of his native town, where he commenced to lecture so early as 1779. In 1785 he was appointed professor of the Greek and Latin languages to the university; and, in 1809, director of the royal philological seminary, which had owed its origin principally to his exertions. In 1815 he was elected to the professorship of history, which he exchanged in 1825 for that of Greek and Latin literature. On February 21, 1828, he celebrated his magister jubilee, on which occasion he received many testimonies of grateful respect, both from Germany and from other countries. His life was one of untiring literary labour, of which we have the valuable fruits in his editions of Pindar, Apollonius, Euripides, Aristophanes, and Calpurnius; in his instructive Programmes, on historical and antiquarian subjects; and, amongst other excellent original works, in his *Grundriss der Archæologie*, and his *Anleitung zur Kenntniss der Allgemeinen Welt und Volkergeschichte*. He was a systematic thinker, and a man of immense erudition and sound judgment. He died Dec. 13, 1832. In a Programme, published by Beck in 1819, he has communicated to the world some autobiographical details.

BECK, (Heinrich,) a celebrated German actor, was born, in 1759, at Gotha, where, during his youth, the theatre, under the admirable management of Eckhof, gave a new impulse to dramatic representation in Germany. He chose the stage for his profession, and made his first appearance, in 1777, at Gotha. On the same boards, and at the same time, Ifland commenced his histrionic career, and Beil had been engaged shortly before. The emulation between these excellent performers soon spread their fame throughout Germany, and on being engaged, in 1779, at Mannheim, by Dalberg, they laid the foundation, by their representation of Schiller's first plays, of the modern national drama of their

country. About this time Beck married Caroline Ziegler, the actress for whom Schiller is said to have written the part of Luise, in *Cabal and Love*. His second wife was Josepha Schaefer, a noted singer. He wrote several plays, principally after English models, and in which he displayed more knowledge of stage effect than literary talent or taste. As an actor, his genial temperament, graceful manners, and handsome person, made him inimitable in the part of a lover, both in tragedy and comedy. His domestic life was embittered by an unhappy passion for gambling. He died in 1803, leaving two daughters, who are both at present on the German stage.

BECK, (François,) an eminent composer at Bourdeaux. His *Stabat Mater* was performed at Paris in 1783, and greatly applauded. He died in 1809, at an advanced age. Four operas, by him, each consisting of six symphonies, were published at Paris about the year 1776. (Dict. of Mus.)

BECK, (Carl Joseph,) a celebrated German surgeon, born at Gengersberg, in the Kinzigthal, on the Rhine, in 1794. He was educated at the chief school in Friburg, and gave early promise of excellence. He was admitted into the university in 1808, and remained there during four years, when he passed a year at Tubingen, studying medical science under Autenreith, Kielmayer, &c. When in his nineteenth year, on the march of the allied armies towards France, he was appointed to the duty of regimental surgeon in the field hospital for the troops of Baden then blockading Strasburg. Under the tuition of the staff surgeon-major, he acquired much information, and distinguished himself by his treatment of the sick and wounded. He was promoted to the rank of regimental surgeon, and made the campaign of Alsace in 1815. During 1816 and 1817 he travelled in pursuit of professional knowledge with his friend professor Chelius, and visited Vienna, Berlin, Göttingen, Wurtzburg, and Paris, during which time he was permitted to hold his military appointments. In 1818 he was chosen professor extraordinary and assistant-surgeon in the school of Friburg; and he also took charge of the operative and ophthalmological branch of the surgical clinic. In the following year he was made professor in ordinary. He afterwards taught medical jurisprudence, and occasionally other branches. In 1828 he was nominated counsellor, and

in 1829 a privy counsellor; and in 1834 he received the honour of the knight's cross of the order of the Lion. His health was indifferent, and in 1835 he laboured under a disease of the heart, from which he died June 15, 1838, in the forty-fifth year of his age. He published several professional books in the German language.

BECK, the name of several artists.

1. *David*. See BEEK.

2. *Anton August*, a designer and engraver at Brunswick, was born in 1713, and instructed the princess of Brunswick in both his arts. He was not a man of eminence, and worked principally for the booksellers. (Heineken, Dict. des Art.)

3. *Jacob Samuel*, a painter at Erfurt, born in 1715, a painter of portraits, animals, and fruit. Some of his works are engraved by J. J. Haid, and by Grundler. (*Id.*)

4. *Johan Georg*, or BAECK, an engraver at Augsburg, who lived about 1700, and worked in various other places. There are several portraits engraved by him without the names of the painters, and dated from 1703 to 1724; he also engraved after Poussin and other masters. (*Id.*)

5. *Elias*, or BAECK, a painter and engraver at Augsburg. He was born at Laubeck in 1680, and studied at Rome, where he was admitted to the society of Flemish painters. After his return, he worked some time in his own country, and finally established himself at Augsburg, where he died in 1747. He engraved, in conjunction with Gustave Muller, some subjects of battles. (*Id.*)

6. *Tobias Gabriel*, an engraver at Nuremberg, who was of little ability, but deserves mention from the number of portraits he engraved, of which M. Heineken gives a list of upwards of sixty. His portrait is designed and engraved by J. A. Delsenbach. (*Id.*)

7. *Elias Thomas*, or BAECK, a German engraver, who executed plates after Lieskoop; and, according to Fuesli, in his dictionary, engraved caricatures after P. L. Ghezzi. (*Id.*)

There appear to be two other artists of this name, G. W. and Tobias George, of whom little is known. The former engraved a portrait of madame Rosine Guasi, a paintress; and the latter the portrait of the empress Catherine Alexiowna, and two others. (*Id.*)

BECKE, (A. Van,) a Flemish painter, about 1760. He painted birds, flowers, &c., and marked them with a monogram.

He is mentioned by Winckelmann and Mechel. (Brulliot. Nagler.)

BECKE, (John Charles Vander, 1750—1830,) of Iserlohn, a learned juriconsult and able statesman, member of the society at Gottingen, and of the regency of Gotha, was employed by the duke in many important charges. He published nothing, however, except some verses.

BECKE, (Ignatz?) first an officer of dragoons, then a chamberlain and director of music at the little court of prince Oettingen Wallerstein. His smaller compositions having met with some success, he went, about 1780, to Paris, where he composed the opera Roland, which was performed afterwards in Germany. The overture and choruses to the Hermannschlacht were greatly esteemed, being majestic and powerful, and equally simple and impressive. Besides this, he composed a variety of operas, symphonies, &c. (Schilling, Univ. Lexicon.)

BECKER, (Peter,) a Pomeranian theologian in the first half of the sixteenth century, was better known by the name of Artopæus, a Greek translation of his German appellation. He was born in 1491, at Cöslin, in Pomerania, studied at Wittemberg, where he was Luther's, Melancthon's, and probably Bugenhagen's pupil, and on his return to his native town, was involved in hot disputes with the papists, which at length compelled him to leave the place. He fled first to Rügenwald, then to Stettin, where he was appointed rector of the city school, probably in 1524. In 1536 he gave up this office for that of pastor; was established in the cathedral church of St. Mary about 1540; and attended the synods held after that year as one of the most considerable theologians of his country, and a zealous opposer of the Interim. About 1550, however, he openly embraced and defended the principles of his friend Osiander on justification, and thus involved himself in a series of disputations, which ended in his dismissal from his clerical office in 1556. A journey which he took, at the instance of his clerical brethren, to Wittemberg, to discuss with the theologians of that place, produced no good effect, and he retired to his birth-place of Cöslin, where he died in 1563. By the confession even of his enemies, he was a man of singular learning, especially in the ancient languages, and was noted for his knowledge of Hebrew, a new subject of study in his days. He wrote Expositions of

the Psalms, the Book of Jonah, the two Epistles to Timothy, &c.; Conciones Evangelicæ Dominicanarum totius Anni; and other theological works; and was the author of the Description of Pomerania in Munster's Cosmographia. (Ersch und Gruber.)

BECKER, (Daniel,) a celebrated German physician, born at Dantzic, Dec. 13, 1594. He studied in the universities of Germany and Denmark, and in 1623 was appointed to a chair of medicine and chemistry at Koenigsberg, where he graduated and obtained a license to practise. He was chosen physician to the city of Kneiphoff in 1625, and the elector of Brandenburg made him physician to the court in 1629. He died Oct. 14, 1655. He was an able practitioner, but too credulous. He believed in the power of the loadstone in several diseases, in the antihæmorrhagic power of the jasper, in the power of demons over mankind in the manifestation of diseases, and in the virtue of the powder of sympathy. He published many works, containing a vast number of curious details.

BECKER, (Daniel,) son of the preceding, born at Koenigsberg, Jan. 5, 1627. He was instructed by his father; and in 1646 travelled through Germany, visiting various universities in the pursuit of information. He went to Hamburg, Wittemberg, Leipsic, Jena, Altdorf, Ingoldstadt, and Tübingen. He also travelled in Italy and France. At Strasburg he took the degree of doctor of medicine in 1652. He afterwards returned to Koenigsberg, by way of Holland; and in 1653 was affiliated to the faculty of medicine of his native place. In 1655 he was appointed to a chair of medicine, and in 1663 the elector of Brandenburg named him his chief physician. He was twice elected rector of his university, and seven times dean of his faculty. He died Jan. 6, 1670.

BECKER, (Daniel Christopher,) son of the preceding physician, and followed in his father's steps. He was born at Koenigsberg, Feb. 10, 1658, and studied medicine in his native city and at Jena. He took the degree of master of arts at this university, and afterwards that of doctor of medicine at Utrecht. He travelled, during ten years, through Germany, France, Italy, and England, after which he returned to Koenigsberg, and was, in 1686, named professor of medicine. He died April 12, 1691, having only published his inaugural thesis, *Dissertatio de Respiratione*, Utrecht, 1684, 4to.

**BECKER**, (Philipp Christoph von, 1671—1743,) a goldsmith and engraver of precious stones at Vienna, was born at Confluans. He was in the service of the emperors Joseph I. and Charles VI., and worked some time at the court of Peter the Great. He died at Vienna. (Heinecken.)

**BECKER**, (Hermann,) a native of Livonia, who wrote several tracts on that country, amongst which is, *Livonia in Sacris suis considerata*. Viteimbergæ, 1700? (Hartknoch, Schediasma.)

**BECKER**, (Philipp Christoph de,) born at Coblenz, and instructed by Seidlitz at Vienna, in the art of die sinking, &c. His seals were much appreciated; and he made also the dies for some medals of the emperors Joseph I. and Charles VI. He went afterwards to St. Petersburg to cut the imperial seals, and improve the making of coins, on which account Peter the Great showed him much regard. He died at Vienna, 1742. (Nagler, Lex. d. Künstler.)

**BECKER**, (Ferdinand,) was born in 1740 at Grevenstein, in the duchy of Westphalia, of parents in easy circumstances, who intended their son for the church. But his passion for the employment of teaching showed itself even during the course of his own studies, and he had early made for himself a system which he continued to pursue with success, with alterations and improvements, to the end of his life. His first cure was a wild and extensive district in Paderborn, affording him abundant opportunities of exercising his distinguished talents for instruction. He attached his parishioners to him, as much as he improved their moral and mental condition; but the labour was too severe for his health, and he exchanged his office in 1770 for a canonry in Paderborn, of which the revenues were considerable and the duties very light. He had that within him, however, which would not permit him to sit down idle. His time and the greater part of his revenues were devoted to the instruction of youth, to writing and distributing books for them and for their teachers, and to the cultivation of the sciences; an employment for which his appointment as archidiaconal commissary in 1780 gave him new opportunities. This, however, brought upon him an increase of the opposition which he had always met with. His books were represented as containing dangerous errors; the erection of a normal school under his direction was prevented, and he

himself was accused of heresy, and was driven to retire in disgust from his employments. In 1796 he was denounced to the prince-bishop as one who was spreading dangerous books among the instructors of youth; and when this accusation failed of its effect, he was formally accused of heresy two years after, seized in his own house, and carried under a guard of soldiers to a close prison in the Franciscan convent of Paderborn. This excited much attention and controversy throughout Germany; and as many of his known enemies were to sit in judgment upon him, his friends planned and executed a rescue of him from his confinement. An offer of negotiation with the authorities of Paderborn was rejected, and in the summer of 1799 he was excommunicated. An application to the supreme court failed for want of funds sufficient for the proceedings, and he was compelled to submit to his fate without remedy, till the secularization of the prince-bishopric of Paderborn in 1802 gave him the opportunity of renewing his application for a revision of his sentence. This ended in a decision in his favour in 1806, by which he was restored to the offices and the property which he had lost. From this time he lived alternately at Paderborn and at Hoxter, at which latter place he died in 1810. Among his works may be mentioned, *Synchronic Tables of History from the Earliest Times to the Time of Christ*, 4to, Paderborn, 1792; *First Reading-book for Children in the Public Schools*, after Villaume; *History of my Imprisonment in the Franciscan Convent of Paderborn*, being a Continuation to the *History of the Manners and Enlightenment of the See of Paderborn at the end of the Eighteenth Century*, 8vo, Rudolstadt, 1799; and *Collection of Remarkable Opinions and Actions from Ecclesiastical History*. (Ersch und Gruber.)

**BECKER**, (John Philip,) a celebrated apothecary, born at Borchon, in Hesse, Feb. 7, 1711. He practised at Magdeburgh from 1735 to 1799, in which year he died. He was an exceedingly vain man, as the account of his life, written by himself, in the *Repertorium fuer Chemie und Pharmacie* of Elwert, will sufficiently prove, being full of the most uninteresting details. He published amongst other works:—*Entdeckte Salpetersæure in den animalischen Auslecerungen*, nebst einer Abhandlung vom Salpeter, Dessau, 1783, 8vo; *Supplement zu der*

Abhandlung, &c., 1784, 8vo; Abhandlung ueber den rothen Arsenik, Dessau, 1784, 8vo; Das Leben und die Gesundheit der Kreaturen und deren Erhaltung durch die Pflanze, Magdeb. 1785, 8vo; Chemische Anekdoten, &c. Leipzig, 1788, 8vo.

BECKER, (Everard Philip,) the son of John Philip Becker, a celebrated apothecary, was born at Magdeburg, Oct. 31, 1741, at which place he received his education. In 1760 he studied chemistry and pharmacy at Osnabruck with Frederic Mayer, and, after two years' application, he went to Mannheim, thence to Cassel, and in 1765 terminated his studies in chemistry at Berlin. In 1768 he embarked in a Dutch vessel for Batavia, and was absent four years, having passed into China. In 1772 he was at Frankfurt on the Oder, where he took the degree of doctor of medicine; after which he repaired to Holland, intending to make another voyage to the East. He, however, abandoned his intention, and fixed himself at Amsterdam, where he married. He published several little works, of which the following is deserving of notice:—*Verdandelingen oven den witten vloed, benevens oven de Zanden*, Amst. 1787, 8vo.

BECKER, (Rudolf Zacharias,) an indefatigable, useful, and, in the best sense of the word, popular German writer, was born at Erfurt, in 1751, and studied theology at Jena. After spending some years in various situations as a teacher, he established himself, in 1783, as a writer and publisher at Gotha, and from this time till his death was constantly engaged in disseminating, to the best of his means, religious, moral, and useful information amongst the neglected lower orders of his countrymen. In 1791 he established *Der Allgemeine Reichsanzeiger*, a periodical which still exists under the title of the *Allgemeiner Anzeiger der Deutschen*; and in 1800, the *National Zeitung der Deutschen*. His patriotic exertions were rewarded by the persecution of the French, who arbitrarily arrested him, in 1811, at Gotha, and confined him for seventeen months in a prison at Magdeburg. During his imprisonment, he carefully revised his *Noth und Hulfsbuchlein für Bauersleute*, of which not less than a million copies were circulated in twenty-five years. His numerous publications abound in practical wisdom; and his zeal and activity in a path of general usefulness, as well as the steady fervour with which he unremittently

strove to attain certain determinate philanthropic ends, are the more commendable, since there is an acknowledged deficiency of these qualities in Germany. Becker died at Gotha in 1822.

BECKER, (Wilhelm Gottlieb,) a voluminous writer of fiction, and on costume, architecture, and antiquities, was born 1753, at Oberkallenberg, in Schoenburg. He studied at Leipsic, afterwards travelled in the south of Europe, and on returning to Saxony, received successively various appointments at Dresden, principally in connexion with the various artistic and antiquarian collections of which that capital boasts. From attachment to Dresden he declined the tutorship of Frederic William III. of Prussia. His *Augusteum*, containing the ancient monuments of Dresden, though not free from inaccuracies, is a work valuable to collectors. He was a successful editor of annuals; but his poems, popular at the time, are now forgotten. His best writings are stories, attractive in style, and displaying at once considerable invention and knowledge of the world. He died at Dresden in 1813.

BECKER, (Christopher Ludwig,) a German physician, born at Ravensburg, Dec. 9, 1756. He was physician to the city of Augsburg, also to the Orphan Hospital, and president of the College of Surgeons. He died in May, 1792. He published, *Dissertatio de Sanguinis e Pulmonibus Rejectione*, Tubingen, 1781, 8vo; and a translation of Smellie's *Anatomical Tables*, and Sloane on the *Diseases of Jamaica*. He also printed analyses of various medical works in the German periodicals.

BECKER, (George Philip,) of Heidelberg, of which city he was appointed physician. He was born in 1756; and he died April 27, 1794, having filled the chair of medicine for some years. He printed some valuable papers in the *Medinisches Wochenblatt* of J. V. Mueller and G. F. Hoffmann, on the effects of belladonna and aconite on the animal economy, and the employment of those poisons in medicine.

BECKER, (Gothelf Wilhelm Rupert,) a light miscellaneous writer, was born, in 1759, at Dresden, studied the law at Leipsic, and filled successively various appointments in the Saxon war-office. His style is agreeable, but as an historian he is superficial, and as a comic writer deficient in taste and originality. He died at Dresden in 1823, and his reputation has not survived him.

**BECKER**, (Philippe Jacob, 1763—1829,) a painter born at Pforzheim. Whilst young he showed a great inclination for his art, and for it sacrificed the sciences, in which he had made progress. In 1776 he visited Italy, and remained seven years, working under the direction of A. R. Menz, a distinguished professor. Rich in the knowledge which he had acquired, he returned to his country, having found a munificent protectress in the wife of Charles Frederic, grand duke of Baden. In 1784 he entered into the service of his sovereign as painter to the court. Becker painted landscape, portraits, and animals, with equal facility; and his works are distinguished by excellence of colour and beauty of form. A large part of the gallery of Carlsruhe is decorated by his designs and many of his studies. He educated many pupils, amongst whom may be particularly mentioned Fédon Iwanowitsch, and Sophie Reinhard. His Album merits mention, and it is to be regretted that he wrote so little concerning art. After his death some fragments of a journal upon painting, and other manuscripts, were found. (Biog. Univ. Suppl.)

**BECKER**, (John Germain,) a physician, born at Schwerin, June 5, 1770. He studied at Rostock, where he took the degree of doctor of medicine in 1793, and afterwards settled in practice at Altona. In 1797 he removed to Parchim, in the duchy of Mecklenburg-Schwerin; and he published the following works:—*An Phthisi Pulmonali Exulceratæ convenient Remedia tonica?* Rostock, 1793, 8vo; *Versuch einer Allgemeinen und besonderen Nahrungsmittelkunde*, Stendal, 1810 and 1811, 8vo. He published with F. G. A. Bouchholz *Auszüge aus den neuesten Medizinischen Streitschriften*, Altonæ, 1796-7, 8vo; and a German translation of Chambon de Montaux's work on the Diseases of Children, Berlin, 1800, 8vo.

**BECKER**, (Christiane Amalie Luise,) an actress, idolized at Weimar during her too short career, was born in 1777, and died before she was twenty. She is immortalized in Goethe's elegy, *Euphrosyne*, which is devoted to her memory. As *Ophelia*, *Amelia* in the *Robbers*, *Minna v. Barnhelm*, *Luise* in *Cabal and Love*, and as the *Niece* in Goethe's *Gross-Cophta*, (which she first played at the age of fourteen,) she won her most lasting laurels. Wieland said of her, that "if she went on thus for

a few years; Germany would have but one actress." Ifland the actor's remark on her is worthy of record, as showing the elevation to which criticism was at that time raised in the actual dramatic world: "She is equal to any thing," said he; "for she will never sink into artificial sentimentality—the pernicious error of our young actresses." With what tenderness and affection Goethe regarded her, the reader of *Euphrosyne* well knows. In all her characters the same highly-endowed, sweet, and gentle nature was apparent, assuming various forms at the behest of art. Her voice and person also contributed to render her the darling of the public. It was common for spectators in the pit to draw portraits of her; and the duchess Amelia herself painted her in oil before she was ten years old. Of course her passion for her art was equal to her success in it. She married an actor of the Weimar company, by whom she had one daughter, who survived her, and who is the present Mad. Werner, the singer, of Leipsic.

**BECKER**, (Karl Friedrich,) the author of a *Universal History for Children and Teachers*, and of *Tales for Youth from Ancient History*, works well known and highly esteemed in Germany, was born in 1777 at Berlin, where he afterwards held office in the department of public instruction. As a writer for the young, few have surpassed him; his style is lively and attractive, and his sentiments natural, just, and energetic. Though the tone of his writings is cheerful and equable, he was a constant valetudinarian. His death took place at Berlin in 1806.

**BECKER**. A person of this name deserves notice here as the most successful maker of counterfeit coins ever known. Many of his coins are in great collections as genuine ancient specimens; and A. von Steinbüchel, the director of the Imperial Cabinet of Coins and Antiquities at Vienna, considered it desirable to publish an account of him, and a list of his forgeries, in order to set the unwary on their guard against them. The scanty particulars of Becker's life here given are derived from that publication. In early life, according to his own account, he was deceived by buying a false coin from a certain baron v. Sch—in; who on being reproached for it, answered very coolly, "You are rightly served; you ought not to meddle with what you do not understand." This so embittered his temper, that he determined to deceive the deceiver, and never rested till he

was in a condition to do so. It is well known that among ancient coins many are found which are called *double-struck*, from the marks which appear of a failure in the first attempt at striking them, and the repetition of the operation. The figure appears double, therefore, on the surface of the coin. With an imitation of one of these he deceived the baron; but having once tasted the bread of deceit, he devoted himself to this dishonest trade for years. He used to form his dies from the best models, execute them most carefully, and to *strike*, not cast his coins. To make his imitations still more perfect, he melted down the gold of coins which were not rare, in order to imitate those which were, so that his gold would match the ancient as to its composition, alloy, &c. Steinbüchel has enumerated 255 known coins (requiring 510 dies) as forged by Becker; but there are probably more in existence. He offered all the dies for sale for 2,264 ducats. The prince of Isenberg patronized him, and made him a hofrath; but he latterly lived at Paris in bad circumstances, and died there poor in 1830. A list of his forgeries is given in the above-mentioned work of Steinbüchel, entitled *Die Becker'schen Falschen Münzstämpel*, 8vo, Wien. 1836.

BECKET, (St. Thomas à, 1117\*—1170,) a great and illustrious archbishop of Canterbury. His father, Gilbert, was a private gentleman and citizen of London, who had been a crusader in his youth, and had taken his wife, Matilda,† from among the daughters of Palestine. Their eldest son, Thomas, came into the world on the festival of St. Thomas, 1117. In his early infancy his mother carefully brought him up in the fear of God, and taught him, next to his Saviour, to reverence the Virgin Mary. Having received the first elements of education in the schools of London, his mother dying, he was committed by his father to the care of the canons of Merton, at Oxford, and subsequently studied at Paris. His real worth, assisted by a handsome person and elegant manners, soon introduced him to the notice of Theobald, archbishop of Canterbury, in whose service he conducted himself so admirably as soon to be admitted to his fullest confidence. The archbishop's court was frequented

by many learned men, amongst whom was Roger de Bishopebridge (de Ponte Episcopi), afterwards successively archdeacon of Canterbury and archbishop of York, who, envious of the influence of Becket, twice obtained his banishment from the palace; but he was, however, as often restored to favour by the good offices of Walter, archdeacon of Canterbury, and brother to the archbishop. His first preferment was to the church of Branfield,‡ but on the elevation of Roger to the see of York, he was made archdeacon of Canterbury, and received also the provostship of Beverley, and certain prebends in St. Paul's and Lincoln.

In A.D. 1154, king Stephen died, and Henry II. ascended the throne. The character of the young king, and the wholesale plunder of his wealthier subjects, (on which occasion, as in most wholesale plunderings, it seems probable that the church§ was the chief sufferer,) with which he began his reign, at once showed the archbishop that a high moral influence must be placed near him, in order to restrain his rapacity. The splendid talents and courtly manners of Becket marked him as the person best calculated for this object; and through the interest of the archbishop and the bishop of Winchester, who probably was desirous not to be visited with a second plundering at his majesty's hands, he was raised to the high dignity of chancellor, and soon was admitted to the king's fullest confidence. His devotion to his king in his state office was equal to that of Wolsey, but it differed from it in an important respect; Becket, in his civil greatness, never forgot his duties to his God or his country. He led a life of unsullied purity, though expensive in his habits, and partaking of the amusements of the court as far as they were innocent; and while he ingratiated himself to a notable extent with his sovereign, he at the same time effectively served his country in completing the ejection from England of the Flemings and other foreign forces, or rather banditti, with whom Stephen had filled the land; and he was also, as Fitz-Stephen assures us, greatly instrumental in causing ecclesiastical patronage to be honestly and judiciously used, without simony. In the foreign department he was equally suc-

\* Dupin says, 1119. The date is taken from Fleury, tom. xv. 134, 4to, Paris, 1718.

† If this name should sound unoriental to any, he will remember that the Moslem virgin would have to be baptised with a Christian name.

‡ Foxe's Mart. i. 257, fol. London, 1633.

§ From the bishop of Winchester alone he took six important castles, merely for being absent a short time without permission. Rapin, vol. i. p. 222, fol. London, 1743.



cessful, and by his negotiations with the French king, obtained for England the cession of Gisors and five other important places,\* and, what would now be rightly considered somewhat disreputable to an archdeacon, distinguished himself in the king's French expedition, both by military skill and personal prowess, honourably taking the town of Cahors and other places in the neighbourhood of Toulouse for the king, and putting an end to the outrages of Wydo de la Val, by seizing and imprisoning that noted bandit.

Meanwhile archbishop Theobald died, and Henry determined on raising Becket to the see of Canterbury. With this view he bade him prepare to return home on business. When he was ready to depart from Normandy, he visited the king in the castle of Falleise, on which occasion the following conversation is said to have taken place between the king and his chancellor. "You are not yet informed," said the king, "of the object of your mission. It is my desire that you succeed to the see of Canterbury." The chancellor pointed to the crest he wore, and answered, "How truly monastic (religiosum) a man, how holy a person do you seek to get in so holy a seat, and over so noted and holy a convent? I know of a surety, that if, by God's providence, this should happen, you will soon take your heart from me, and the friendship, which is now so strong between us, will be converted into the most furious hate. I know that you are going to proceed to some exactions, and that you already invade the church's rights in a manner which I cannot put up with. And thus invidious persons will take occasion to go between us, and extinguish our attachment in a perpetual hatred." This statement of De Boscham is confirmed by John of Salisbury, who adds, "he knew the manners of the king, and the pertinacious rapacity of his officials, and the power exercised at the court by the malice of informers, and saw at once that in assuming the proffered office he must lose the favour either of God or the king. He could not cleave unto God and serve the king's temper, nor fail of contracting the hatred of the king in preferring the laws of the saints to his will." He therefore declined the honourable post, but was with much reluctance at length prevailed on, by the venerable authority of Henry of Pisa, cardinal legate

of the apostolic see, to accede to the king's wishes; and assumed the metropolitan chair, to the universal satisfaction of all the bishops and clergy of England; Gilbert Foliot, who had lately been translated from the bishopric of Hereford to that of London, and was expecting the preferment himself, being the only bishop who was not delighted at this election, and opposed it in the synod of London.†

On his election, he charged his biographer, Heribert de Boscham, always to tell him on all occasions what was generally thought of any of his proceedings. The education of the young prince Henry was committed to his charge, and he was ordained priest on Trinity Sunday, 1162, and the next day consecrated archbishop of Canterbury, by the bishop of Winchester, assisted by thirteen of his episcopal brethren; and in the following year attended at the council of Tours,‡ at which the antipope Victor was condemned, and all intercourse with the Albigenian dissenters forbidden.

But the prophecy delivered by Becket to the king at the castle of Falleise, was now about to be verified. Immediately on his consecration the saint relinquished the office of chancellor, and though it might reasonably be supposed that the weighty duties of the province of Canterbury were a satisfactory reason for this, it seems that Henry was displeased at it; and Rapin, who is very unfair in his account of Becket, sees in it an indication "that on all occasions he was aspiring to an independent power." He however prevailed, though not without difficulty, upon the king to institute fit persons to the bishoprics of Hereford and Worcester, which he had for some years left vacant, in order, nefariously, to embezzle their revenues. But it was in defending the rights and discipline of the church, that Becket fell chiefly under the royal displeasure. There were certain rights and privileges belonging to the clergy, founded on prescriptive usage, at least as ancient as that whereby Henry claimed the crown, and which were moreover guaranteed by a formal grant of William the Conqueror,§ and these Henry undertook to invade. The church had not yet been entirely stripped of her investitures and her rightful powers by the treacherous friendship of the state,

† Cosart, and Labb. Conc. Gen. tom. x. 1410, edit. Paris, 1671.

‡ See the proceedings of this council in Cosart and Labb. x. 1411—1423.

§ Wilkin's Concil. i. 363.

\* Heribert de Boscham, in Quad. l. c. 8. Among these places Fitz-Stephen (p. 23) mentions Tria et Curceles. (The former is Trie, near Gisors.)

though since the days of the good pope Gregory VII., perpetual inroads had been made upon them. The state and the church were now in array against each other;\* the government party consisting of two elements—some of the higher clergy who loved their worldly possessions better than the things of God, and would not therefore risk their property by a collision with the state; and the higher orders of laity, who sided with a king whom they hated and feared, with the hope of getting rid of Christ's church, which, though they feared it less, they hated more. On the other hand, the great body of the people were attached to the cause of the church, and this, perhaps, not merely from a right feeling in devotional matters, but because the church had ever been, and was still, their only protector and consoler under the grievous tyranny of the king and the barons. The church had then, as indeed she ever has, common cause with the poor and defenceless; and they, though they do not offer her strength for aggressive movements in any particular quarter, furnish her a broad basis of passive support. Among the privileges of the clergy granted in the charter of king William, before referred to, was the exemption of clergymen from lay jurisdiction in matters where the church's rights were concerned. An offending clerk was tried before a clerical tribunal, and this privilege was one which the king was resolved to invade, as knowing, doubtless, that by bringing the clergy under lay jurisdiction, numberless opportunities would be offered for seizing on their property under the colour of vexatious suits, which might be multiplied to any amount at pleasure. Modern historians, in commenting upon this privilege of the church, have in general dwelt most freely on the punishment which the lay judge was thereby prevented from inflicting on the clerical offender, and by carefully omitting all notice of the sentence he received at the hands of his clerical judge, have led their readers to suppose, that total impunity was offered to any amount of clerical iniquity.† Three cases of delinquency,

however, soon offered the king an opportunity of interference. Philip de Brois, a canon of Bedford, had used insulting language to Simon Fitz-Peter, one of the king's officers at Dunstable. The canon, on being cited before the archbishop, pleaded, that having been first insulted by Fitz-Peter, he had given way to anger, and used the words with which he was charged. The archbishop had him publicly flogged, suspended him for a year,‡ both from the duties and revenues of his benefice, and banished him the kingdom, which punishment the king considered far too lenient. The second case here referred to, is that of a priest who had seduced a virgin and murdered her father. The punishment awarded to him by the archbishop, was solitary confinement and the severest penance for his whole life.§ The third case was that of a priest who had stolen the chalice from the archbishop's own church in London, and who was degraded from all orders, and branded with a hot iron.|| Henry, however, was determined to make a handle of these cases, and accordingly convoked a council of the bishops at Westminster, and demanded that clerical offenders should be deprived of ecclesiastical protection, and given over to his justice, which the bishops unanimously refused to allow. The king, in anger, claimed obedience to the customs of the realm, to which the bishops answered, that they were ready to yield full obedience to the customs of the realm as far as they did not interfere with the privileges of their order; and Hilary, bishop of Chichester, observing the rising anger of Henry, and fearing its consequence, even omitted the salvo. Henry, however, addressed himself angrily to the council, declaring that the bishops were in conspiracy against him, and that their salvo in favour of their order was captious and venomous, and demanded unqualified submission. Becket replied, that they had sworn their fealty to him, *salvo ordine suo*, and that they would keep their oath, but that they declined binding themselves by any more stringent obligation. As the day was closing, the king departed in vexa-

\* See a series of most able articles, entitled Thomas à Becket, in vols. II. and III. of the British Magazine.

† Rapin is unfair on this subject—cites Hoveden and Brompton as his authorities. Whatever the latter may do, (which the writer has not been able to consult,) the former gives him no ground at all for his statements.

‡ Stephan. p. 32. Herbert de Boscum says, "several years." Quad. I. c. 17.

§ *Ibid.* Those who look with so much jealousy on the punishment of death, may perhaps hold

this punishment sufficient, when they consider the "vite districtissimæ penitentia" would probably include living on beans and water sparingly administered, and sundry daily fustigations before the images of the saints. However insufficient this may be, it is certainly not a case of "impunity."

|| *Ibid.* Between the first and second of the cases here specified, Rapin has made a most hopeless confusion, which however serves to show how carelessly he read his authorities. Matthew Paris, however, had made the same confusion before him.

tion without taking leave of the prelates, who also left the hall, and returned to their quarters, where the bishop of Chichester met with a severe and well-merited rebuke from Becket for his glaring dereliction of duty. The next morning, before daybreak, the king departed from London, testifying great indignation at the conduct of the prelates.

Shortly after this, Arnulf, bishop of Lisieux, came to England for the purpose of being reconciled to Henry, from whose friendship he had some time before fallen. In order to accomplish this object, he traitorously advised the king to make himself a party among the bishops, so that by destroying their unanimity he might weaken and overcome them. By this counsel Henry acted, and the more timid among the episcopacy being gained, all whose sandy foundation did not enable them to resist the torrent of their own apprehensions, soon followed.\* Left alone, Becket was so earnestly solicited by the receding bishops, and especially by the abbot of Charity (abbas de Eleemosyna), who affirmed that he was commissioned by the pope to exhort the archbishop to comply with the king's demands, that he went before Henry at Woodstock, and promised him obedience, not, however, yielding it as a matter of right.

This concession did not satisfy the king, who was determined to wrest from the church her right of investitures. Every churchman knows that the right of the church extends to all church preferment whatever, though in practice, unfortunately, this right had been seldom asserted, except there were some little chance of maintaining it. Hence the bishoprics and rich abbeys, &c., fell, from time to time, into the hands of the king, or of the rightful clerical electors, according as the condition of either party was flourishing, or the reverse; while minor benefices were disposed of, sometimes by the bishop, and sometimes by the lord of the soil, more by the rule of might than by any acknowledged arrangement. And thus, if the parties were pretty equally matched in power, the presentation to a benefice would cause, not unfrequently, a sharp dispute. A case of the kind happened just at this time. Becket had presented one Laurence to the church of Kynesford, whom the lord of the soil ejected, and was accordingly excommunicated by the

archbishop. He was, however, obliged by the king to absolve the usurping nobleman.

Henry, determined on gaining his object, convoked a council at Clarendon, (1164,) in Normandy, in order to discuss the differences between the church and state. In this council sixteen canons were propounded by the king's party, all, more or less, cutting deeply at the liberties of the church, and circumscribing her power of protecting the poor. The king demanded of the bishops their signatures, alleging their promise made at Woodstock. St. Thomas, who, when he promised obedience to the king's usurpations at Woodstock, had never contemplated this submission's being reduced to writing, and demanded afterwards as a right, instead of being considered as granted for the sake of peace, refused. The king was in great anger, and some among the barons proceeded so far as to threaten the archbishop with personal violence unless he acceded to their outrageous demands, while the bishops of Salisbury† and Norwich besought him with tears not to endanger the church by resistance. The primate yielded to fear, and fell. The Constitutions of Clarendon were signed and sealed, and sent for confirmation to his holiness the sovereign pontiff, who, after due consideration, condemned them with abhorrence and dread.

Becket, after his fall, proceeded to Winchester, but on the way he felt bitterly reproved for his lack of constancy by the conversation of some of his attendants. This feeling soon grew up into a sincere repentance, and he accordingly proceeded to lay upon himself severe penance, and suspended himself from his priestly functions. This soon came to the ears of Alexander, who addressed to him from Sens (which, on account of the schism, was then the papal residence) a letter in the kindest tone, granting him full absolution, and conjuring him to be comforted. From this the king pretty clearly gathered that his point was not yet carried; and he was consequently transported with fury, and commenced vexing the saint with severe exactions, and showed evidently by his conduct that he desired his blood. The archbishop perceiving that his life was not safe in England, twice attempted flight by sea, but was as often driven back by contrary winds; and this being

\* Quad. i. c. 20; and see British Mag. iii. 369, et seq., where the archbishop's beautiful address to his suffragans is given at length.

† The Quadr. has Alesburiensis; but, was there ever a bishop of Aylesbury? The correction is obvious.

reported to Henry, only served still more to inflame his resentment. The bishop of Evreux in vain sought to extinguish the discord, but Henry would hear of no accommodation without the confirmation of the Constitutions of Clarendon; and Becket, in consequence, wrote a letter to the pope, ostensibly to beg his assent, but really with a view of shifting the responsibility upon Alexander, and fortifying himself by the authority of the holy see.

The king, finding himself unable to extort from the archbishop a surrender of the church's rights, now changed his mode of attack. Instead of openly persecuting Becket as the protector of the church's and the people's rights, he determined to found his charges against him on the score of certain money transactions, which he affirmed to have taken place during the chancellorship of the primate, and therefore sued the archbishop for an alleged debt. The preposterous absurdity of this claim has been fully exposed by Mr. Sharon Turner, but Henry's party chose to rest their cause on it in a council held this year (1164) at Northampton, in which the archbishop was called to account for the proceeds of bishoprics vacant during parts of his chancellorship, and for money alleged to have been borrowed of the king; and Henry (by way, perhaps, of giving the clergy a foretaste of the kind of justice they might expect if once brought fully under his jurisdiction, according to the canons of Clarendon) summarily decreed, beforehand, the punishment of bodily mutilation to any who should not bring in Becket as guilty.\* It is hardly necessary to say that in such an assembly the archbishop was condemned; but the bishop of London, the violent Gilbert Foliot, and the bishop of Chichester, openly insulted their metropolitan, the former with an insolent jeer, the latter with a fiery invective. The council began on Thursday, the 7th of October, and ended the following Tuesday. The last day, it was the general expectation that the prelate would have been murdered; and having therefore passed the preceding night in preparing himself by prayer to meet his end, he entered the court carrying his processional cross, at which latter circumstance the king took more offence. On the synod's proceeding to pronounce judgment against him, he boldly disallowed their authority, and

placed himself and his church under the protection of the holy see. As he spoke, he reared the cross on high, and turning from the assembly left the court. On reaching the outer door he found it locked, but one of his attendants, discovering the key, opened it; he instantly mounted his horse, and, having blessed the people who, supposing him to have been murdered, had assembled in crowds at the door, fled with haste to the monastery of St. Andrew, attended only by Heribert de Bosham. Here, at night, he was visited by two noblemen, who assured him that certain considerable persons of the king's party had engaged to assassinate him. The archbishop, therefore, disguised himself, and by night journeys, under the assumed name of Dereman, he reached Sandwich, whence he passed by sea into Flanders, and thence into France.

As soon as the flight of the archbishop was made known, the prelates of York, London, Worcester, Chichester, and Exeter, who were staunch upholders of the king's demands, immediately proposed to Henry to oppose him in the pope's court. Henry approved the plan; and accordingly they, and with them the earl of Arundel and some other noble personages, were appointed as an embassy to Alexander. They tried every means to gain over the pope to the king's cause, and to prejudice him against Becket, whom no falsehood was spared in defaming. They promised vast things on Henry's part, and among them the confirmation of Peter-pence, if he would but take part with him, and proceed against Becket; but finding that Alexander was not to be bribed into a dereliction of justice, they left Sens, and returned to England, without waiting the arrival of the archbishop at the papal court. Gilbert Foliot, bishop of London, on this occasion indulged in an extremely indecent invective against Becket, in the presence of the whole consistory, for which he met with a just reproof at the hands of his holiness; while Hilary, bishop of Chichester, delivered an oration against his metropolitan, in a style of latinity which convulsed with laughter even the grave council before whom he was pleading.

Soon after, Becket himself arrived at Sens. The pope received him kindly, but severely reprimanded him for having ever agreed to the articles of Clarendon; and Becket resigned into his hands the see of Canterbury, which resignation was, however, not accepted. The monastic

\* See the account of the proceedings of this synod in *Queart and Lobbena, Conc. tom. x. 1433-7*, and *Quadr. l. c. 27-34*, and *Stephan, 35-46*.

habit was then conferred upon him, and he was committed to the care of Guichart, abbot of Pontigni, to which abbey he accordingly retired.

Henry finding himself frustrated in his objects, set no bounds to his fury. He confiscated all Becket's estates, goods, and chattles, and the revenues of his clergy, and drove into exile all his friends and relations, his clergy, and such laics as were attached to his household, without sparing either decrepit age, helpless infancy, or the female sex, at the same time confiscating all their property. The misery which this caused needs no description; but such was the estimation in which the saint was held, that his popularity secured an asylum to most of the exiles. Monasteries were cheerfully opened to the men, nunneries to the women, and many nobles, especially the French king and the Sicilian queen, gave liberally for their support. Henry, however, followed up his outrageous cruelty by opening a negotiation with the schismatical court of Frederic Barbarossa, either with the real intention of placing England under the anti-pope, or to terrify Alexander, and extort from him terms to which he could not otherwise consent. The pope, however, succeeded in preventing this additional iniquity.

While at Pontigni, Becket addressed four letters to king Henry, but they appear to have taken so little effect, that Henry wrote to the chapter of Pontigni, threatening severity toward their order (the Cistercian) in England, unless they ceased to harbour him. He therefore left Pontigni, and removed to Sens in the second year of his exile, and the pope, who was now returned to Rome, made him, at the end of the year 1165, legate of the holy see throughout all England, except the diocese of York. In the year 1167, Henry held a conference with the barons at Chinon, in Touraine, to consult about the means of opposing Becket in his legantine office. On this occasion he behaved with extreme petulance, and declared, with groans and tears, that his barons were all traitors in that he was not delivered from the vexations of the archbishop. He then sought how to avoid the sentence of excommunication which he saw Becket would soon fulminate against him. The bishop of Lisieux told him that his only plan was to prevent the sentence by an appeal to the holy see. This course was determined on, and the bishops of Lisieux and Sééx were de-

spatched to announce the appeal to Becket. They did not, however, find him, as he had gone to Vezelai, and would there on the Whitsuntide have excommunicated Henry, had he not been just previously informed of the king's dangerous indisposition. Soon after, the prelates, by order of the king, assembled in London to prepare the appeal, which consists of a defence of the king of England, and a complaint against Becket.\* The pope in consequence sent two legates with plenary authority to decide all questions between the king and the archbishop. The pope had evidently begun to waver in fear, as these legates were the cardinals William of Pavia and Otto, both known courtiers, and devoted to the cause of Henry; but dreading the indignation of the French king, between whom and Henry war was again breaking out, he revoked his order, bade them, if possible, negotiate a peace between the two sovereigns, and not meddle with any of the affairs of England until the archbishop were fully reinstated. Many messages passed, and most of the courtiers, several bishops among them, were excommunicated, and the pope became greatly anxious, desiring a peaceful result, and a conference at length took place between Gisors and Trie. (Christmas, 1168.) The legates sought by every means to bend the firmness of Becket, and the king and his party made bitter complaints of his ingratitude, and charged him with stirring up a war between England and France and Flanders. These charges Becket singly and fully refuted, and Louis assailed him on oath before the legates of having any thing to do with the raising of the war between himself and Henry. On his again appearing before Henry, the Constitutions of Clarendon were read, and he was called on to assent. To this he returned a firm refusal. "My liege," said he, "the whole matter in dissension between us I commit to your judgment, salvo honore Dei." At this salvo the king was greatly scandalized, and vented his anger against his persecuted subject in torrents of abusive reproach, while letters were written to the pope both by Becket and the legates, and the former wrote also a powerful letter of wholesome rebuke to the cardinals; and justly reproached them for their shuffling and duplicity.

\* See it in Cossart and Labbeus, *Concil.* p. 1447, 8, 9; or *Epist. S. Thom. lib. 1. cap. 128*; or *Rogier de Hovesden*, 292-6.

The French king, though he had at first taken an unfavourable view of the saint's conduct at the conference, after two days' consideration, saw it in a proper light, and took him under his especial protection. Henry was enraged at this, and demanded by what right Louis harboured his rebel subject; but the king of France only sent a temperate and dignified reply, calmly denying Henry's right to interfere between him and his guests. The church of England was now in a truly miserable state; six sees, beside the province of Canterbury and many important abbeys, being without their rulers, and their revenues being embezzled by the crown. All felt the consequence of this wretched condition of the church, and solicitations poured in upon the pope from all quarters, imploring his holiness to interfere summarily in the matter. The case was a difficult one, and Gratian, a nephew of Eugene III. and Vivian, archdeacon of Orviedro, were appointed (1169) nuncios to the king of England in France; and conferences took place at Domfront, Bayeaux, Caën, St. Denis, and other places, but nothing was effected towards re-establishment of peace. Alexander then sent Simon, prior of La Chatreuse de Mont-Dieu, and Bernard du Condrai, a monk of Grand-Mont, into England, with admonitory letters, and on two occasions they pressed him with the apostolic letters, but Henry continued to insist on the Constitutions of Clarendon, to which the primate resolutely refused assent.

The pope had suspended the authority of Becket in the matter of church censures; but this suspension expiring in Lent 1169, Becket immediately issued a circular to the clergy of the province of Canterbury, directing that, unless Henry should give due satisfaction to him and the church, before the approaching festival of Candlemas, all ecclesiastical service was to be suspended, except the baptism of infants, penance, and the viaticum, and that these were to take place of necessity, with the church doors closed, all persons not immediately concerned being excluded, and without the sound of bells; and at the same time he launched the bolt of excommunication against Gilbert Foliot, bishop of London, and Joceline, bishop of Salisbury, together with six-and-twenty other persons of minor note.\* Foliot accordingly sought to get the archiepiscopate transferred from Canterbury to London, and denied him obedience to the metro-

politan see; but many bishops appealing to the pope upon the subject, his insolence was repressed.

The Roman pontiff now found it necessary to proceed more decisively with the king of England; he therefore issued a new commission to Rotrodus (or Rotrou), archbishop of Rouen, and Bernard, bishop of Nevers, ordering them to proceed to England, and demand of Henry the restitution of the persecuted prelate and his exiled friends to all their property and dignities within forty days, and in case of his refusing compliance, to lay the kingdom under interdict. The pope also wrote to the king on the subject, as also to all the prelates of both provinces.

In the mean time Henry was not idle. He called together the nobles at London (June 14, 1170), and crowned his eldest son Henry as his successor. The ceremony was performed by Roger, archbishop of York, assisted by Hugh, bishop of Durham, and the bishops of London, Rochester, and Salisbury. This was a direct infringement of the rights of the see of Canterbury, the archbishop whereof alone had the privilege of crowning the kings of England in his province. The news of this outrageous proceeding soon reached the ears of the sovereign pontiff, who, indignant at the insult thus offered to the metropolitan see, immediately excommunicated the bishops of London, Rochester, and Salisbury, and suspended from all ecclesiastical functions the bishop of Durham, and the metropolitan of York. At the same time, he wrote to Rotrou and Bernard, to press their suit upon the king of England with the utmost diligence, so as to restore as early as possible the peace and quiet of the church.

The two prelates to whom the commission of the apostolic see was now entrusted, seem to have been men of tact and judgment, and soon overcame the resolution of Henry. It was agreed that the kings of France and England should meet on a plain called the Traitor's Field, between La Ferté, in the Pays Chatraigne, and the castle of Fretval, in Touraine, and determine the conditions of peace.\* The council met on Monday, the 20th of July, and on the Wednesday St. Thomas was admitted to an interview with the king, who received him with the most flattering distinction, and again

\* Quadrl. iii. c. 1. See also Fleury, tom. xv. p. 331, from whom the geographical situation of the Pratum Proditorum is taken, and Epist. lib. v. 46.

admitted him, at least in appearance, to his fullest confidence and friendship. Henry at the same time promised to restore to the church of Canterbury what had been taken from it; and John of Salisbury and Heribert de Boscham were soon after commissioned by the primate to treat with his majesty on the subject; but the answer which they received showed that Henry's disposition was but little altered, and that he had certainly not the least intention of fulfilling his promise by disgorging any portion of the plunder. Indeed, if we may believe Fitz-Stephen, the whole of this reconciliation seems to have been a trick to get Becket to return to England, that he might there assassinate him; for one of the court secretaries confessed afterwards that he at this time sealed and transmitted letters from the king to England, ordering the murder of the archbishop;\* and the words of St. Thomas, in bidding farewell to the hospitable monarch and prelates of France, clearly show that he was not ignorant of the enemy's devices.

On the festival of St. Andrew, 1170, Becket set sail to return to England, and a fair wind soon wafted him to his native shores. Passing by Dover, where he had been informed the conspirators were awaiting him, he passed on to Sandwich, and was greeted on landing by an immense concourse, especially of the poorer classes, and thence went on immediately to Canterbury, where the ringing of the bells and the voices of the organ and the choir welcomed the return of the exiled saint. On the following day the conspirators proceeded to Canterbury, and demanded the absolution of those who had been excommunicated; but this Becket would not grant, unless they promised submission to the church's judgment. The bishops of London and Salisbury would have submitted, but were persuaded by the prelate of York, who boasted that he had 8,000*l.* in his treasure-box, wherewith to harass the archbishop of Canterbury, and assured his two brethren that, if they were reconciled with Becket, the royal hands would soon be laid upon their temporals. This warning took such an effect upon the two prelates, that they joined with the archbishop of York, and immediately passed over to Henry in Normandy, and

made bitter complaints against the primate, on account of their excommunication, for the part they had taken in the young king's coronation. "Truly," answered Henry, with an oath, "if all who took part in that business are excommunicated, I myself am not excluded. The three prelates continued day by day to urge him, till his anger knew no bounds; and it is well known that Henry, when under the influence of rage, was wout to sink far below humanity. †

Eight days after his arrival at Canterbury, the archbishop proposed visiting the young king at London, and thence proceeding on the visitation of his province. As he approached the town, the citizens came out in long procession to welcome him, and escorted him into Southwark with a grand *Te Deum*, which was chaunted with the most boundless exultation. But while he lay at Southwark, word was sent him from the young king, (or rather from the courtiers, for the prince was himself, it was supposed, favourable to the cause of justice,) not to proceed, but to return at once to Canterbury; and in consequence of this order, he immediately proceeded homeward. On Christmas-day, after the service, he preached to the people with an eloquence which would seem to have been very seldom equalled; and when he told them that he foresaw, from the state of feeling among the barons towards him, that his days were numbered to the assassin's sword, and that in a very little while he must pass for ever from them, the assembled multitude very generally burst into tears, and an agonized cry of "O, father, leave us not desolate so soon," resounded sadly through the church. He then proceeded to excommunicate Radulf de Broc, who had been guilty of the abominable and cowardly act of maiming his cattle, and had also seized upon one of his ships, barbarously massacred the crew, and appropriated the cargo to his own uses. He passed also the same sentence upon some other of the courtiers, whose conduct had been sufficiently scandalous to call for the severest censures of the church.

Meanwhile, under the skillful management of the courtiers and the three court prelates, the king's fury was fanned into resistless violence. "Shall one fellow (unus homo)," said he, "who eats my bread, be suffered to lift his heel against me? Shall one fellow insult my libe-

\* Stephan. p. 69, who also adds that the secretary at the time being conscience-smitten, made confession to one of the bishops of Henry's party; who, untrue to his duty, did not even impose a penance on the culprit.

† Epist. lib. i. ep. 45; see also Pet. Blesena. ep. 66. 75, in Bibl. Mag. Patt. tom. xli.



rality, dishonour the royal race, and trample without an avenger on the whole kingdom? Shall one fellow, who entered my court mounted on a lame and sack-turned hack, thrust out the royal issue, and before the eyes of you barons, triumphantly exult upon the throne?" These and similar expressions, which Henry was continually pouring out, were understood by four wretched men of Belial, who immediately collected from such language that the time was come to put into execution the royal vengeance against the saint. Reginald Fitz-Urse, Hugh de Morville, William de Tracy, and Richard Briton, at once united for the work of murder. They immediately left the court, and arrived in England on Monday, the festival of the Holy Innocents, and were met by the infamous Radulf de Broc, and lodged in his castle of Saltwood, near Canterbury. The next day, December 29, the four miscreants entered the chamber of the archbishop in the morning; but finding him surrounded by his monks and clerks, they departed to Saltwood, and collected, probably from among the retainers of Radulf de Broc, a band of desperadoes, and again proceeded to the cathedral. The archbishop was celebrating vespers, when two children rushed in terror into the choir, and announced the arrival of the invaders. They were in the cloister, and rushed presently into the church, sword in hand. "Where is the traitor?" they furiously cried on entering; and when no one answered, "Where is the archbishop?" To this appellation St. Thomas answered. "Here," said he, descending the stairs towards the assassins. "Die, then, immediately," said Fitz-Urse, seizing him by the pall; "leave the church." "I shall not," replied the archbishop, snatching the pall from the assassin. "If you seek my life, I am ready to die; but I forbid you, under pain of the curse of Almighty God, to injure any one else, be he monk, clerk, or laic." Tracy approached to strike the blow; but the archbishop (unwilling apparently to die by a fouler sword than that of Reginald Fitz-Urse, in whom, as Becket had shown him many kindnesses, we may suppose he had seen some good qualities,) seized him by the breast-plate, and hurled him along the pavement. He then meekly bowed his head in prayer, saying, "To God, to the Blessed Mary, to the holy patrons of this church, and the blessed martyr St. Dionysius, I commend myself and the

church's cause." The sword of Fitz-Urse descendèd, but a young clerk, named Edward Grim,\* sought to parry the blow with his arm, but the sword cut through the obstacle, and fell upon the prelate's head, which immediately flowed with blood. He spoke not another word, but placed himself upon his knees before the altar, and joined his hands in silent prayer, when a second blow split open his skull, and disclosed the brain. Tracy, who had by this time recovered from his fall, finished the work by cutting off the head from the lifeless victim, while another of the wretches, Robert de Broc, of the same family as the Radulf before mentioned, immediately after the departure of the four principals, proceeded to mutilate further the severed head of the murdered prelate, driving his dagger into the wound, and scattering the brain upon the pavement. Such was the end of St. Thomas of Canterbury, martyred on Tuesday, the 29th of December, 1170,† at five o'clock in the afternoon.

From this scene of guilt the murderers hastened to the palace, which they visited with an indiscriminate plunder, till, finding the people congregating thickly on the news of the murder, they considered it prudent to decamp: they accordingly broke open the archbishop's stables, mounted his horses, and rode off. The monks, as they prepared the body for interment, discovered what had been previously known to no one, namely, that under his linen the archbishop wore a hair shirt. He was then attired in grave-clothes befitting his dignity, and buried in a new marble monument in the crypt of the cathedral, and the church remained under interdict for nearly a year. Many miracles are said to have been wrought at his tomb, which became a favourite resort of pilgrims, till defaced and plundered, for the sake of the treasure belonging to it, at the time of the Reformation, A. D. 1538.‡

On hearing of the murder of Becket, Henry feigned the deepest regret, and laid the whole blame of the transaction on the four knights, who, he said, had misinterpreted his unjustifiable and violent expressions, for which he afterwards did public penance at the martyr's tomb; but it will be observed that he made no attempt to punish the assassins, who,

\* Hoveden writes the name Grimfere.

† Quadr. iii. c. 22; but Hoveden places these events a year later.

‡ Heylyn's Reformation, p. 10; Burnet, lib. iii. tom. i. p. 243-4, fol. London, 1681.



however, it appears, did not escape the divine vengeance. Indeed, when the whole narration given by ancient and by contemporary writers is fairly weighed, it appears to the writer of this notice impossible to acquit Henry of being the prime mover of the whole conspiracy, though Peter of Blois thought otherwise.

Not long after the sad event, Alexander took counsel with his cardinals about the honours justly due to the memory of so great a man; and accordingly on Ash-Wednesday, the 21st of February, 1173, he received the honours of the calendar, being enrolled among the catalogue of saints, and his festival (Dec. 29), which is still celebrated among the Roman-catholics, continued to be annually kept in England till 1538, when its observance was put down by Henry VIII.

The literary remains of St. Thomas à Becket consist only of a small but interesting quarto of letters, to which is prefixed the *Quadrupartite Life*, so frequently cited. The volume, which is now scarce, was edited by Christianus Lupus, of Ipses, a professor in the university of Louvain, and printed at Brussels in 1682. It contains four hundred and thirty-five letters, which passed between the principal men in Europe relative to the affairs of the English church. The letters are there digested into five books, and are said to have been so arranged by John of Salisbury; but Becket himself tells us that he sent to Rome for preservation copies of all letters respecting the dispute in which he bore so memorable a part. The Latinity of those which issued from the archbishop's pen is plain, flowing, and perspicuous; that of a man who both spoke and wrote the language freely; and they display a warmth of feeling, genuine piety, and highness of principle, for which those, whose ideas of Becket have been formed from popular historians, will probably not be ready to give him credit. Some other letters exist among the Cottonian MSS.

Becket was in person\* tall, and somewhat slight, but remarkably handsome, and having a florid complexion. The great trait of his character seems to have been an inflexibility in his adherence to the principles of right, invincible either by the fear of lawless power or the allurements of ease and luxury. Many points of his character have been ably vindicated in vols. ii. and iii. of the British

Magazine; and we may safely assert that, in the popular accounts of Becket, all which can be used against him has been greatly exaggerated, and his nobler qualities have been overlooked, and unfairly treated. Even those who disapprove of the rights which he claimed and the views he supported, might at least acknowledge his sincerity and his real devotion to the interests of the church. While in some things they make allowance for the times in which he lived, they need not suffer their differing from him on these points to detract from their admiration of his uncompromising principle and his fervent piety.

BECKET, (Isaac,) one of the earliest engravers of mezzotinto in England, and one of some eminence. He was born in Kent, in 1653, and was first an apprentice to a calico printer; but becoming acquainted with Lutterel, an engraver in mezzotinto, he was desirous of learning the art. Being obliged some time after to leave his business, in consequence of an intrigue, he applied to one Lloyd, who knew the process, but not how to put it in practice, and from him Becket obtained his knowledge. They entered into an agreement, by which Becket was to work for Lloyd; but falling again into trouble, he was assisted by Lutterel, and from that time an intimacy commenced between them. Becket married a woman of fortune, and entered into business on his own account, but still assisted by Lutterel, who drew better, and was more expeditious. The mezzotintos of Becket possess some merit; they are often clear and well scraped, but his middle tints are not sufficiently distinguished, whence his shadows appear flat and heavy. Mr. Strutt considers a middling-sized upright plate, representing Adrian Beverland drawing from a statue, as one of his best works; but Mr. Walpole prefers that of lady Williams, a whole length, and a large upright plate. (Strutt's Dict. Walpole's Anecdotes of Painting, by Dallaway, v. 232-3.)

BECKETT, (William,) a celebrated surgeon, was the son of Mr. Isaac Beckett, a surgeon of Abingdon, in Berkshire, where he was born in the year 1684. He was educated at the grammar school of that place, and afterwards studied with his father and at St. Thomas's Hospital, Southwark, of which he in after life became one of the surgeons. He was also a fellow of the Royal Society. He died at his sister's house, at Abingdon, Nov. 25, 1738. He published several

\* These particulars are to be found in different parts of the *Quadrilogus* and *Stephanides*.

works: *Chirurgical Remarks*, London, 1709, 8vo. *New Discoveries relating to the Cure of Cancers*, London, 1711, 8vo, 1712, 8vo. Between the years 1717 and 1720, he printed three letters in the *Philosophical Transactions*, on the history and antiquity of the venereal disease, & prove that it had been long known and cured in England before the discovery of the West Indies. In 1722 he published a *Free and Impartial Inquiry into the Antiquity and Efficacy of Touching for the King's Evil*. Also a Dissertation concerning the ancient methods of curing Diseases by Charms, Amulets, &c.; and a Collection of Records referred to in the Papers, Lond. 8vo. This was written in reply to a singular pamphlet published in 1721, entitled, A Letter from a Gentleman at Rome, giving an account of some very surprising Cures in the King's Evil by the Touch (of the Chevalier de St. George), &c. In the same year he issued anonymously a collection of pieces written during the plague which happened in the last two centuries. This was put forth in consequence of fears entertained of the return of the plague, which then prevailed at Marseilles, to England, in 1722. *Chirurgical Observations*, London, 1740, 8vo. A Collection of Chirurgical Tracts, Lond. 1740, 8vo. These were published after the death of the author. He also composed a brief account of the History and Antiquities of Abingdon. (See Askmole's *Antiquities of Berkshire*, vol. i.) To the *Chirurgical Observations* a portrait of the author was affixed, executed by R. Parr; and Noble states, that for some unworthy purpose of deception, the name of bishop Berkeley had been attached to it.

BECKINGHAM, (Charles,) an English dramatic writer of the eighteenth century, author of *Scipio Africanus* and *Henry IV. of France*, two tragedies, performed before he was twenty years of age. (Biog. Dram.)

BECKINGTON, (Thomas,) an English prelate, born towards the end of the fourteenth century. He was entered at New college, Oxford, in 1403, of which he became a fellow, and took the degree of doctor of laws. He soon obtained many benefices; and in 1429 he was dean of the Court of Arches, and was one of those appointed to regulate the proceedings against the Wickliffites. He was tutor to Henry VI., and enjoyed that monarch's special favour, who made him secretary of state, keeper of the

privy seal, and bishop of Bath and Wells, in 1443. He died in January 1465, and was buried in the cathedral at Wells. Bishop Beckington added much to the buildings of his cathedral, and was munificent in his charitable endowments, as well as in his patronage of literature. He wrote a book in defence of the claim of the English kings to the crown of France, which with some other tracts remains in MS. A collection of his letters is preserved in the library at Lambeth.

BECKLEY. The name of two German painters:

1. *E.* after whom there are three portraits, engraved by Ant. Aug. Beck. (Heineken, *Dict. des Art.*)

2. *Wilhelm Louis*, or BOECKLEY, (1711—1774,) a painter at Berlin, after whom Fr. Kauke engraved an anonymous portrait of a lady. It is that of Madame Engelbrecht. (*Id.*)

BECKMAN, (Sir Martin,) an amateur artist, was pupil of John Van Wyck, and painted sea pieces and shipping. He was knighted March 20, 1685-6. He was engineer to Charles the Second, and painted Tilbury Fort, and the works at Sheerness. (Walpole's *Anecdotes of Painting*, by Dallaway, iii. 267-8.)

BECKMANN, (Nicolaus,) a jurist of the sixteenth century, was born at Haida, in Ditmarsch, studied at Konigsburg, Stockholm, Helmstadt, and Marburg, took his degree of doctor at Orleans in 1666, and after the appearance of his *Medulla Justinianea*, at Paris, in 1667, was professor of law at the new academy of Lund in Schonen. A jealousy of Puffendorf, caused, it is said, by the greater resort of pupils to the lectures of the latter than to his own, involved him in a hot controversy with that distinguished writer, and impelled him to the folly of sending his supposed rival a challenge. In consequence of this, the senate of Lund, on his resolutely refusing to give up his quarrel, sentenced him to perpetual banishment, and condemned his book, *Index Novitatum in Samuelis Puffendorffii Libri de Jure Nature et Gentium*, to be burnt by the hangman. Beckmann after this travelled through Germany, embraced popery, and was recommended by the imperial court of Vienna to the prince bishop of Dernbach in Bamberg, by whom he was appointed, in 1675, consensens of the abbey of Michelsberg. The date of his death is not known. (Ersch und Gruber.)

BECKMANN, (Johann,) counsellor and professor of political economy at

Gottingen, was born in 1739, at Hoya, in Hanover, where his father was postmaster and receiver of taxes. His first studies in the school of Slade and the high school of Gottingen were in preparation for his entering the ministry. He, however, abandoned this plan for mathematical and scientific pursuits, and the study of the modern languages, of which he was able to read ten. In 1762 he made a journey through the Netherlands; and in the following year removed to Petersburg, where he taught mathematics, natural philosophy, and natural history, in the Lutheran Gymnasium of St. Petersburg, then under the direction of Büsching. In 1765 he left this post, and travelled in Sweden, visiting especially the mines; and in Upsal he made acquaintance with Linnæus. He left Sweden for Denmark, visiting there the scientific libraries, manufactures, and collections of natural history; and in 1766 he was called, at the recommendation of Büsching, to the extraordinary professorship of natural philosophy of Gottingen. His lectures, especially those on political economy, gave so much satisfaction, that in 1770 he was chosen professor of that science, and member of the Society of Sciences. His lectures included mineralogy, agriculture, manufactures, and principles of trade, police, and finance. They were illustrated, whenever this was possible, by drawings and models, and every week he held what he styled a *Præctium Camerale*, an exercise upon the points on which his lectures had touched. He read also an encyclopædia of political economy, a preparation for the journey through the Harz mountains, and gave an introductory instruction on the knowledge of petrifications. At his suggestion a garden was founded, in 1768, as an auxiliary to these lectures, and he laboured incessantly in the collection of a private library for the furtherance of the same purpose. He died in 1811, leaving behind him a great number of works, all of them upon the subjects on which he had lectured. Among these were some editions of ancient authors on subjects of natural history. A list of these is given under his name in the *Encyclopædia of Ersch and Gruber*, from which this article is taken. His brother, *Nicolaus Beckmann*, studied under him mathematics and the construction of water-works. He travelled through England, Holland, and Germany, in 1770 and 1771, and was director of the dykes at Hamburg. He died in 1786.

**BECKMANN**, (Johann Friedrich Gottlieb,) organist near Celle, and in his time one of the best piano players in Germany. In his compositions, he followed Philipp Emanuel Bach; and all his pieces, from the concert down to the sonatina, were decided favourites of the public. Most of them have been published at Berlin. He died in 1792. (Schilling, *Univ. Lex.*)

**BECKWITH**, (Josiah,) the younger of two brothers, both ingenious men, and addicted to genealogical and antiquarian pursuits. He was born at Rothwell, a village near Leeds, on the 24th of Aug. 1731. His father, Thomas Beckwith, was a respectable attorney there. He was himself brought up to that profession, and settled at Rotherham, in Yorkshire, in the practice of it. Here, with considerable natural powers and a large share of acquired knowledge, both professional, and in departments which lie adjacent to those of the law, he did not prosper; and he left Rotherham some time before his death, the precise date of which event we have not discovered. He is known to the world by a much enlarged edition, which he published in 1781, of the *Collection of Jocular Customs of Manors and Singular Tenures of Lands*, originally published under the title of *Fragmenta Antiquitatis*, by Thomas Blount, in 1679. He went on collecting on this his favourite subject, and left materials for a still further enlarged edition, which was published after his death by his son, who had an office in the Mint. Mr. Beckwith was a fellow of the Society of Antiquaries.

**BECKWITH**, (Thomas,) brother of Josiah, was born at Rothwell, February 10, 1731. He was brought up to the business of a house painter, under a Mr. George Fleming, of Wakefield, from whom he acquired some knowledge in the art of drawing, and also a fondness for the study of antiquities. He fixed his residence at York, where he carried on the business to which he had been trained; but seems to have spent much of his time in forming antiquarian and genealogical collections, of which he left a great mass behind him, the work of his own hands. Some time after his death his papers were sold. Some of the best of his genealogical collections came into the hands of the earl of Harrowby; some became the property of Mr. Gough, and are now in the Bodleian Library; some are in the library of the College of Arms. Mr. Canon Newling possessed his large

collection of extracts from the various parish registers of the city of York. Sir Thomas Philipps has some of his papers. In short, they were so numerous that they have found their way into almost every collection of manuscripts which has been formed during the last half century. It is to be regretted that they were ever dispersed, and not preserved in some public depository in the county of York, to which county they for the most part related. He died on February 17, 1786, and was buried at the church of St. Mary, Castlegate, York. He was a fellow of the Society of Antiquaries. We do not find that he prepared any work for publication, but it is said that he compiled a little tract in imitation of Mr. Gortling's Walks in and about the City of Canterbury, in respect of York. He obtained a patent for a species of hardened crayons, which could bear being pointed like plumbago. His only son, Ray Beckwith, was a physician, practising at York, where he died December 19, 1799, at the age of thirty-eight.

BECKWITH, (Sir George,) was the second son of major John Beckwith, born in 1753, and entered the army in 1771, served in North America, and from 1787 to 1791 was entrusted by lord Dorchester with a confidential mission in the United States. He surmounted great difficulties, and his services were so highly esteemed, as to induce the government to nominate him governor of Bermuda in 1797. He was afterwards governor of St. Vincent in 1804; in 1808 of Barbadoes, with the command of all the forces in South America. In 1809 he took Martinique from the French, and captured the first French eagle. He received for this conquest the thanks of the House of Commons, and was created K.B. The capture of Guadeloupe followed. He soon returned to Barbadoes, where the inhabitants will ever remember, to use the words of a speaker at a farewell dinner given him in 1814, when he resigned, in consequence of ill health, "the most unsullied administration which our annals can boast." A bill was introduced into the legislature for granting him a service of plate, to which he refused his assent; but after his departure, one was voted him to the value of 2,500*l*. In 1816, his talents being too great to be allowed to lie idle, he was sent to take the command of the troops in Ireland; and during the four years he held that position, not an

outrage occurred. In 1820 he returned to England; and his health giving way before his incessant and trying services, combined with the baneful effects of a West India climate, he died on the 20th of March, 1823. The date of his principal commissions are,—major, 1781; lieutenant-colonel, 1790; colonel, 1795; major-general, 1798; lieutenant-general, 1806; general, June 4, 1814. (Ann. Biog. Gent. Mag.)

BECLARD, (Peter Augustin,) a celebrated anatomist and surgeon, was born at Angers, in 1785. He early imbibed a predilection for the medical profession, and pursued his studies with great ardour during four years at the second school in his native place; and from the chaplain of the hospital he acquired a little knowledge of Latin and scholastic philosophy. He went to Paris in 1808, and his application procured for him an appointment as one of the house pupils of the hospitals of the capital. He was successful in obtaining also some prizes offered by the School of Medicine. He now took a degree in surgery, was appointed demonstrator of anatomy, became one of the surgeons of the hospital La Pitié, and finally, in 1818, one of the professors at the École de Médecine of Paris. His application was incessant; and there is reason to believe that it injured his health; for he died, March 16, 1825, of an attack of erysipelas of the face, which produced cerebral inflammation. He was much esteemed as a lecturer, and is favourably known to his profession, though principally by translations of the works of others. In conjunction with Jules Cloquet, he published a translation of Laurence on Hernia, Paris, 1818, 8vo. In 1825, he published the Anatomie Pathologique of M. Bichat, and also an edition of the Anatomie Générale of the same author, with additions, in four vols, 8vo, in 1821. The additions, which are numerous, were also separately published, Paris, 1821, 8vo. His chief work, however, appeared in 1823, and again in 1826—Éléments d'Anatomie Générale, 8vo. He wrote many papers in the Bulletin de la Faculté de Médecine, in the Journal de Médecine by Berroux, and in the Mémoires de la Société Médicale d'Emulation. He likewise furnished many articles to the Dictionnaire de Médecine.

BECMANN, or BECKMANN, (Johann Christoph,) was born in 1641 at Zerbst, where his father was pastor. After studying here and at Frankfort,

where he took his master's degree, he received a travelling stipend from Frederic William, elector of Brandenburg, whose favour he had gained by a compliment not unusual in that time, a copy of verses, which might be read backwards or forwards. This time was spent by Becmann in Holland and England, where he visited the best places for study in the two countries. It had been a part of the conditions of the elector's bounty that the recipient of it should fit himself for a professorship of history. On his return he was appointed, in 1667, professor of Greek at Frankfort-on-the-Oder; in 1670 extraordinary, and in 1676 ordinary professor of history; in 1672, doctor of theology and rector of the university; and in 1673 librarian. In 1678 he was the means of founding the botanical garden; in 1682 was professor of political science; and in 1690 of theology. He died in 1717. His works are chiefly historical, and the most important of them is a History of the Principality of Anhalt, Zerbst, 1710. This work, in the composing and printing of which he was liberally assisted by the reigning family of Anhalt, is still of much value. He left also in MS. a history of Brandenburg, which was completed by his grand nephew, Bernard Ludwig Beckmann, fol. Berlin, 1751—1754. (Ersch u. Gruber.)

BECMANN, (Gustav. Bernh. and Otto Dav. Hein.) two brothers, and were born, the former Dec. 25, 1720, the latter June 29, 1722. They were students together at Halle, where they took the degree of doctor of law on the same day. In 1749 they were both invited to Göttingen, without being appointed professors, but with a salary and assurances of future promotion; and accordingly they were made, in 1753, extraordinary, and in 1759, ordinary professors of law; and in 1770, aulic counsellors to the Hanoverian government; they also held appointments at different times at Batzow, Kiel, and Halle. The elder brother died April 4, 1783, and was soon followed by the other, who died March 29, 1784. They wrote several books in conjunction. 1. Gedanken vom Gebrauch u. Missbrauch der Exceptiv-Sätze, Gött. 1749, 4to. 2. Gedanken von der Deutlichkeit u. ihren Hindernissen im Vortrage besonders in der Rechtsgelahrtheit, *ib.* 1749, 4to. 3. Tract. Mathematico-jurid. de Interusurio, *ib.* 1784, 4to. 4. Becmannorum Fratrum Consilia et Decisiones, two parts, *ib.* 1784, 4to.

To this work, which, as well as the preceding, was edited by Otto after the death of his brother, an index was published by T. Gerke. (Gött. 1789.)

BECQUET, (Antoine, 1654—1730,) a Celestine monk of Paris, who was librarian of the house of the Celestine there, and wrote a history of his order in France, 4to, 1719. (Bjog. Univ.)

BEERI-MUSTAPHA, (or Mustapha the Drunkard,) one of the favourites of Amurath IV., whose favour he obtained in a fit of drunkenness, and who was remarkable chiefly as being the constant companion of the sultan in that degrading vice. Yet he showed himself, on many occasions, one of the most faithful advisers and most courageous soldiers. (Biog. Univ.)

BECTAS, the aga of the Janizaries, and the chief of the famous revolt excited by the sultana Kiasem in 1649, the object of which was to depose the infant sultan, Mahomet IV., and place on the throne the son of Kiasem. The plot was defeated by the prudence of the grand vizier, and Bectas, with the sultana, and the principal persons concerned in it, put to death. (Biog. Univ.)

BECTIUS, or BAECK, (Theodericus,) a German Jesuit, who was a professor of mathematics at Freyburg and at Luzern. He wrote, *Tubus Optico-Geometricus novus*, Friburgi, 1632; *Architectonica milit. defensiva*; *Oppugnata ac defensa*, Luzerna, 1635. (Alegambe, Script. Soc. Jesu.)

BECTOZ, (Claudine de, 1480—1547,) daughter of a gentleman near Grenoble, entered early in life into the nunnery of St. Honoratus, of which she became abbess. She is famous for her Latin letters, which she wrote under her conventional name of Soror Scholastica. They were much prized by her correspondent, Francis I.; but as they have never been published—as they probably no longer exist—we have not the means of judging how far they deserve the praises bestowed upon them.

BECZKOWSKI, (John Francis,) one of the most distinguished writers on Bohemian history, born at Deutschbrod in 1658. He studied at Brünn, Vienna, and Prague, and entered, in 1685, the religious order of the Knights of the Cross. Being first made a steward, his manifold occupations did not impede him in his favourite study of Bohemian history, to which he was chiefly prompted by the (even then) scarcity of the work of Hagek. He determined to continue

it, and acquired a great supply of Bohemian historians, and examined most libraries in search of charters and documents relating to his subject; visiting, moreover, all the places in Bohemia, Moravia, and Hungaria, memorable for any particular historical occurrence. Having been nominated superintendent of a hospital of his order, he fulfilled this duty also to great satisfaction, continuing to occupy his leisure with literary labours. He wrote, *Poselkynie starych Przbiehuw Czeskych*—Messenger of the old Fates of Czechia, Prague, 1700, fol. This is his chief work, in which he continued and (especially in the chronological part) corrected Hagek. He published also the lives of St. Vitus and St. Agnes (daughter of king Ottakar I.), both important for Bohemian history; and left many MSS. relating to the affairs of Bohemia. (Abbild. Böhm. und Mährischer Gelehrten, where a portrait of Beczkowski is given.)

**BECZWARZOWSKY**, (Antony,) a noted piano and organ player, and fertile composer, born in Bohemia. He was, about 1770, organist of St. Jacob at Prague, and lived afterwards at Brunswick and Berlin. His music to Körner's *Lyre and Sword*, and to several poems of Goethe and Schiller, have retained their reputation. (Schilling, Univ. Lex.)

**BEDA**, or **BEDE**, (The Venerable, 673—735,) the most illustrious name of Saxon England. Of his life we know little, which is the more remarkable, as during his lifetime he was held in the highest veneration, and as inferior ecclesiastics, for whom nobody cares, have had biographers to detail their most indifferent actions. He was born in 673, at a village between the Wear and the Tyne, a year before the foundation of the monastery of St. Peter, at Wearmouth, and eleven years before that of St. Paul, at Jarrow. In his seventh year he was entrusted to the care of the abbot Benedict Biscop, and to that of Ceofrid, who succeeded Benedict in the superintendence of the two religious houses. That he applied himself with great ardour to study, may be presumed from his rich stores of knowledge, and from his unwearied ardour in its pursuit. Towards the close of his Ecclesiastical History, one of the last of his performances, he tells us that he had passed the whole of his life in the monastery; that he had devoted all his powers, all his time, to scriptural meditation, to monastic discipline, to daily praying in the church;

that to learn, to teach others, to write for the benefit of the public, had always been his sweetest employment. At what age he professed as a monk we do not know, but he entered into deacon's orders at nineteen. It is, however, certain that he was not much designed for clerical duties, for he was not ordained priest until he was thirty. His monastic duties, those demanded from him as a teacher of youth—and he was *par excellence* the schoolmaster of the community—his addiction to private study, and his numerous writings, must have rendered him one of the most busy lives on record. From his ordination as deacon to his fifty-ninth year, never was student more indefatigable. To extract from the early fathers of the church such interpretations of Holy Scripture as might, by forming on the aggregate a body of divinity, be useful to himself and to others, was his favourite occupation. To do him justice, his reading was very extensive, and he used considerable judgment in the choice. Never was life more blameless or more useful. The writings usually attributed to this venerable ecclesiastic fill eight folio volumes, in the collected editions. Paris, folio, 1554; Basil, 1563; Cologne, 1612, and 1688. But some of them are certainly not his, (this is disproved by internal evidence;) others are doubtful; while some which he did write are not in the collection. Nothing, indeed, short of an acute judgment, and of a deep acquaintance with the manners of the age in general, and with Bede's manner in particular, can enable any one to distinguish the genuine from the supposititious treatises of this writer. Fortunately, however, at the close of his Ecclesiastical History he himself gives us a catalogue of such as he had written prior to the year 731. That he wrote many after that year, in the four preceding his death in 735, is certain; he was too indefatigable to lose a day; still those which he does not enumerate must be regarded with suspicion, unless internal evidence declare for them. He wrote, as himself informs us, on an endless variety of subjects, "on grammar, arithmetic, music, astronomy, the computation of time, on the art of metres, on scriptural tropes and figures, the history of his country, the lives of some saints, a martyrology, many hymns, discourses, homilies, and comments on the Scripture," with numerous epistles on subjects of more than ordinary interest. 1. Of his Ecclesiastical History, it is impossible to

speak too highly. It is written in a plain style, in the best possible spirit; and where the author's credulity is not concerned, with accuracy as to facts. It might well be so, for he applied to every quarter where information could be found; to the monasteries and cathedrals where MSS. and traditions still slumbered, and to such individuals as were able to put him into the proper channel of facts. His graphic, often minute, always interesting narrative, will appear to unrivalled advantage when contrasted with the dry, abrupt, lifeless manner of most continental historians during the eighth century. Many separate editions of this work have been published, of which the last and most useful is that by Mr. Stevenson, 8vo, London, 1838. It was translated into Anglo-Saxon by king Alfred. 2. His Lives of the Abbots of Wearmouth and Jarrow, which are not inserted in his collected works. 3. His Scriptural Comments, which are the most considerable of his writings, are remarkable for their solid common sense, for a familiar acquaintance with the fathers, for simplicity of style, of manner, and of illustration. 4. As a Latin poet, Bede is below mediocrity. 5. As a man of science he is very respectable. On the arithmetic of the Saxons, which was that of Europe in his day, he may be consulted with interest. Rude and laboured and artificial as were the modes of computation, he yet proves that they could compute, and with tolerable accuracy. His cosmogony was founded on that of the great philosophers, yet so far altered as to be accordant with the Mosaic economy. Here the only praise we can give him, and it is great enough, that he was perfectly conversant with the systems of the time; that he is inferior to none of his continental contemporaries in this respect.

BEDA, a friar of the convent of Gavelino, near Rovigo, about A.D. 883. His relics were brought to Genoa. Some have confounded him with the venerable Bede. His name as a saint is celebrated in some catholic calendars on the 10th of April. (Fabricius.)

BEDA, (Noël,) doctor in divinity in the university of Paris, a syndic of that faculty, and principal of the college of Montaigu, was born in Picardy, and lived under the reign of Francis I. He distinguished himself as the enemy of all those who endeavoured to restore polite literature. He tried to persuade Francis not to admit or allow the study of languages.

in the university of Paris, pretending that the Hebrew and Greek tongues were the cause of heresies; and to have consequently found a great number of them in Erasmus's Paraphrases, which he published. Erasmus vindicated himself by printing his Supputaciones in 1527, in which, on the back of the title-page, he accused him of having published in his work 181 lies, 310 calumnies, and 47 blasphemies; and this without treating him with any rigour. Having nothing to reply, Beda had recourse to calumny; he made mutilated and false extracts from Erasmus's book, and giving them to be examined by the Sorbonne, where his impetuous temper and factious declamation procured him a sort of tyrannical superiority, he succeeded in having them censured. He took a violent and active part against the divorce of Henry VIII., on which the Sorbonne had been consulted, and was inclined to give a favourable opinion, because the doctors had been iniquitously tampered with by the court; but he ruined his cause by his violence, by tearing from the hand of the beadle the register of the votes, and substituting another of his own in its place, to prevent the court from learning the favourable opinion of the college; and went so far as to preach against Francis I. himself. For his violence and mutinous conduct he had been twice banished, and when recalled for the third time, as he continued incorrigible, he was in 1536 condemned by the parliament of Paris, at the order of Francis, to make the *amende honorable* in front of the church of Notre-Dame, in the presence of a vast concourse of people, for having spoken against the king and against truth; and was afterwards exiled to the abbey of Mont St. Michel, where he died on the 8th of February, 1537.

His works, written in a barbarous style, and exhibiting very little critical skill, are, *De unica Magdalena*, Paris, 4to, 1519; *Contra Commentarios Fabri in Evangelia*, lib. ii. &c.; *Contra Erasmi Paraphrases*, lib. i. fol., Paris, 1526. Of this work it is almost impossible to find a copy, because it being printed without the king's privilege, the whole edition was suppressed. *Apologia pro Filiabus et Nepotibus Annæ contra Fabrum*, 1520, Paris, 4to; *Apologia contra clandestinos Lutheranos*, 1529; a *Profession of Faith* in French; and lastly, *Restitutio in integrum Benedictionis Cerei Paschalis*, has been also attributed to him.

BEDAS, an ancient sculptor, son and

pupil of Lysippus, and brother of Laippus, or rather Daippus, said to have lived in the 122d Olympiad. Amongst his works was the statue of a man in the act of profound adoration; of which the adoring boy at Berlin (according to Visconti and Bötticher) is a faithful copy. It is uncertain whether this artist, mentioned by Pliny, be the same person with Bedas mentioned by Vitruvius, who states, that he was deficient more in fortune than abilities. (Nagler.)

**BEDDEVOLE**, (Dominique,) a distinguished naturalist, physician, to king William III. of England. He died during the war in Flanders; and left several tracts on subjects connected with his studies. Another person of this name,

*Jean Beddevole*, born at Geneva in 1697, went to Paris, and was driven thence, and afterwards from Rome, for his petty intrigues. He died miserably in his native land, after having published a translation of Giannone's History of Naples. (Biog. Univ.)

**BEDDOES**, (Thomas,) a distinguished physician and chemist. He was descended of a Welsh family, part of which had settled in Cheney-Longville, in Shropshire. He was born at Shiffnall, April 13, 1760, and received his earliest education at a school in his native town, whence he was removed to a seminary at Brood in Staffordshire. He displayed at an early period a great inclination to study, and had an irresistible thirst for knowledge. At five years of age he could read with great ability. His disposition was fostered with much kindness by his grandfather, and his education chiefly directed in accordance with the judicious advice of this relative, whom, however, he was so unfortunate as to lose by an accident occasioned by a fall from his horse, by which his ribs were fractured, and a general emphysema produced. This circumstance made a strong impression upon the mind of young Beddoes, who was at this time nine years old, and he made so many and such pertinent inquiries of the medical attendants relative to the case, that their attention was attracted to him, and probably to this event may be ascribed his devotion to a profession in which he afterwards so greatly distinguished himself. He was placed at a grammar school at Bridgenorth. To prepare him for the university he was placed with the Rev. Samuel Dickenson, rector of Plymhill, in Staffordshire, in May 1773; and during the two years he resided under this gentleman's roof, it is

said, by Mr. D., that "his mind was so intent upon literary pursuits, chiefly the attainment of classical learning, that I do not recollect his having devoted a single day, or even an hour, to diversions or frivolous amusements of any kind." In 1776 he was entered at Pembroke college, Oxford; and here he displayed the same determined perseverance in the pursuit of knowledge, and the same forbearance of idle occupations or unnecessary amusements. He devoted the greater part of his allowance to the purchase of books, and collected together a very tolerable library; and he attended with extraordinary diligence the private lectures delivered in the college. His themes and declamations were remarkable for the purity of their Latinity, and tended to establish his reputation as a scholar at his alma mater. He taught himself French, Italian, and German, with which he had not previously any acquaintance. At this period the chemical discoveries of Black, elucidated by Priestley, excited great notice, and they made much impression upon the mind of Beddoes. He directed his attention to the study of pneumatic chemistry, and soon made himself master of all that was known in that department of science. This study soon led him to that of mineralogy and botany, and whilst at Oxford he drew up a *Flora Britannica*. The inclination and powers of his mind were displayed in his amusements, for during the vacations he occasionally indulged in shooting excursions, when he explored every dell, and failed not to return home with his pockets filled with specimens of natural history. He was well known as an admirable player of whist, and the power of his memory enabled him to relate with the greatest facility the precise order in which all the cards had been played in the course of the game. He took his degree of bachelor of arts, and then ceased to reside regularly at the university. To the metropolis he went to study anatomy, and in 1781 attended the lectures of Mr. Sheldon. He dissected with diligence, and became a good practical anatomist. Physiological science claimed from him an equal share of attention, and the experiments of Spallanzani particularly arrested his notice. The dissertations of this physiologist he translated from the Italian, and he published them in 1784, with a short notice of the literary labours of the author; a second edition, with notes, appeared in 1790. He also appended notes to Dr. Edmund Cullen's



translation of Bergman's *Physical and Chemical Essays*; and in 1785 translated the *Essay on Elective Attractions*, by the same author. In 1786 he edited Scheele's *Chemical Essays*. He had taken his degree of master of arts in 1783, and in 1784 he attended the school of Edinburgh, where he pursued his medical studies for three successive winters and one summer. He took an active part in the Royal Medical and Natural History Societies, and was elected president of both of them. In 1786 he returned to Oxford, and took the degree of doctor of medicine on the 14th of December. He afterwards repaired to Edinburgh, made an excursion into the Highlands of Scotland, and increased his knowledge of mineralogy and botany. In 1787 he visited the continent; at Dijon he formed an intimacy with Guyton de Morveau, and at Paris with Lavoisier. By the death of Dr. Austin, the chemical lectureship at Oxford became vacant; Dr. Beddoes offered himself a candidate, and easily succeeded in attaining his object. He about this time also formed an intimacy with Mr. William Reynolds, of the Bank, near Kettleby, in Shropshire, a gentleman who had just succeeded in introducing numerous improvements in the iron manufactory. He possessed a good knowledge of chemistry, and had an excellent laboratory, which was of great use to Beddoes. He formed another friendship of no less importance, namely, that of Dr. Darwin, who entertained for him the sincerest regard, and united with him in a spirit of philosophical inquiry, directed to the improvement of medical knowledge. These are not the only influential friendships made by Dr. Beddoes. He was equally fortunate in becoming acquainted with Mr. Davies Giddy, afterwards Gilbert, who, in 1827, became the president of the Royal Society. He was an under-graduate at Oxford when Dr. Beddoes was elected to the chemical lectureship. In 1790 Dr. Beddoes published an analytical account of the writings of Mayow, under the title of *Chemical Experiments and Opinions*, extracted from a work of the last century. This was printed at the Clarendon press, and this publication strongly illustrates the character of Beddoes's mind. In the preface he enthusiastically anticipates the advantages that would be derived in medicine by the aid of chemical research; and he warmly espouses the opinions of Mayow, and asserts his right to various discoveries in pneumatic chemistry.

The French revolution was calculated to excite the ardent and independent feelings of such a man as Beddoes; he advocated its principles with the utmost enthusiasm. Alternately swayed by hope and dismay, he watched its progress until his confidence forsook him, and he abandoned all speculations on the subject. But he had not failed to create for himself many enemies by his political opinions in the university of Oxford. In 1792 he printed a letter, addressed to a lady, on the subject of early instruction, particularly that of the poor. This was not published. The observations on existing institutions and the political speculations, at the latter part of the work, gave great offence, which was aggravated by the circulation of a handbill, some time after, in the neighbourhood of his Shropshire residence. In this he assailed, with much severity, the general character of the French emigrant clergy, in reply to some alleged misrepresentations in an advertisement that had appeared, soliciting relief for them, in a Shropshire paper. He went so far as to vindicate the cause, and to extenuate the excesses of their countrymen, and deprecated the appeal made on their behalf to the English nation by the promoters of the subscription, as being founded upon mistaken principles, and "tending to inflame the people of England to a thirst of blood against the French." The publication of this letter has been generally supposed to have led to his resignation of the chemical lectureship at Oxford; but this is not really the case, for he had thought of relinquishing it some time previous, and had acquainted the vice-chancellor with his intention. The clamour, however, excited by the letter served essentially to lessen the influence of Beddoes at the university, and his resignation of the chair was the more readily accepted.

In 1792 he devoted a portion of his leisure time to the cultivation of poetry, and he wrote a poem, called *Alexander's Expedition to the Indian Ocean*. It was produced under curious circumstances. Dr. Darwin's poem on the *Economy of Vegetation* had excited much notice, and its splendid imagery had been much admired. Some one was bold enough to say of it, that it defied imitation. Beddoes entertained a different opinion, and resolved to put its truth to the test, and in a few days read to a company some portions of his poem as being a production of Darwin. The deception was successful, and to the confusion of the

most enthusiastic admirers of the poet, Beddoes avowed the manuscript as his own composition. In 1796 he furnished a portion of the poem to the *Annual Anthology*, not deeming the whole worthy of publication, as originally intended.

The attention of Beddoes was particularly directed towards Italy, where galvanism was bursting forth as a science. The activity of his mind drew him into the subject with ardour, and a contemplation of its numerous and extraordinary phenomena led him even to anticipate the formation of a new theory of medicine founded upon its basis. He now (in 1792) put forth *Observations on the Nature of Demonstrative Evidence*, with *Reflections on Language*; the principal object of which was to render the study of geometry less repulsive to the student; and *Observations on the Nature and Cure of Calculus, Sea Scurvy, Catarrh, and Fever*, which constitutes his first published medical work, and in which he manifests his bias towards chemistry in his medical speculations. Having quitted Oxford, he withdrew to Shiffnall, where he drew up his fictitious history of Isaac Jenkins. This is a striking picture of the reformation of a drunken labourer, and the good effects resulting from a return to sobriety and industry. It is sufficient praise to say that it is worthy of the subject, and calculated to produce the moral good anticipated by the author. Dr. Beddoes had directed his attention to the medical use of the permanently elastic fluids, and was desirous of an opportunity of putting their virtues to an extensive and satisfactory test. His friends, Mr. Reynolds, Mr. John Reynolds, and Mr. Younge, animated by true benevolence, resolved upon the establishment of a Pneumatic Institution. They united with him in subscribing 200*l.* each, to engage proper assistants, and carry the scheme into effect. It was ultimately resolved that the institution should be arranged at the Hot Wells, Bristol; and that the manner of respiring the gases and the conducting of the establishment should be entirely under Beddoes's superintendence. The plan excited much curiosity in the medical world, and greater advantages were anticipated from its adoption than have occurred in its exercise to mankind. His principal assistant was Mr. Sadler, the aeronaut. Dr. Beddoes addressed a letter to Dr. Darwin in 1793, which contained an explanation of his theory of the treatment of consumption; and in 1794, letters to Dr. Withering, Dr.

Ewart, Dr. Thornton, &c., in support of his views. His progress was, however, slow; he made a great number of experiments, and was fearful of destroying his hopes by the adoption of any rash attempt. He printed at this time a little tract of much usefulness, addressed principally to the humbler classes of society, entitled, *A Guide for Self-preservation and Parental Affection*. He visited Ireland, and there formed a matrimonial connexion with the daughter of Mr. Edgeworth, the writer on education. He was now applied to to arrange an edition of the *Elements of Medicine*, by the late Dr. John Brown, for the benefit of his family, which was published in 1795; and he affixed to it a biographical sketch of the author, which gave much offence, from the insertion of several passages which tended unnecessarily and unjustly to depreciate the moral character of that distinguished son of genius.

Still directing his energies towards the completion of his pneumatic scheme, he printed *A Proposal for the Improvement of Medicine*. He had the advantage of the assistance of the celebrated Mr. Watt in the arrangement of his apparatus, and he put forth *Considerations on the Medicinal Use, and on the Production of, Factitious Airs*, in two parts. Thus engaged in scientific inquiries, he yet was attentive to that which was passing in the political world; and he wrote for a certain society an address to Thomas Hardy, the secretary of the London Corresponding Society, upon his acquittal. He also translated from the Spanish Gimbernat's *New Method of operating in Femoral Hernia*; and he added to this work a recommendation of an improvement in Variolous Inoculation. In 1795 he published the third part of his *Considerations on the Use of Factitious Airs*, and an outline of a Plan for determining their Medicinal Powers. But politics again diverted him from his path; he printed, a *Word in Defence of the Bill of Rights against Gagging Bills*; *Where would be the Harm of a Speedy Peace?* In 1796, *An Essay on the Public Merits of Mr. Pitt*; a *Letter to Mr. Pitt, on the Scarcity*; and in 1797, *Alternatives Compared*; or, *What shall the Rich do to be Safe?* In these pamphlets there is much good writing; but the topics have now lost their interest. In 1796 he also printed parts four and five of his *Considerations, &c.*; and in 1797, *Suggestions towards setting on foot the projected Establishment for Pneumatic*

Medicine; in which he announced the preparations that had been made, and the objects in view, in his Pneumatic Institution, and solicited the attention of physicians and philosophers to the scheme. He published likewise, Reports relating to Nitrous Acid, introduced by Mr. Scott, of Bombay, as a medicinal remedy; and he also composed an Introductory Lecture to a Popular Course of Anatomy, delivered by Mr. Bowles, of Bristol, in accordance with Dr. Beddoes's repeatedly expressed desire. This lecture is one of his best and most useful performances. In 1798 he delivered a course of chemical lectures in continuation of the same plan, and illustrated them by numerous experiments. He directed his attention to some improvements essential to the Bristol Infirmary, and printed a tract on the subject. In this year his Pneumatic Institution was brought into operation, under very excellent support, and by the munificent offer of Mr. Thomas Wedgwood to give 1000*l.* to carry it into immediate execution. Pecuniary means being thus abundant, an active and intelligent superintendent was alone required. This individual was found in the person of one of the most celebrated men this age has produced, being no other than Mr., afterwards Sir Humphry Davy, bart., president of the Royal Society. Fostered by Mr. Davies Gilbert, Mr. Davy was introduced to Dr. Beddoes, and thus became connected with the Pneumatic Institution.

In 1799 Dr. Beddoes published a volume of Contributions to Medical and Physical Knowledge from the West of England; and it contained Davy's Essays on Heat and Light, together with many useful papers by Dr. B. and others. The discovery of Nitrous Oxyde by Davy, occasioned a series of experiments at the Pneumatic Institution, and these were put forth in a pamphlet by Dr. Beddoes as a Notice of some Observations made at the Pneumatic Institution. He also published a Popular Essay on Consumption; and a second and third Collection of Reports on Nitrous Acid, in 1799 and 1800. These were followed in 1801 by a miscellaneous volume, On the Medical and Domestic Management of the Consumptive, on Digitalis, and on Scrofula. The unceasing activity of Dr. Beddoes is evinced by the production in 1801 and 1802 of a series of essays, moral and medical, under the denomination of Hygeia, on a popular plan. These were published monthly, and extended to three vols, 8vo, and contain a vast quantity of

important matter relative to the functions of the human body, and the means by which they may be maintained in healthy action. The Pneumatic Institution ultimately resolved itself into an ordinary establishment for the relief of the sick poor; the sanguine expectations of its projector had not been fulfilled; but it had been serviceable to the cause of science and humanity. The candour of Dr. Beddoes in all accounts of this institution, and in every other respect in connexion with it, forms a very striking and highly creditable feature in his character. He always manifested great zeal in the cause of the poor. Whenever fever or an epidemic appeared, his assistance was readily afforded, and his suggestions offered for their relief. In 1803 he published Rules of the Institution for the Sick and Drooping Poor; an edition of which, on larger paper, was printed as Instruction for People of all capacities respecting their own Health and that of their Children. This is a very valuable little tract. In 1806 he was seized with a severe illness, from which, however, he recovered; and during this year he composed The Manual of Health, or the Invalid conducted safely through the Seasons. In 1807 he published a treatise On Fever, as connected with Inflammation; and in 1808, A Letter to Sir Joseph Banks on the prevailing Discontents, Abuses, and Imperfections in Medicine. In the same year he printed a series of papers in the Bristol Gazette, designed to warn those engaged in agriculture against the pernicious effects of the debauch in which they indulge during the harvest. They were collected together and printed as Good Advice for the Husbandman in Harvest, and for all those who labour hard in hot births; as also for others who will take it in warm weather. This was the last of Dr. Beddoes's numerous and varied literary labours. He was attacked with inflammation of the chest, in a similar manner to his illness in 1806, and he died at Clifton, November 24, 1808, being only in the 50th year of his age. In the preceding narrative his principal works only have been noticed; he furnished many separate papers to the London Medical and Physical Journal, Nicholson's Journal, Monthly Magazine, and other periodicals, too numerous for insertion in this article. Sufficient has already been stated to show the extraordinary activity of his mind, the ardent temperament with which he was endowed, and the zeal which animated him to promote science and relieve

the sufferings of his fellow-creatures. Sir Humphry Davy has truly said of him, that he "was a very remarkable man, admirably fitted to promote inquiry, better than to conduct it;" and that "he had talents which would have exalted him to the pinnacle of philosophical eminence, if they had been applied with discretion."

**BEDE, DE LA GORMANDIERE**, (Jean,) an advocate of the parliament of Paris, who, in the first half of the seventeenth century, published various treatises in defence of the rights of the king of France against the usurpations of the pope and the clergy. (Biog. Univ.)

**BEDEKOWICZ**, (Josephus,) a Croatian of a distinguished family. He took early the habit of a friar, and wrote, *De Regno Illyrico et de Dalmatia*, which was printed at Vienna. (Honányi.)

**BEDEL**, (Pierre,) a French architect and sculptor, not mentioned by Nagler, and respecting whom we are indebted for the following particulars to Cean-Bernudez, who notices him only on account of what he executed in Spain. These works consist of the Arcos or aqueduct of Teruel (1552-4), and the celebrated Mina, or breakwater, at Daroca, constructed (1555-62) in order to protect the town from the violent inundations of the river Xiloca. The church at Fuentes de Ebro, a building in the Gothic style, with a nave and two aisles, is also attributed to him; and he repaired the cathedral and the Dominican church at Albarracin, where he died, May 30, 1567.

**BEDELL**, (William,) an English divine, and prelate in the church of Ireland, of whose life there is a particular and interesting account by Burnet, bishop of Salisbury, originally published in 1685. He was born at Black Notley, in Essex, in 1570; studied in Emmanuel college, Cambridge, in the time of Dr. Chadderton; and having made great progress in his studies, entered early into holy orders. In 1593 he was elected a fellow of his college, and continued in the university till 1599, when he removed to St. Edmund's Bury, where he had some preferment. Three or four years were spent here, and he then accepted an invitation to accompany Sir Henry Wotton on his embassy to the state of Venice, in the character of his chaplain. It was at the time when Venice was at variance with the pope, and the anti-Romish party found in Bedell a valuable auxiliary. He translated the English Book of Common

Prayer into Italian; and so greatly was it admired, that if the struggle had ended in Venice becoming separate from Rome, it is probable that it would have been adopted as the liturgy of the Venetian church. Father Paul greatly esteemed him; taught him, it is said, Italian, which Bedell repaid by preparing for his use a grammar of the English language. Here also he became acquainted with the notorious archbishop of Spalato, to whom he was of no small service in respect of his book then in preparation, *De Republicâ Ecclesiasticâ*. He remained eight years at Venice, in intimate communion with the liberals of that city, into whose confidence he was received, but more especially into that of father Paul. He spent much time also there in the study of Hebrew, in which he had the assistance of Leo, a learned rabbi, then residing at Venice. When he returned to England he brought with him the manuscript of father Paul's History of the Interdict and Inquisition, his History of the Council of Trent, and a large collection of letters on the controversy in which father Paul took so prominent a part; and retiring to his cure at St. Edmund's Bury, he there employed himself in translating portions of them into Latin. He was, however, little known in his own country; and it was not till some years had passed that Diodati, an eminent divine of Geneva, coming to England, inquired for him, and meeting him at last by accident in the streets of London, introduced him to Moulton, bishop of Durham, telling the bishop how highly he was esteemed in Italy and Switzerland. Still notice was taken of him, and it is supposed that the Calvinism with which his theological opinions were tinged was one principal cause of the neglect under which he laboured. He found, however, a private patron in Sir Thomas Jermyn, a Suffolk gentleman, who presented him to the living of Horningsheath, in 1615. He remained in this place of obscurity for twelve years, in the course of which he published a tract on the protestant controversy, which he dedicated to Charles, prince of Wales. In 1627 he removed to Ireland, where he was unanimously elected provost of Trinity college, in Dublin. Here he set himself to restore the discipline of the college, and to promote more of a spirit of religion in its members. In this he spent two years, when, through the interest of his old Suffolk friend, Sir Thomas Jermyn, and the efforts of Laud,

then bishop of London, he was made bishop of Kilmore and Ardagh, being consecrated on the 13th of September, 1629.

Bishop Burnet gives a deplorable account of the state in which he found his diocese, in which were all kinds of disorders, and a very numerous and insolent popish body of clergy. He applied himself to remedy the abuses with the same energy which he had shown in the college at Dublin, and he set himself by gentle means to bring the popish gentry and clergy into the protestant church. In this he had great success. He introduced the reading the Common Prayer in the Irish language into his cathedral, encouraged the circulation of the Irish translation of the New Testament, which had been prepared by William Daniel, archbishop of Tuam, and procured a translation to be made into that language of the books of the Old Testament, as well as of certain homilies of Chrysostom and Leo, in which the Scriptures are highly commended. His translation of the Old Testament was not printed in his lifetime, the troubles which came on in Ireland preventing it; but was published after his death by the hon. Robert Boyle. In the same spirit of moderation he proceeded in another design, which was to reconcile the two parties of protestants, the Calvinian and the Lutheran.

When the insurrection began in October, 1641, he was residing on his see, and found, for a time at least, the benefit of the gentle and conciliatory course he had pursued. It is said that his was the only English house in the county of Cavan that was not attacked. Many came to him for shelter and protection, to whom he preached with fervour. The popish titular bishop of Kilmore would have joined him in his house, and promised him protection; but this offer was declined: and when in December the rebels insisted on his dismissing the people who had congregated around him, he refused to do so, and said that he would share the same fate with them. He and his family were then seized, and shut up in the castle of Clough-boughter, where they suffered great extremities. The bishop, however, ceased not to give spiritual consolation to those with him; and on Christmas-day he administered the sacrament in prison. After three weeks' confinement the bishop and his family were exchanged for other prisoners. They wished to remove to Dublin, but the rebels insisted on their

remaining in their own country, at the house of one Dennis Meridan, a convert to protestantism. The bishop's health failed, and he lived only to the 7th of February, 1642, about five weeks after his release from his imprisonment. His friends obtained leave to have his body buried in the churchyard of Kilmore, near his wife. Respect was shewn him even by those who had been the cause of his death; and a popish priest who was present at his funeral used the expression which has been often repeated and applied to other persons, *Sit anima mea cum anima Bedelli!* He was a hard student as well as a zealous pastor; but nearly all his writings perished in the rebellion. In 1713 there was printed a poem written by him in the style of Spenser, entitled, *A Protestant Memorial, or the Shepherd's Tale of the Powder Plot*. It was printed from a manuscript found in the library of Dr. Dillingham; and in 1712 there was published at Dublin some original letters concerning the steps taken towards a reformation of religion in Venice, on the quarrel between that state and pope Paul the Fifth. The bishop married while living in Suffolk the widow of a recorder of St. Edmund's Bury, and left two sons, William and Ambrose.

**BEDENE**, (Vital,) a French minor poet of the beginning of the seventeenth century, whose only known work is a little poetical tract, entitled, *Le Secret de ne payer jamais*, printed in 1610, and now very rare. (Biog. Univ.)

**BEDÉLIE**, (Henry,) a monk of Bury St. Edmund's, in the fourteenth century, provincial of his order (the Augustinian), and a doctor of the renowned Sorbonne, wrote lectures on Peter the Lombard's *Book of Sentences*, *Theological Questions*, sermons in praise of the Virgin, and for the festivals of the whole year.

**BEDETTI**, (Marian, 1774—1833,) an Italian ecclesiastic. He was a native of Ancona, and was professor of eloquence in the seminary there for many years, and in 1831 was made archdeacon of the collegiate chapter there. His inaugural dissertation, *Sul temporale Dominio dei Pontefici*, procured him a complimentary letter from the pope. He held several ecclesiastical posts, and wrote several essays, published in the *Memorie della Religione*, especially one on the religious emancipation of the Armenian Catholics in the Ottoman empire. (Tipaldo, iii. 256.)

**BEDFORD**, (Arthur,) an English

divine, author of various works. He was born at Tiddensham, in Gloucestershire, in September 1668, studied in Brazenose college, -Oxford, became B.A. and M.A. and was ordained in 1688. He began to exercise his ministry at Bristol, where he was first a curate, and in 1692 was presented by the corporation to the Temple church. From this church he was transferred to the parish of Newton-Saint-Loe, near Bath. Here he continued some years; but in 1724, being chosen chaplain to the hospital of the Haberdashers' Company at Hoxton, he fixed his residence at that place, where he remained till his death, on the 15th of September, 1745. Of his writings, several are directed against the stage, which in his time deserved the reprehension of the grave and wise. The first of these attacks upon it was a sermon preached at Bristol, in 1705, which he printed and entitled, *Serious Reflections on the Scandalous Abuse and Effects of the Stage*. This was immediately followed by *A Second Advertisement concerning the Playhouse, and the Evil and Danger of Stage Plays*. This last was afterwards greatly enlarged, and republished with the title, *A Serious Remonstrance in behalf of the Christian Religion, against the horrid Blasphemies and Impieties which are still used in the English Playhouses*. This is a very curious work, consisting for the most part of a multitude of objectionable passages, taken from the plays chiefly of the time, though some of them are from Shakespeare and other early dramatists, classed under the particular head of the offence contained in them. Another of his works is directed against the vocal music of the time, which no doubt it became a man of piety and zeal to expose, or at least to discountenance. His work is entitled, *The great Abuses of Music*, 8vo, 1711. There is another work of his, entitled, *The Temple of Music*, 8vo, 1706. He published also several sermons preached on public occasions; and eight sermons on the *Doctrine of the Trinity*, preached at lady Moyer's lecture, 8vo, 1741; also the *Doctrine of Justification by Faith*, stated according to the Articles of the Church of England, 8vo, 1741. To these works are to be added, *Animadversions upon Sir Isaac Newton's book, entitled, The Chronology of Ancient Kingdoms amended*, 8vo, 1728; *Scripture Chronology, demonstrated by Astronomical Calculations*, fol. 1741; and *Horæ Mathematicæ Vacuæ, or a Treatise of*

the Golden and Ecliptic Numbers, 8vo, 1743. He was distinguished also by his knowledge of the Oriental languages, and assisted in preparing the Arabic Psalter and New Testament, which were prepared for the benefit of the poor Christians in Asia.

BEDFORD, (Hilkiah,) a principal non-juring divine and a learned man, was the son of Hilkiah Bedford, a mathematical instrument maker in London, where he was born, the 23d of July, 1663. His mother was a daughter of William Platt, of Highgate, who founded four scholarships in St. John's college, Cambridge, one of which his grandson was the first who enjoyed. He was afterwards a fellow of that college, took orders, and obtained the rectory of Wittering, in Northamptonshire, at a very early period of life. But his prospects in the church were intercepted by the revolution; for being of high monarchical principles, he scrupled to take the oaths to king William, and was deprived of his preferment. The course he took was to settle himself at Westminster, where he kept a boarding-house for scholars at the school. Bishop Ken, who ceased to be bishop of Bath and Wells on the same scruple, made him his chaplain. He published translations of the *Life of Dr. Barwick*, and of *Fontenelle's History of Oracles*; but he is more famous on account of a book which he did not write, than on account of any of which he was the author. This book was *The Hereditary Right to the Crown of England* asserted, folio, 1713. For this book, of which he did not deny being the author, he was prosecuted, and received the severe sentence of a fine of 1000 marks, and an imprisonment for three years. It is, however, we believe, generally understood that the real author was George Harbin, another non-juring divine. The reader is referred for this question to *Nichols's Literary Anecdotes*, vol. i. p. 168. Mr. Bedford died in 1724, and was buried in the churchyard of St. Margaret, Westminster.

BEDFORD, (Thomas,) a divine and antiquary, the second son of Hilkiah Bedford last named, was educated at Westminster school, from whence he passed to St. John's college, Cambridge; but, inheriting the principles of his father, never took a degree, nor entered the church of England as established. He was admitted, however, into orders by the non-jurors, and became chaplain in the family of Sir John Cotton, bart.

with whom he lived at Angers, in France. He afterwards resided in the county of Durham, where his sister was the wife of Smith, the editor of Bede. Mr. Bedford there prepared an edition of the work of Sineon of Durham, *De Exordio atque Procursu Durhelmensis Ecclesiæ*, which was published in 1732. He afterwards became settled in Derbyshire, living at Compton, near Ashburn, and officiating as their minister to the few non-jurors in that neighbourhood, and there he died, in February 1773. He was the author of an Historical Catechism, which was published in 1772.

BEDFORD, (William,) vice-admiral of the white (1821); served during the Russian armament in 1791 as a lieutenant in the *Edgar*, 74; was present as first lieutenant of the *Queen* at all Lord Howe's battles in 1794; and was posted for his gallant conduct. The *Queen*, which he commanded in consequence of the death of its captain (Mr. Hats), was present at the attack of the French fleet off L'Orient, 1798. In 1800, after serving in the *Royal Sovereign*, 110, he obtained the command of the *Leydon*, 68, and served in the North Sea. In 1803 he was appointed to the *Thunderer*, 71, captured a French privateer, and assisted at the taking of another; and having severally commanded the *Hibernia* and *Caledonia*, was, in 1812, advanced to the rank of rear-admiral, and soon after created captain of the North Sea fleet. He married, 1803, a daughter of commissioner Farnshawe, of Plymouth dock-yard. He died October 1827. (Gent. Mag.)

BEDLOE, (William, d. 1800) an infamous adventurer and plot-maker, too well known in English history. The successful example of Oates led him into the latter path. He invented the circumstances attending the murder of Sir E. Godfrey, and obtained 500*l.* from the Commons, with a grade, we believe, in the army.

BEDMAR, (Alfonso de la Cueva, marquis of,) cardinal and bishop, was sent by Philip III. in 1607 as ambassador to Venice. While there, he was accused of entering into a plot for surrendering the republic into the power of Spain; but it rests on a suspicious foundation. Probably it suited the purposes of the senators to invent the story. By Gregory XV. he was made a cardinal; by his royal master he was raised to the government of the Low Countries; but his severity made him odious to the Flemings, who

obtained his recall. He died at Rome in 1655.

BEDOS DE CELLES, (Dom François,) a Benedictine monk of the congregation of St. Maur, was born at Caux, in the diocese of Béziers, in 1706, took the vows in his twentieth year, was member of the academy of Bourdeaux and from 1758 a corresponding member of the Royal Society of Sciences of Paris and died in 1779. He wrote, *La Grammaire Pratique*, 8vo, Paris, 1760; *l'Art du Relieur et du Doreur de Livres*; *l'Art du Facteur d'Orgues*, a splendid work and the best on the subject. (Ersch Gruber.)

BEDOUIN, (Samson, d. 1563,) a native of Couture, near Mans, wrote tragedies, comedies, moralities, &c. for the amusement of the people of Mans, and probably for the interest of his convent, for theatrical representations founded on religious subjects were profitable in his day. (Biog. Univ.)

BEDOYERE, (Marguerite Hugues Marie Huchet de la, 1709—1786,) a native of Rennes, obtained much celebrity from his marriage with the beautiful actress, Agatha Sticotti, from his adherence to her notwithstanding the hostility of his family, by which he was disinherited, and from the other misfortunes to which that union gave rise. But in the society of that lady, many years his junior, he was probably rewarded for the frowns of fortune. She was a model of sweetness, of resignation, of goodness; and his death affected her so much, that in a fortnight she followed him to the tomb. He wrote a comedy, and a treatise against the abuse of paternal authority in annulling his marriage; yet he acted towards his son just as his father had acted towards him.

BEDR, (Shirwāni,) a Persian poet, who lived in the first half of the ninth century of the Hejira, (the fifteenth of the Christian era,) in the district of Shirwan, from which he takes his epithet. Katebi, when he came to Shirwān, had a contest for poetical reputation with him, and was by some judges preferred to him. Some of his verses are quoted by Dowletshah in his history of the poets, as well as some of Katebi upon him. (Kosegarren in Ersch und Gruber.)

BEDR-AL-JEMALI, one of the most celebrated generals and ministers of Egypt during the rule of the Fatimite khalifs. He was an Armenian by birth, and in early youth had been a Mamluke of Jemal-ed-Deen Ebn Anmar, the mini-

of the khalif Hakem; whence his surname of al-Jemali,\* but his talents procured him gradual advancement in the state, and A.D. 1063, (A.H. 455,) he was appointed governor of Syria and Damascus. The authority of the Fatimites was, however, on the decline in those parts; he was twice driven from Damascus, and at length fixed his residence in there, till in 1074 he was secretly summoned to Egypt by the reigning khalif Mostansser, who implored his aid to deliver him from the factions which threatened his throne and life. The Turkish and the Nubian mercenaries, who formed the two grand divisions of the Egyptian army, had for several years desolated Egypt with civil war. The Turks were at length victorious by calling in the aid of the Berber tribes of the desert, and the khalif, to satisfy the rapacity of their chiefs, had been compelled to sell his jewels, and even the furniture of his palace. Bedr accordingly sailed from Acre in the depth of winter, and soon after his arrival in Cairo relieved the khalif's fears by the treacherous slaughter of all the Turkish chiefs at a banquet. Two campaigns against the Turks who held out in Damietta and Alexandria, and the Nubians or Negroes who had retreated into Upper Egypt, freed the country, at the expense of unsparing bloodshed, from this double scourge; and the feeble khalif testified his gratitude to his deliverer by investing him with the double dignity of emir-al-djoyush, or generalissimo of the armies (a title generally appended to sovereigns by Oriental writers), and of grand vizier, whose duties had hitherto been confined to the civil administration. "Thus," says Makrizi, "uniting for the first time the control of the sword with that of the pen, which till this period had been rigidly kept separate by the policy of the Fatimites." Even ecclesiastical affairs were placed under his control, and he became the virtual sovereign of the country, which he continued to govern till his death with consummate wisdom and sagacity; and the pitch of prosperity to which his administration raised Egypt, previously exhausted by civil wars, is attested by Makrizi, who states that the revenue, which at no previous period had exceeded 2,800,000 dinars, (or about

1,400,000*l.*) and had dwindled almost to nothing when he arrived from Syria, reached in A.D. 1090 the sum of 3,100,000 dinars. After the destruction of the mercenaries, he formed a new army, consisting chiefly of Mamlukes from his native Armenia. But though he recovered Tyre and other places in Syria, he failed in an attempt to reconquer Damascus, now in the puissant grasp of the Seljuokian Turks; he succeeded, however, in restoring the supremacy of the Fatimites in the holy cities of Mekka and Medina, where they had been supplanted for a time by the rival khalif of Bagdad. In revenge for an affront which he had received from Nesar, the eldest son of Mostansser, he compelled the khalif to substitute for him in the succession to the throne his younger son Mostali: but this measure, which was in direct opposition to the fundamental Ismaili doctrine of primogeniture, (see AZEEZ B'ILLAH,) was vehemently resisted for a time by a party headed by the famous Hassan Subah, who was in consequence compelled to leave Egypt, and founded the dreadful sect of the Assassins in the mountains of Persia. Bedr-al-Jemali died A.D. 1091, (A.H. 417,) a few months before the decease of Mostansser, at the age of more than eighty, and was succeeded in all his dignities by his son Shahinshah, surnamed al-Afdal. (Abul-fida. Soyuti. Makrizi. Abu'l Mahasini. De Saey, Chrest. Ar. Quatrecentième, Mém. sur l'Egypte, vol. ii. Von Hammer. Renaudot, &c.)

BEDR-ED-DEEN, (Full Moon of the Faith,) the surname borne by Lulu, (Abul-fida,) originally a Mamluke of Noor-ed-Deen Arslan, atabek or prince of Mosul, raised himself by his talents and wisdom to the highest offices of the state, and eventually to sovereign power. Noor-ed-Deen, when on his death-bed, A.D. 1210, (A.H. 607,) recommended him to his son and successor, Azz-ed-Deen; and he administered the affairs of the principality during the seven years' reign of that prince, with such prudence and skill, that he named him at his decease guardian to his infant sons, in charge in which he was confirmed by the rescript of the khalif of Bagdad. The trust thus confided to him was fulfilled with a fidelity unexampled in that era, when the usurpation by a minister of the dominions of a youthful sovereign was almost inevitable; and finding himself unable to repel unaided an attempt made to despoil them (1218), by the other

\* This derivation is expressly stated by Abul-Feda, and indeed the word will bear no other meaning: yet Von Hammer, in his History of the Assassins, translates Bedr-Jemali, full moon of beauty, thus confounding it with Bedr-al-Jemal: a strange oversight in so accomplished an Oriental scholar.



branches of their family, he called in the assistance of an Ayubite prince, by whose arms the attack was repelled. On the death, however, of the last of these princes, in 1222,\* the line of the atabeks became extinct, and Bedr-ed-Deen assumed in his own right the sovereignty of Mosul, of which he received investiture from the khalif. His long reign was marked by uninterrupted prosperity. In 1239 he augmented his dominions by the conquest of the neighbouring principality of Siudjar; but he sustained a signal defeat, ten years later, from the Ayubite monarch of Aleppo—an almost solitary exception to the good fortune which usually attended him. The destruction of the khalifate by the Moguls under Hulaku, in 1258, struck the surrounding princes with terror. Bedr-ed-Deen sent his son Ismail to deprecate the wrath of the conqueror, and on his failing to obtain an audience, repaired in person to the Mogul camp: his advanced age and venerable presence inspired even the savage Hulaku with respect, and he was dismissed with safety and honour. He died the next year, A.D. 1259. (A.H. 657,) at the age of eighty-four, after a reign of thirty-seven years. His sons were suffered to take quiet possession of their inheritance; but distrusting the forbearance of the Moguls, they shortly after fled to Egypt where they were received at the court of the Mamluke sultan Bibars. Bedr-ed-Deen is unanimously eulogized by Oriental historians as one of the ablest and most virtuous men of his time, and these praises appear to be justified by his actions: he was greater, however, in the cabinet than in the field, preferring negotiation to arms, and seldom heading his troops in person. (Abul-Feda. Abul-Faraj. De Guignes.)

**BEDR-ED-DOWLAH**, (Full Moon of the State,) the title assumed by Soliman, son of Abdul-Jabbar, and grandson of Ortok. He was placed by his uncle, the famous Ilghazi, another son of Ortok, in the vice-royalty of Aleppo, where Soliman, son of Ilghazi, (often confounded with his namesake Soliman Bedr-ed-Dowlah,) had attempted to revolt against his father, A.D. 1121 (A.H. 515.) On the death of Ilghazi in the following year, he assumed independent sovereignty; but he was unable to maintain himself against his powerful neighbours, and after en-

deavouring to purchase the forbearance of the Franks of Palestine, by the cession of several castles, he yielded Aleppo without resistance, in 1123, to his more powerful cousin Balak, another grandson of Ortok, after an independent reign of scarcely a year. (Abulfeda. Guignes.)

**BEDREDDIN AL-MATFAR BEN ADALRAH-MAN AL-BALBEKE AL-DEMESCHI** the author of a medical work, entitled *Ke tab almelech fil thebbi*. It is valued by the Arabians, because the author inserted in it all the most valuable passages he had found in Galen and other eminent physicians who had lived before his time. (D'Hérbelot, *Libl. Orient.* p. 493.)

**BEDREDDIN MODHAFFER BEN CADHI**, a physician of Baalbek, a city of Syria, supposed to be the ancient Heliopolis. (See D'Herb. Bibl. Or.) He lived in the seventh century of the Hejira, i.e. the thirteenth of the Christian era, and was the author of a small work, entitled *Mofarreh al-nefs*, *Exhilarans Animam*, in which he treated of the different medicines supposed to exhilarate the mind through the medium of the senses. (Abul-Pharaj, *Hist. Dynast.* p. 313.) He was the pupil of Mohaddhebeddin, one of whose works he published, with a preface of his own. (Nicol and Pusey, *Catal. MSS. Arab. Bibl. Bodl.* p. 167.) His other work, as far as the writer is aware, is not now extant; it certainly has never been printed.

**BEDRIAGA**, (Maria Evgraphovna,) daughter of a brigadier Evgraph Izvakov, was born in the government of Tver, Feb. 24, 1791. Having lost both her parents at an early age, she was brought up by her grandmother, the wife of a major-general Kopyaev, and discovered only a strong attachment to study, and a talent for literary composition. Her first attempt in which was Emilia, published at Moscow, in 12mo, 1806. This was succeeded by the *Triumph of Virtue*, a tale, in three volumes, St. Petersburg, 1809; and in the same year, by *Mélina*. These productions attracted some notice, but it did not induce her to seek literary popularity; for after her marriage with the state counsellor Pheodor Bedriagi, in 1811, she employed her pen merely for her own amusement. She died at St. Petersburg, Jan. 15 (27), 1830, and after her decease a variety of pieces, both in prose and verse, were found among her papers, but have never been edited.

\* This date is given by Abul-Feda; but Abul-Faraj gives a different one, and the coinage does not exactly agree with either. See Marsden's *Nismata Orientalia*, pp. 165-6.

**BEDROTUS**, a classical scholar of the earlier part of the 16th century, the editor of several ancient authors, (Athenæus, Florus, &c.) and the friend of Melancthon, and several other distinguished literati of the time of the Reformation, was born in the county of Pludenz. The year of his birth is not known. He was professor of ancient literature at Strasburg, between 1520 and 1530, and died between 1539 and 1541. One-and-twenty of his letters to Joachim Camerarius, which prove that he took a lively interest in the religious movements of his time, are given in the third book of the Epistolæ Eobari Hessi et aliorum quorundam Virorum, collected by Camerarius, Lips. 8vo; Lips. 1561. The name is sometimes, but incorrectly, spelt Bedrottus. (Ersch und Gruber.)

**BEDRUZICZ**, (Christoph Harant de Polzicz et.), a protestant Bohemian knight, a distinguished traveller, and a patriot, born about 1560. According to the custom then prevalent among the nobility, he was early instructed in Latin, Greek, and Italian, and became a page to the archduke Ferdinand, but remained still studious. Having retired to his paternal lands, he determined (on the death of his wife) to travel to the east, as many noble Bohemians then did. He visited Candia and Cyprus, and went to Syria, where he took the habit of a pilgrim. He visited Jerusalem and Egypt, and Arabia as far as mounts Sinai and Horeb. In 1599 he returned to Pilsen. Here he became a patron of men of letters, and was called "the saviour of the sinking Bohemian literature." He has now published the relation of his journey, which is still a valuable work. When, after the death of king Mathias, Sigismund stood up for the protestant religion, Bedruzicz embraced this side, and joined the party of Frederic of the Palz. The Bohemian estates first employed him in Silesia; and when the protestants besieged Vienna, Harant commanded the artillery, and pointed some great pieces of ordnance at the rooms of the imperial palace, and thus much endangered the life of Ferdinand. King Frederic made him president of the exchequer, in which situation he acted as uprightly towards protestants as Catholics. The unfortunate battle of the Weiss Berg crushed Harant and his party; he was taken a prisoner at his castle, and was one of the twenty-two whom the emperor Ferdinand caused to be beheaded at Prague, 21st June, 1622.

His work is entitled, Putowanje aneb Cesta z Kralowstwj Czeskeho do Miasta Benatek, odtud po Morzi do Zemie Swate, &c.—Pilgrimage or journey from the Czechian kingdom to Venice, Prague, 1608, 2 vols, 4to. It was translated into German, and printed, 1678, at Nuremberg. (Abbild. Böhm. u. Mähr. Gel., where a portrait is given.)

**BEDUSCHI**, (Antonio), a painter of the school of Cremona, was born in 1576, and was pupil of Antonio Campi, by whom he was instructed, when that painter was very advanced in life. Beduschi produced in his twenty-sixth year a Pietà for S. Sepolero, in Piacenza, and a still superior painting of the martyrdom of St. Stephen. He is reckoned to the school of the Campi, and was one of their imitators. He is not mentioned in the dictionaries. (Lauze, Stor. Pitt. iv. 121.)

**BEDWELL**, (William), a learned divine and topographical writer of the reign of James I., concerned in the revised translation of the Scriptures published in that reign. He was educated in the university of Cambridge, and Fuller thinks (Church History, book x. p. 45), that he was at St. John's college. He took orders, and had the living of St. Ethelburgh, in the city of London, conferred on him in 1601, and was made vicar of Tottenham in 1607. He died May 5, 1632, at the age of 70, and is buried in the church of Tottenham, with an epitaph, which still remains, in which it is said that "he was one of James's translators of the Bible, and for the eastern tongues, as learned a man as most who lived at that time." He published the *Kalendarium Generale*—The Travellers' Kalender, serving generally for all parts of the world, 8vo, 1614; *Mohammedis Imposturæ*, whereunto is annexed the Arabian Tredgman, 4to, 1615; a Brief Description of the Town of Tottenham High Cross, in Middlesex, 4to, 1631. In this last work is given a copy of a very ancient ballad, "The Tournament of Tottenham," which is printed also in Percy's *Reliques of Ancient English Poetry*. Bedwell printed from a manuscript in possession of George Wither, the poet, which manuscript, containing the earliest copy known of this singular ballad, is now in the public library at Cambridge; and Mr. Wright, who ascertained the identity, has lately given from it a more authentic copy than that of Bedwell. Wood speaks of him as the only person in England of

his time who understood Arabic; and Mr. Gough says that he translated the Koran into English. He was an early friend and patron of Henry Jacob, who was also noted for his Oriental studies. The album of Bedwell was in the collection of manuscripts made in the early part of the last century by Dr. Macro.

BEECHEY, (Sir William, Dec. 12, 1753—Jan. 28, 1839,) an English painter of portraits of considerable eminence, was born at Burford in Oxfordshire. He was originally intended for the business of an attorney, and was placed under the care of a gentleman of that profession, at Stow, in that county, but subsequently repaired to London. An acquaintance he formed with some students of the Royal Academy excited his latent taste for the arts, and in 1772 he was admitted a student of that institution. His first objects of study were the works of Sir Joshua Reynolds; after which he carefully practised, and then studied from nature. Some of his earliest pictures were portraits of Dr. Strachey, archdeacon of Norwich, and his family: the chevalier Ruspini and his family; and the duke and duchess of Cumberland; that of the Ruspini family being, it is believed, the first the artist exhibited at the Royal Academy. From London, Beechey went to Norwich, where he began painting small conversation pieces, in the manner first practised by Hogarth, and afterwards by Zoffany. After remaining away from London for five years, he returned to the metropolis, and soon became generally known and extensively employed.

He was elected an associate of the Royal Academy in 1781, and the next year painted a waist-length portrait of queen Charlotte, who appointed him her portrait painter. In 1798 he painted his large portrait composition of George the Third, with the prince of Wales and the duke of York reviewing the 5th and 10th dragoons, which is in Hampton Court palace, and esteemed one of Beechey's best works. The year previous he was elected a royal academician, in the room of Mr. Hodges, and was knighted on the 9th of May, he being the first artist who had received that distinction since the time of Sir Joshua Reynolds.

Soon after this, Sir William painted a set of portraits of the royal princesses for the prince of Wales, and then a series of whole lengths of all the royal family for the Gothic palace, erecting at Kew. There is also an apartment at Frogmore Lodge entirely decorated by portraits

from his hand. Besides the liberal patronage of the royal family, this artist enjoyed a very large share of public patronage and support. He resided and practised successively, after his return to London, in Brook-street; Hill-street, Berkeley-square; George-street, Hanover-square; and, finally, Harley-street, Cavendish-square, whence he removed in the summer of 1836, upon relinquishing his professional occupation. On the 9th and 10th of June in that year, he disposed of his remaining works, and his collection of pictures by old masters, books, and engravings, by auction. There are very few pictures by Sir William Beechey other than portraits. The last he executed was Iris bearing to Souda the command of Juno to warn Alecto, by a dream, of the fate of her husband Ceyx, painted on his first arrival in London; and another, the infant Hercules, which is in the possession of H. L. Long, esq., of Hampton Lodge, Surrey. This artist also copied the principal figure of this work, and substituting a cross for the club, exhibited it under the title of St. John the Baptist. Sir William Beechey was twice married, and left a numerous family. He died at Hampstead.

Of the portraits, almost numberless, painted by this artist, many are of a very high class of excellence. Those of the king, prince of Wales, and duke of York, at the review, evince a power of handling and a breadth of effect, as well as an accuracy of resemblance, which places it above the level of general works of a similar nature. In his portraits of men he has been deeply imbued with a coolness of character and expression; and in those of ladies, grace and beauty are equally prevalent. Of the former may be instanced the resemblance of Nelson and lord St. Vincent; and of the latter, those of Miss de Visine in a straw hat, Miss Fane, and Miss Lushington as a Bacchant. (Gent. Mag. vol. ii. N.S.)

BEECKMANS, (Valentinus a S. Amando,) a Belgian Carmelite, a professor of theology, and most renowned preacher at Antwerp, died in 1687, aged sixty. His works are numerous, some of which relate to a dispute which then agitated that order. Others are, *Victoria Temporis*, Bauges, 1664, 4to; *Heroica Carmeli regula*, a Sanctissimo Prophet. Elia, Vita et Exemple tradita, &c. Coloniae, 1682, 8vo. (Bibliotheca Carmel.)

BEEK, (David, 1621—1656,) an eminent portrait painter, who, according to

**BECK.** See **BECK.**

**BEEKKERK,** (Hermanus Walter,) a painter, of Leeuwarden in Holland, 1756-1775. He was a pupil of J. van Drags, and the pictures he made for the town-hall of his native place, and some churches, are esteemed. (Van Eynder.

BEER, (Hans,) an architect of Nürnberg, where he built, from 1485—1488, the church and convent of the Augustines. (Nagler.)

Here he revived the neglected study of history, on which he lectured; whilst his contemporaries, Baumer and Mangold, were doing the same for the natural sciences. He died in 1760. He left behind him, a Comparison of the Reigns of the Kings of Israel and Judah, as

given in the Old Testament, 8vo, Leipz. 1751; Treatises for the Elucidation of Ancient Chronology and History, 8vo, Leipz. 1752—1756; and, *Animadversiones ad Narrationem Taciti de Expeditionibus Germanici Cæsaris Transrhenanis*, in the Acts of the Academy of Useful Sciences at Erfurt, 1757. (Ersch und Gruber.)

BEER, (Joseph, spelt often, wrongly, *Behr*, or *Bähr*), one of the greatest clarionet players of the last century. He was born in Bohemia in 1744, and his father instructed him early in music. He became first a trumpeter in some Austrian, and then in a French regiment. Having come, in 1771, to Paris as one of the gardes du corps, he heard some good clarionet players, whose performance so much affected him that he took to practising, and in four months, without any master, arrived at such perfection that at his first appearance in public was declared the best performer in France. The hitherto coarse and hard tones of that instrument had received, with Beer, a sweetness no one thought it capable of. He now became musician of the chamber of the duke of Orleans, and repeatedly played in public with great applause. In 1782 he went to Holland and England, where he was exceedingly well received. He afterwards held places in the court orchestras of St. Petersburg and Berlin, where he died in 1811. He published some concerts, &c.; but it is his performing which (according to good authorities) will not soon be surpassed. (Schilling, Lex. d. Kunst.)

BEER, (George), a celebrated physician, was born at Vienna,

from the hands of which he care of a very large hospital, the practice of which tended to advance the knowledge now possessed on the diseases of the eye. He introduced several new instruments, planned novel, and improved old methods of operating. He died in 1821, having published several works:—*Praktische Beobachtungen ueber den graven Staat*, &c. Vienn. 1791, 8vo; *Praktische Beobachtungen ueber Augenkrankheiten*, &c. ib. 8vo; *Lehrbuch der Augenkrankheiten*, &c. Vienn. 1792, 8vo, 2 vols.; *Geschichte eines geheilten*

*Volkommenen*, von Zurmehgetretener Kroatze, &c. Vienn. 1798, 8vo; *Bibliotheca Ophthalmica*, Vienn. 1799—1800, 4to, 3 vols. This is the most extensive of his publications; it is written in German, and embraces the opinions and practice of all previous ophthalmic surgeons. It is to be regarded as a history of ophthalmic surgery. *Lehre von den Augenkrankheiten*, &c. Vienn. 1813—1815, 8vo, 2 vols. *Uebersichte aller Vorfaelle in den Klinischen Institute*, &c. 1813—1816, 4to. This work gives the results obtained by his practice. He also published several detached papers on Cataract, Staphyloma, &c.; and some communications to the *Magazin der Wundarzneywissenschaft* of Arneemann, the *Journal Für die Chirurgie* of Loder, and the *Gazette Medico-Chirurgicale* of Salzburg.

BEER, (Michael), a German dramatist of a Jewish family, brother of Meyerbeer, the composer, was born, in 1800, at Berlin, and died at Munich, on his return from Italy, in 1833. His tragedies, the *Brides of Aragon*; *Clytemnestra*; the *Paria* (in one act); and *Struensee* (the last two the best known); bear traces of his study of Schiller, and are far too rhetorical and subjective. He was, however, studiously devoted to the tragic muse; his style is pure and elevated, and he displays mature reflection in the management of his plots. Hence, as might be expected, his last was also his best work. The *Paria* was performed at Weimar, under Goëth's patronage. *Clytemnestra* was produced on the Berlin stage with success.

BEER, (Isaiah), a Jewish writer, where he died in 1805. His writings, the translation of an *Isaiah* on the Ruins of Zion, is the most remarkable. (Biog. des Cont.)

BEER, (A. van), (A. van), a Dutch painter of much merit; studied in Italy, and died in 1687. His pictures of marine scenes are full of striking light, the water most natural, and, as it were, moving before our eyes. They represent Dutch and Italian sea-ports, but are very scarce. The gallery of Dresden, and the Museum of Amsterdam, possess some of the best; and M. le Brun paid for one of *Beerstraaten* pictures, at Paris the price of 1600 livres. (Van Eynden, *Vaderl. Schilderk.*)









